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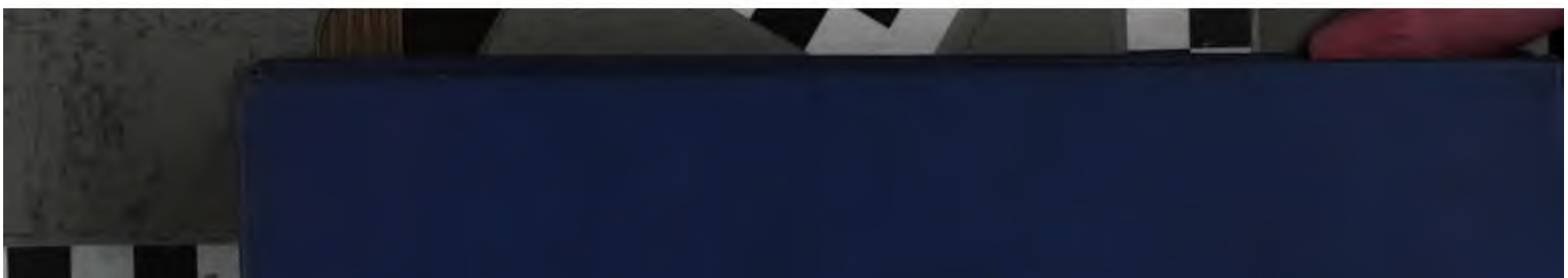

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ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1897.

W. Wilberforce.

THE

BAPTIST MAGAZINE

FOR

1833.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOL. XXV.

(VOL. VIII. THIRD SERIES.)

SPEAKING THE TRUTH IN LOVE.—Eph. iv. 15.

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PREFACE.

THE Editors of the Baptist Magazine, in closing the labours of another year, are desirous of expressing their gratitude to the Father of all mercies for the increased circulation which their work has obtained. The union formed at the close of last year between the Baptist Magazine and the New Baptist Miscellany has been productive of some, if not of all, the advantages which were anticipated from it. A considerably extended sale has been realized, and the harmony and Christian affection of the denomination have been promoted. Encouraged by these tokens of success, the Editors are desirous of effecting all such improvements in the literary character of the work as are within their power; and though they would scrupulously abstain from giving pledges which may not be redeemed, they venture to intimate that the future character of the work will be in advance of the past. It is their purpose to give themselves diligently to its preparation, and to solicit more extensively, on its behalf, the assistance of the intelligent and better informed portion of their body. They cannot but deeply regret that a work, capable of being rendered so eminently useful to the Baptist denomination, should have its efficiency in any degree impaired by that literary assistance being withheld, which is so absolutely necessary to its permanent welfare. They wish it to be the representative of the body rather than of any portion of it,—the organ of the whole rather than of the few,—a periodical which the poor may understand, and which the intelligent must respect; which shall command the confidence of Baptists, while it breathes the spirit of unfeigned love to all the members of Christ's spiritual family.

They purpose keeping distinctly in view the class of society to which the majority of their readers belong. Were they to

attempt to invest their work with a high literary character, they would render it unsuitable to its purpose, and would in consequence counteract their own design. But they imagine that correctness of sentiment, simplicity of style, comprehensiveness of view, and vigour of intellect, may be rendered as intelligible to the poor as they are attractive to the better informed. But in order that these qualities should be exhibited in their pages, it is necessary that they receive extensive assistance from their friends. For this assistance they earnestly plead. To the intelligent and reading portion of their denomination they would say, "Make the Baptist Magazine your own, the representative of your mind, the mirror in which you may discern the form and features of your character. If it be not what you wish, afford us help to make it so. Suggest the alterations which you think requisite; and, as we have no private purpose to answer by our labours, we will readily adopt whatever appears suited to improve the work."

By an arrangement already formed, the Editors hope to effect a considerable improvement in the Review department of their work. It will be their object to comprise their notices of minor publications within narrower limits, in order to afford space for a more extended examination of other works. But they would rather their readers should be apprised of this and of other points of projected improvement by their future performances than by their present promises.

They would merely add an earnest request to their friends, and to the ministers of the denomination more especially, to attempt an extension of the sale of the work. The funds which its present sale supplies are far from being adequate to the claims which are made upon them. The widows and fatherless children of our departed brethren look to it for bread, but the portion which it gives is scanty in the extreme.

THE

BAPTIST MAGAZINE.

JANUARY, 1833.

Sketch of the Life of W. Wilberforce, Esq. with a brief History of the Abolition of the Slave Trade, and a Review of the present state of the Anti-Slavery Cause.

The name of Wilberforce will ever be associated with the abolition of the African slave trade. He will be known to future generations as the early, zealous, and persevering friend of this most righteous and benevolent measure. While the Statesman and Warrior will lose much of their present honour as the public mind becomes more enlightened and upright in its decisions, the memory of this friend of Africa will be held in increasing esteem. Already has he received the blessing of those who were ready to perish. The homage of the virtuous has been freely tendered him, and even his enemies have been compelled to do justice to the integrity of his principles and the policy of his measures. It is not our purpose to enter at large into the circumstances of his life; but merely to mention two or three of these, and then to proceed to the history of that great cause of which he was so able an advocate.

Mr. Wilberforce was born at Hull, in August, 1759, and received his education at St. John's College, Cambridge. In 1780, he was returned to parliament for his native place, but being shortly afterwards chosen one of the representatives of Yorkshire, he made a selection of the latter, and continued in this relation to the county till 1812. From that year to the close of his parliamentary career in 1825, he was chosen for Bramber.

In his career as a statesman, he lent himself to no faction, but maintained a laudably independent course. Though warmly attached, from early association, to William Pitt, he made his strong judgment, rather than the partiality of friendship, the guide of his votes, and succeeded probably beyond any of his contemporaries in commanding the esteem of all parties. He supported Catholic emancipation and parliamentary reform, reprobated the lottery as injurious to public morals; contended that the employment of boys in the sweeping of chimneys was an intolerable cruelty, and attempted, though in vain, to procure a legislative enactment against duelling. His benevolence was founded on principle, and was therefore universal in its application. He has been described by Lord Brougham as the "venerable patriarch of the cause of the slaves, whose days were to be numbered by acts of benevolence and piety; whose whole life—and he prayed it might long be extended for the benefit of his fellow-creatures—had been devoted to the highest interests of religion and charity." In private life we have reason to believe that Mr. W. is beloved and honoured. He was married in 1797 to a daughter of Mr. Spooner, a wealthy Birmingham manufacturer, by whom he has a large family. May it be their honour to participate in the spirit of their father, that when he is removed

are my witnesses.' Laird was greatly intimidated by this charge, made in the presence of the lord-mayor and others, and fearing a prosecution, let his prisoner go, leaving him to be conveyed away by Mr. Sharp."*

Several other cases of a similar nature subsequently occurred, in all of which Mr. S. took a prominent part. But the legal question was yet unsettled: no broad principle to which the future protection of the African might be entrusted, had been admitted, and it was, therefore, determined, in the case of James Somerset, to try the general question, "Whether a slave, by coming into England, became free." In order that the law might be fully ascertained the case was argued at three different sittings, in 1772, and the pleadings submitted to the opinion of the judges. The result of the trial is well known. To the honour of the British constitution it was declared—*That as soon as ever any slave set his foot on English territory, he became free.* This was an important and influential step. It contained the germ of subsequent measures, and gave promise to outraged humanity of more complete vindication.

From this period public attention was increasingly drawn to the question. It became the topic of general conversation. Its nature was inquired into, and a conviction perpetually deepening of its inhuman and diabolical character, was obtained. The public abhorrence was greatly strengthened by a circumstance which occurred in 1783.

"In this year, certain underwriters desired to be heard against Gregson and others of Liverpool, in the case of the ship Zong, captain Collingwood, alleging that the captain and officers of the said vessel threw overboard 132 slaves alive into the sea, in order to defraud them, by claiming the value of the said slaves, as if they had been lost in a natural way. In the course of the trial, which afterwards came on, it appeared, that the slaves on board the Zong were very sickly; that 60 of them had already died and several were ill and likely to die, when the captain proposed to James Kelsall, the mate, and others, to throw several of them overboard, stating 'that if they died a natural death, the loss would fall upon the owners of the ship, but that, if they were thrown into the sea, it would fall upon the underwriters.' He selected accordingly 132 of the most sickly of the slaves. Fifty-four of these were immediately thrown overboard and 42 were made to be partakers of the fate on the succeeding day. In the course of three days afterwards the remaining 26 were brought upon deck to complete the number of victims. The first 16 submitted to be thrown into the sea; but the rest, with noble resolution, would not suffer the officers to touch them, but leaped after their companions and shared their fate.

"The plea, which was set up in behalf of this atrocious and unparalleled act of wickedness, was, that the captain discovered, when he made the proposal, that he had only 200 gallons of water on board, and that he had missed his port. It was proved, however, in answer to this, that no one had been put upon short allowance; and that, as if Providence had determined to afford an unequivocal proof of the guilt, a shower of rain fell and continued for three days immediately after the second lot of slaves had been destroyed, by means of which they might have filled many of their vessels * with water and thus have prevented all necessity for the destruction of the third.

"Mr. Sharp was present at this trial, and procured the attendance of a short-hand writer to take down the facts, which should come out in the course of it. These he gave to the public afterwards. He communicated them also, with a copy of the trial, to the Lords of the Admiralty, as the guardians of justice upon the seas, and to the Duke of Portland, as principal minister of state. No notice however was taken by any of these, of the information which had been thus sent them.

"But though nothing was done by the persons then in power, in consequence of the murder of so many innocent individuals, yet the publication of an account of it by Mr. Sharp in the newspapers, made such an impression upon others, that new coadjutors rose up."

Two years after this, 1785, Mr. Thomas Clarkson was led to direct his attention to the subject, and the result of his inquiries was an enti

* Clarkson's History of the Abolition, p. 95.

* It appeared that they filled six.

dedication of himself to the interests of humanity. In that year Dr. Peckhard, the vice-chancellor of Cambridge, proposed to the senior bachelors in arts, the following question as the subject for a Latin dissertation: "Is it right to make slaves of others against their will." Mr. Clarkson was, at this time, of the order of senior bachelors, and, having obtained the prize for the best Latin dissertation the previous year, a regard to his own reputation led him to try for it again. He at once perceived that the question had a direct bearing on the African slave trade, and proceeded to London to obtain information respecting the manner in which this traffic was conducted. Hitherto he had felt no interest in the question itself. His only concern was to maintain and extend his reputation in the university. But in the course of his reading his mind underwent an entire revolution. The atrocities which were systematically practised on the African coast, harrowed up his soul, and induced a degreeof feeling scarcely compatible with the calm discharge of his duties. His own account of the state of his mind at this period is eminently beautiful and touching.

"Furnished then in this manner, I began my work. But no person can tell the severe trial, which the writing of it proved to me. I had expected pleasure from the invention of the arguments, from the arrangement of them, from the putting of them together, and from the thought in the interim that I was engaged in an innocent contest for literary honour. But all my pleasure was damped by the facts which were now continually before me. It was but one gloomy subject from morning to night. In the day-time I was uneasy. In the night I had little rest. I sometimes never closed my eye-lids for grief. It became now not so much a trial for academical reputation, as for the production of a work, which might be useful to injured Africa. And keeping this idea in my mind ever after the perusal of Benezet, I always slept with a candle in my room, that I might rise out of bed and put down such thoughts as might occur to me in the night, if I judged them valuable, conceiving that no arguments of any moment should be lost in so great a cause. Having at length finished this painful task I sent my Essay to the vice-chancellor, and soon afterwards found myself honoured as before with the first prize.

As it is usual to read these essays publicly in the senate-house soon after the prize is adjudged, I was called to Cambridge for this purpose. I went and performed my office. On returning however to London, the subject of it almost wholly engrossed my thoughts. I became at times very seriously affected while upon the road. I stopped my horse occasionally, and dismounted and walked. I frequently tried to persuade myself in these intervals that the contents of my Essay could not be true. The more however I reflected upon them, or rather upon the authorities on which they were founded, the more I gave them credit. Coming in sight of Wades Mill in Hertfordshire, I sat down disconsolate on the turf by the roadside and held my horse. Here a thought came into my mind, that if the contents of the Essay were true, it was time some person should see these calamities to their end. Agitated in this manner I reached home. This was in the summer of 1785."

Mr. Clarkson's mind was now too deeply interested in the subject to return to its ordinary occupations. He determined on the translation of his Essay, sought an interview with Mr. G. Sharp, and ultimately resolved on abandoning the church, in which he had fair prospects of preferment, and of devoting himself entirely to the cause of the Africans. From this period he occupied himself in calling on the leading members of the two houses of parliament, in obtaining additional information, and in circulating such works as were suited to enlighten and arouse the public mind. Amongst other persons he called on Mr. Wilberforce, then in the morning of his day, and but little known to the public, and it is gratifying to peruse his own account of the reception which he experienced. Little did Mr. C. imagine, that the young senator, on whom he then called, was to act so distinguished and consistent a part in the great struggle. The designs of Providence were, as yet, unrevealed; but

now the result is known, it cannot be uninteresting to look back and review the circumstances which have conducted to so triumphant and glorious an issue.

"Among those whom I visited, was Mr. Wilberforce. On my first interview with him, he stated frankly, that the subject had often employed his thoughts, and that it was near his heart. He seemed earnest about it, and also very desirous of taking the trouble of inquiring further into it. Having read my book, which I had delivered to him in person, he sent for me. He expressed a wish that I would make him acquainted with some of my authorities for the assertions in it, which I did afterwards to his satisfaction. He asked me if I could support it by any other evidence. I told him I could.—I mentioned Mr. Newton, Mr. Nisbett, and several others to him. He took the trouble of sending for all these. He made memorandums of their conversation, and, sending for me afterwards, showed them to me. On learning my intention to devote myself to the cause, he paid me many handsome compliments. He then desired me to call upon him often, and to acquaint him with my progress from time to time. He expressed also his willingness to afford me any assistance in his power in the prosecution of my pursuits."

(To be continued.)

Stepney Academical Institution.

To the Editor of the Baptist Magazine.

My Dear Sir,

Will you be so kind as to permit me, through the medium of your valuable Miscellany, to call the attention of the churches to the present state of the Baptist College at Stepney? Its affairs, cannot, I am sure, be uninteresting to your readers, since it has long received marks of their kind attention, both in the benevolent support of private individuals, and also in the public collections which have been made in its behalf.

Since the year 1810, the Committee have pursued their object of enriching with the endowments of learning and experience young men whose piety and talent induced the churches to set them apart for the Christian ministry; with a success, which, though it may not be so great as they could wish, has yet nevertheless greatly encouraged them under the numerous difficulties they have encountered.

These difficulties were of two kinds; first, the accommodations were unfitted for the business of the college, so that much time, and often the health of the students, were sacrificed in pursuing their studies, without necessary provision for their retirement and comfort. And, secondly, the resources have always been inadequate to meet the annual expenditure; so that the managers of the institution have been cramped with perpetual poverty.

Impressed with the importance of the former difficulty, the friends of the Institution resolved in 1828-9 to remove it. They therefore erected new studies, library, and chapel, and made a new arrangement of the premises, to afford convenient apartments for sleeping. The whole cost 4000*l.* which sum has been paid, and the erection affords for the students, and the business of the college, all that could be desired.

The second difficulty still remains. For, although the committee have never admitted so many students as the premises would now accommodate; and in managing the business of the college, the strictest regard has been paid to economy; yet the annual expenditure has been constantly more than its annual income, the arrears of which, have now accumulated, until the Treasurer is 915*l.* in advance.

In order to reduce this deficiency it has been proposed to sell out 600*l.* of government stock, which was intended, by former friends, to constitute a permanent support for the

Institution. But before the committee could venture to take that step, they felt that it was their duty to submit the case to the friends of the denomination, and to ascertain, by a direct appeal to individuals, whether they will suffer an institution already much too weak for the object it has to secure, to be subjected to an act of violence in its present emergency. Such an appeal therefore will be made to them in the course of the present month.

The managers of the Institution are exceedingly desirous that this appeal should not be made in vain; for, if the stock be sold, it will cut off the support of one student for ever; and leave no other resource but that of curtailing still farther the operations of the Committee, in order to bring their future expenditure, within the limits of their diminished income.

But if such a result could at any time be contemplated by our Christian brethren, this surely is not the period for advocating it, for the interests of religion are no longer in the even state they were at the foundation of the college. The changes in our country, and the changes in the affairs of dissenters, are calling increasingly on every hand for the largest exertions of a most efficient ministry.

Hitherto our brethren have been pushed aside by the prevailing parties, generally with indifference, but often with unrighteous contempt; and if amongst the dissenters here and there an individual may have commanded some courtesy amongst the clergy, yet these have been the exceptions from the rule. For the most part the brethren engaged in the dissenting ministry have either resigned their proper respect in society, as a treasure no longer to be claimed; or, they have retired from scenes of public usefulness rather than encounter a perpetual insult. The latter was an alternative hardly to be justified, and which, if it could, is now unable to be continued. The Bible Society, and others of a similar kind, together with the increased national importance of dissenters, bring our ministerial brethren constantly in contact with the clergy, who have access to the most efficient means for mental cultivation in the world. This too takes place most frequently in the towns and villages where the minister has to maintain his ground, single handed, or resign the cause to which he has devoted himself to perpetual and systematic opposition.

We have only to look over the map of our country, and inquire into the state of the churches, in any denomination, to be deeply convinced that the disadvantages attending an uneducated ministry have been most afflictive. In some cases, both minister and people are virtually excluded from respectable society, and the doctrines of Jesus branded with odium, merely because, in some matters of general knowledge, the minister was unable to preserve his proper elevation.

If, however, this were the only, or the principal evil resulting, it might be sustained with less concern, because the church is not to be anxious for worldly applause. But that which excludes dissenters from any circle prevents their doing good there, and, therefore, limits their usefulness. If they become too proud to condescend to men of low estate, they will lose the satisfaction which the Saviour felt when the mystery of his mercy was revealed to babes; and, if they be still deprived of necessary learning, so as to be excluded from the higher circles, the church will be deprived of that resistless wisdom by which he stopped the mouths of his enemies, and shielded both the persons and the feelings of his servants from the injuries inflicted by the great.

It has long been a ground of bitter complaint, that in the families

of those who founded and cherished the dissenting interests in former times, the children have in many cases either turned into the world or united with the establishment. And yet such must ever be the case unless the education of the ministry prepare for the rising generation instructors that will command their respect.

It is not intended to affirm that any human means can of itself secure the piety of our offspring. If God withhold his aid, we know that even parental tears will fall to the ground in vain. But though the genial soil of youthful hearts will not bring forth the fruits of righteousness without the beams of heavenly blessing, yet these beams were never intended to make it fruitful without proper cultivation. And, perhaps, there is not in all the masses of our country's misery, one thing that is more afflictive to a considerate Christian than the situation of the young people in some of our religious congregations; their parents long for their salvation, and they are the objects of a most endearing ministerial solicitude, whilst their early associations have awakened in them an interesting curiosity to understand the things which belong to their eternal peace: but still the object so important to them all is not secured, they are surrounded with difficulties and unconverted still. In order to remedy the evil, they are invited to engage in works of usefulness, in order that the teaching of others may be instrumental in securing their own piety. And yet the work fails. The young cannot teach even children unless they themselves be first taught. And they either forsake the work, in disgust at the difficulty, or continue it in a form which is neither useful to the children nor pleasing to themselves. In many cases the pastor has stepped in to their assistance. Catechetical and Bible classes have been formed, in a few instances, with great benefit to all; but in many cases these have totally failed. They had the best wishes of the pastor, but they taxed his resources more heavily than he could afford; they first became uninteresting and then forsaken; and yet no charge of neglect can be alleged against either party; the young were anxious to learn, and the pastor to teach, but he had to struggle with a mental destitution which he could not controul, and suffered the affliction which a father feels when his children are perishing by a poverty which he cannot relieve.

These facts, involving so many reasons for more care in educating the ministry, do not imply the slightest reflection on the parties themselves, but rather the reverse. Even in the cases marked with perfect failure, there has often been a noble struggle with all the resources the individuals possessed before the effort was resigned as hopeless. But in some cases, the necessities of the young have awakened an all-absorbing devotedness, and called forth exertions that have terminated most successfully. But this has generally, if not exclusively, occurred where the previous education prepared the labourer to occupy a country retirement in deeper studies, or else where a more perfect education placed at his disposal a fund of independent resources.

The circumstances of the times render it impossible to succeed on any other principles. The age is so saturated with periodicals of every kind, and the habit of reading is so generally acquired by the lower classes, that those who mean to hold any respectability in society must be possessed of information by some means. When not inclined to read books, they read reviews; and instead of seriously studying the truth, the young are perpetually tempted to rely upon the scraps of a magazine; and if the

minister be mean enough to bend to the age, instead of endeavouring to guide and improve it, he has only to study the magazines likewise, and to retail their contents in his discourses and conversations. But if he is to enter into the great work of his charge, labour to lift his people to a place of safety, and raise them to a condition of usefulness, he must study the subjects necessary for a Christian to know more deeply; he must be prepared to supply them with instruction when they need it, and to command so much respect by his knowledge and piety as shall enable him to make the acquirements of his people subservient to their spiritual improvement.

The importance of these acquirements in the ministry can scarcely be shewn more powerfully than by a glance at those important interests which are just now struggling in the birth. The Missionary Societies demand the utmost degree of economical sagacity, combined with the greatest faithfulness, and the warmest christian zeal. The interests of religious liberty at home and abroad are brought to a point where every resolution of government will need to be watched with the most jealous care, lest flattery or force should nip its opening blossom. But the conduct of the gospel minister himself is infinitely more important still. He ought to be ready with the utmost accuracy to draw the line by which his conduct might be so regulated as to violate no point of duty whilst inspired with the hope of political advantage. He must be prepared to know how and when to act; and to refrain from interference, so as to maintain the dignity of his character in the midst of national excitement, and the spirituality of his office in the midst of patriotic solicitude. This, too, will be the more important, because the teaching and the example of the minister will be most seriously needed by those members of his flock who will have to engage in national affairs, and whom he must labour, by the force of education and piety, to preserve from the dangers of worldly pollution.

It is a great mercy, sir, that we are now blessed with a more than usual attention to the rights of every class of his Majesty's subjects, and to the importance of moral worth and dignity in every station; but how awful will it be if the minister of religion alone should be depressed through an education insufficient to carry the work forward to perfection.

If the question were one relating to human laws, or human science, the bounty of the nation in other cases, proves that the appeal would never be made in vain: why, then, should it be disregarded by Christians when it relates to the laws of their God, and the doctrines of his mercy?

But to us as a denomination this remark has a more forcible application than to any other. For whether right or wrong we have certainly been committed on the ground of peculiar strictness in adhering to the laws of the Redeemer and the Spirit of his grace. We have, therefore, had to bear the fiercest fire in the defence of religious liberty, and the most exact adherence to the precedents and precepts of scripture, is the point by which we are distinguished from other men; ought not, therefore, the Baptist ministry to be more qualified to explain the Book of God than other men? So it should seem from our profession. I do not say that it has been so.

Indeed, I wish not to institute a comparison, even if it were never so advantageous. May the word of our God be known by all; and the teachers of its truth be greatly multiplied. But, sir, I wish most seriously to suggest whether the support of this institution in the metropolis, where the

churches and the ministers can watch over its proceedings, and understand by daily observation the claim which it lays to their patronage, is not a duty which they owe to themselves, to their children, to the churhes of our denomnation, to the interests of their country, and the honour of their Lord.

Excuse my boldness in obtruding so much upon your valuable pages. If any apology be needed, it will be found in the importance of the subject. I am, dear sir,

Yours faithfully,

C. S.

Slavery.

My Christian Brother,

Those of us who, from a sense of duty, engaged in the cause of negro slavery so recently as five years since, and gave our nights as well as our days to the study of this heart-affecting, spirit-stirring subject, well know how much ignorance, apathy, and heartless indifference generally prevailed, not only in the world, but in the different religious denominations; although the Anti-Slavery Society was frequently issuing its different publications on the subject, and regularly holding its anniversary meetings to make known the enormities, demoralization, and annihilating tendency inseparably connected with this most horrid system of iniquity; yet, but few comparatively, since the abolition of the slave trade by England, so laid these things to heart as to devote themselves to the work of abolition in a manner calculated to rouse public attention, and by their decided, consistent, and persevering conduct, give undoubted evidence, that by them, slavery was considered an outrage upon justice, humanity, and religion;—as a violation of the laws of God, and utterly repugnant to the letter as well as the spirit of Christianity. That God was insulted and dishonoured by the debasement and cruel oppression of his creatures, and the infernal determination manifested by the generality of the planters to withhold from their negroes every means by which they might be restored to the moral beauty and dignity of the sons of God, through faith in the atonement and intercession of Christ;—rendered it certain to some minds, that if his people would not hear his voice in the dispensations of his providence, and come themselves to the work of justice and mercy that he would visit them with his judgments; and by the persecution of the missionaries, the sufferings and bitter death of their followers for righteousness' sake, and the destruction of their property, awake them from their cruel selfishness and Laodicean indifference, by touching, as it were, their skin and their bone. Thus, as in the days of old, God is making his voice to be heard in the church and in the world, by sending the pestilence and troublous times; and his command must be obeyed by Britain as it was by Pharaoh, "Let the people go, that they may serve me," lest he visit us, as as he did him, with ruin, for our avarice, cruelty, and crimes as a nation, but of which we have been guilty more especially in Africa and the Indies: "Shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this?"

Now although the conduct of the planters of Jamaica recently has been so odious and wicked as to excite an increased degree of attention to the subject of slavery, and Christian sympathy has been awakened and manifested towards our fellow-subjects and suffering Christian brethren, yet the effect produced is but *partial*, the conduct of far the greater number of those who profess to be

deeply affected by these exhibitions of slavery, *continues to be* as inconsistent as ever, as it regards the *accustomed use* of its produce. Allow me, therefore, to address some remarks on the subject to the ministers and followers of Christ, more especially in the Baptist connexion; and by their insertion in the Magazine for the ensuing month an additional favour will be conferred on

A Member of the Anti-Slavery Society.

Christian Brothers and Friends,

Much has recently been done by the Anti-Slavery and Agency Societies to secure the return of such members to Parliament as shall be willing to do what they can to promote the immediate abolition of slavery; and, with the Divine blessing, I trust it will not prove unavailing. The time is now arrived when every possible effort that can be made by the friends of humanity, justice, and religion, to remove this crimson stain, this direful curse from our country and colonies—should be immediately and perseveringly employed for the encouragement of the gentlemen who have been pledged to the accomplishment of this great object of philanthropy and religion in the House of Commons, and to stimulate and sanction the government in bringing the subject before Parliament. Allow me, then, to say, it is considered by the Anti-Slavery Society of great moment that petitions should be presented to Parliament from every city, town, and considerable village or district, in the United Kingdom as soon as possible after the assembling of its members, that by one combined and universal expression of feeling and sentiment throughout the British empire, like that on the subject of reform, it may be seen and felt by the king and his ministers that the nation is unanimous, and determined, in the strength of God, no longer to remain satisfied or at ease *under the oppression, or* endure the persecution of their fellow-subjects and Christian brethren; —that slavery must and shall cease for ever in the dependencies of Great Britain, and that with the least possible delay.

I beg leave, therefore, earnestly to suggest for the consideration of the ministers of Christ, how exceedingly desirable it is to have a lecture or lectures in their respective places of worship, for the information of their hearers and the public generally, as the best possible preparative to the successful getting up of petitions on the subject. Should it not suit their covenience to speak on the subject themselves, the Anti-Slavery and Agency Societies will feel much pleasure in appointing gentlemen for the purpose, whose intimate acquaintance with this deeply-affecting subject, and devotedness to their object as a religious duty, qualify them for the important office as lecturers. Nor is it known by the friends of the Anti-Slavery cause, or the ministers of religion, how great is the ignorance of the public generally on the subject of the slave trade and slavery; and that it is most important to its speedy annihilation that they should promote the diffusion of knowledge without delay by lectures, and the distribution of the publications of the Anti-Slavery Society. This subject I may be allowed to press on your consideration from my personal knowledge of its great importance to the success of our cause; and I earnestly hope it will receive your sanction and recommendation at this most urgent and awful crisis of colonial slavery, and persecution of Christian missionaries and pious negroes.

Permit me, also, to urge on every individual the duty of abstaining from the use of West India produce, particularly *sugar*, so long as the culture of it is the price of their brother's blood, and the procuring cause of nearly all his misery. In

churches and the ministers can watch over its proceedings, and understand by daily observation the claim which it lays to their patronage, is not a duty which they owe to themselves, to their children, to the churhes of our denomnation, to the interests of their country, and the honour of their Lord.

Excuse my boldness in obtruding so much upon your valuable pages. If any apology be needed, it will be found in the importance of the subject. I am, dear sir,

Yours faithfully,

C. S.

Slavery.

My Christian Brother,

Those of us who, from a sense of duty, engaged in the cause of negro slavery so recently as five years since, and gave our nights as well as our days to the study of this heart-affecting, spirit-stirring subject, well know how much ignorance, apathy, and heartless indifference generally prevailed, not only in the world, but in the different religious denominations; although the Anti-Slavery Society was frequently issuing its different publications on the subject, and regularly holding its anniversary meetings to make known the enormities, demoralization, and annihilating tendency inseparably connected with this most horrid system of iniquity; yet, but few comparatively, since the abolition of the slave trade by England, so laid these things to heart as to devote themselves to the work of abolition in a manner calculated to rouse public attention, and by their decided, consistent, and persevering conduct, give undoubted evidence, that by them, slavery was considered an outrage upon justice, humanity, and religion;—as a violation of the laws of God, and utterly repugnant to the letter as well as the spirit of Christianity. That God was insulted and dishonoured by the debasement and cruel oppression of his creatures, and the infernal determination manifested by the generality of the planters to withhold from their negroes every means by which they might be restored to the moral beauty and dignity of the sons of God, through faith in the atonement and intercession of Christ;—rendered it certain to some minds, that if his people would not hear his voice in the dispensations of his providence, and come themselves to the work of justice and mercy that he would visit them with his judgments; and by the persecution of the missionaries, the sufferings and bitter death of their followers for righteousness' sake, and the destruction of their property, awake them from their cruel selfishness and Laodicean indifference, by touching, as it were, their skin and their bone. Thus, as in the days of old, God is making his voice to be heard in the church and in the world, by sending the pestilence and troublous times; and his command must be obeyed by Britain as it was by Pharaoh, "Let the people go, that they may serve me," lest he visit us, as as he did him, with ruin, for our avarice, cruelty, and crimes as a nation, but of which we have been guilty more especially in Africa and the Indies: "Shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this?"

Now although the conduct of the planters of Jamaica recently has been so odious and wicked as to excite an increased degree of attention to the subject of slavery, and Christian sympathy has been awakened and manifested towards our fellow-subjects and suffering Christian brethren, yet the effect produced is but *partial*, the conduct of far the greater number of those who profess to be

deeply affected by these exhibitions of slavery, *continues to be* as inconsistent as ever, as it regards the *accustomed use* of its produce. Allow me, therefore, to address some remarks on the subject to the ministers and followers of Christ, more especially in the Baptist connexion; and by their insertion in the Magazine for the ensuing month an additional favour will be conferred on

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Permit me, also, to urge on every individual the duty of abstaining from the use of West India produce, particularly *sugar*, so long as the culture of it is the price of their brother's blood, and the procuring cause of nearly all his misery. In

this respect we have been most inconsistent as Christians, who are commanded to *abstain* from the *appearance* of evil; for whilst we profess to abhor slavery, by the consumption of its produce we give the planter a *bounty* for its production, and afford him the *means* of its perpetuation. Would to God that the holy consistency and decision of the apostle Paul had been *uniformly* manifested on this subject as it was by him in reference to meat—*that he would eat no more whilst the world stood*, if it *made his brother to offend*—and then slavery, with all its cruelties and crimes, would long since have ceased. And the principal reasons why it has not amongst *sincere Christians*, arises, I believe, from the prevailing ignorance of the nature and evils of slavery, and the almost total absence till lately, of public and private prayer to God for his effectual blessing to succeed the efforts made for the total and immediate abolition of so great an evil throughout the British colonies and dependencies.

My heart's desire and prayer to God, therefore, is, should we be spared to see another year, we may commence and continue it under a deep sense of our wickedness as a nation, of the misery and crime that have been inflicted by our means, although, perhaps, ignorantly, by many persons, on more than 800,000 of our unoffending African brethren; and that we may *individually* ask ourselves, under a deep consciousness of our indifference, lukewarmness, and sinfulness, "Lord, what wouldst thou have *me to do?*" and never cease our efforts or our prayers until slavery is abolished, and the blessings of civil and religious liberty are fully and freely enjoyed by every British subject in the colonies of our sinful, but highly-favoured country. And then we will unite together in ascribing all the praise and glory to God who hath loved us, to Christ who hath redeemed us, and to the Holy Spirit who hath sanctified us, and will make us meet, we trust, to be partakers with the saints in glory everlasting. In the love of the Gospel,

Believe me, yours affectionately,

THE NEGROES' FRIEND.

REFLECTIONS FOR THE NEW YEAR.

"Largeness of heart even as the sand by the sea shore."

"Ask *what* I shall give thee."

READER, hast thou ever asked for a *large* heart—a large heart to feel for the miseries of a perishing world—a large heart to feel abounding love to the Redeemer—a large heart to be full of holy useful projects for doing good? if not, you have forborne to ask what would make "your light shine in the world," and bring a large revenue of glory to the Lord. Well, be it so, that hitherto you have *not* asked largely for spiritual blessings—yet *now* begin—*with this new* year begin a new course of duties and engagements in the Redeemer's service. There is every thing in him, and his blessed promises—every thing in your own helplessness and lukewarmness—every thing in the condition of those by whom you are surrounded, to call forth your prayers for this blessing—would you be holy and consistent as a Christian—would you become a blessing to others—would you do good in the world—would you desire to see the kingdom of the Saviour come with almighty power around—would you see pentecostal seasons to bless the world and to gladden the church, then *ask largely*—pray that you may possess "*largeness of heart*," and feel deeply in every thing calculated to promote the best interests of your own soul, and the glory of that dear Saviour you have professed to serve.—Think

for a little on the *blessed example* of "one greater than Solomon," who had "the spirit without measure," whose "zeal consumed him," and who gave *himself* for you:—yes, think of the Redeemer how he "finished the work that was given him to do"—whose "meat and drink it was to do his heavenly Father's will," and who was straitened till that will was accomplished; till he was baptized in sufferings for our salvation. Reader, remember this was *largeness of heart*. You are called upon to "consider Christ Jesus the great High Priest of your profession." Well, then, consider him in his sufferings for *your sake*—consider him in his example for *your imitation*, consider him as your Lord, *your King*, to maintain a right in your services, your love, your obedience; and then, reader, then his love will constrain you to devote your powers to him—to yield yourself a living sacrifice," and to give up yourself, body, soul, and spirit," unreservedly to him as a reasonable service."

In considering Christ Jesus, you will feel and lament your own coldness and indifference, and that will lead you to cry mightily to him for the fulfilment of his gracious word, and what is it? what did God say to Solomon? "*Ask what* I shall give thee; well, then, be encouraged, he says the same *to you*—yes, *to you*, and not only says it, but will *do* it. Do you ask how it was Solomon had a large heart—it was because he asked it of God—yes, reader he asked for wisdom and knowledge in preference to wealth, or honour, or dignity. Oh! follow his example, seek first for spiritual blessings—seek first the glory of God, and then you have the Saviour's promise that *all other* things *shall be added* unto you." Solomon found it true; he left all worldly things with the Lord, and was he destitute? Ah! no, read the history of his greatness, his splendour, his servants, his honours—and believe it, dear reader, even if you are not possessed so largely in outward things, yet that "your peace shall flow as a river," and the Divine glory through you be promoted, and "your soul shall be as a watered garden," and great shall be your reward in heaven, for they "that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever." Then as the best *new year's blessing* you can have, ask for "largeness of heart," "ask and you *shall* receive."

F. W.

The Obligation resting on Members of Churches to attend Prayer and Church-meetings.

The following, though a common circumstance, is one that calls for serious consideration; inasmuch as it is more intimately connected with the dormant state of religion in our churches than many are apt to imagine.

As the pastor of a christian church was recently visiting his flock to inquire of their welfare, and to promote their spiritual comfort by his counsel and his prayers, he met with Henry—a member of his church. After the usual friendly inquiries, he observed—"Well, Henry, you were not with us at the church-meeting last evening, how was that?" Henry answered, "Why, sir, I had a *little job* which I wished to finish, so I stopped at home."

As Henry was going to his employment the pastor had not then an opportunity of saying much to him on the subject; but as he pursued his walk he reflected on the circumstance, and said to himself, so then, a *little job* is, in the estimation of this professor, of more importance than a church-meeting!

He felt grieved, that a Christian should make such a sorry excuse for absenting himself from, what every disciple of Christ ought to consider, an important duty and an invaluable privilege. Not that he thought Henry the only person, or but one amongst very few, who are guilty of such conduct. He felt persuaded that every pastor has many in his church, who act from similar motives, and adopt the same short sighted policy. How often are excuses made on account of absence from church and prayer-meetings, which a man of business would be ashamed to make for not executing an order, and are these meetings of less importance than business? Did the Lord thus judge, when he said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life—whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." In these words, he evidently teaches us that there must be great self-denial and giving up, so much, at least, of temporal things and employments, as are inimical to our growth in grace and the promotion of his glory. We are to "seek first the kingdom of God, and his righteousness;" and if this be done, we shall not hesitate to sacrifice the pleasures of sense, the profits of business, and all other temporal interests that oppose the claims of our divine master and prevent our frequent communion with God in the institutions and services of the Christian church.

The beneficial influence which these meetings have on the Christian's experience and prospects, show the importance of his habitually attending to them. Let any one judge, which is the most consistent disciple of Christ, he who conscientiously and regularly attends prayer and church-meetings, or he who is frequently absent from these social and devotional exercises?—which profits the most from the services of the Lord's-day?—which manifests most fully the Divine impress of the Holy Spirit's sealing, and the sweet odour of his anointing?—which enjoys most of the love of God shed abroad in his heart?—which promotes the Divine glory most, and is most useful in the church and the world?—and which feels the purest and most elevated pleasure in the anticipation of eternity? O! ye who neglect church and prayer-meetings! you wound your pastor's heart, you do an injury to your fellow members, you wrong your own souls, and quench the Holy Spirit who kindles the fire of devotion on the altar of the Christian's heart.

Ministers and people often express surprise and regret, that conversions are so few, and that vital religion is at so low an ebb in the churches. Our surprise will cease and our sorrow will be augmented, when we consider how few there are in any church who attend prayer-meetings with regularity, perseverance, and holy importunity. It is admitted, that there are circumstances connected with a large family, young children, afflictions, and "works of necessity," which justify the absence of those who are immediately concerned. But it is too notorious to be denied, that the great majority of those who neglect prayer-meetings have no just cause for absence.

How can the church prosper, whilst such a multitude of its members neglect the most efficacious means for promoting growth in grace, and increase of its numbers? "We have not because we ask not. Let us draw nigh to God, and he will draw nigh to us. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall

search for me with all your heart." Before we experience the out-pouring of the Spirit, which is necessary to a revival of religion and the conversion of the thoughtless, worldly, and infidel multitudes around us, the members of our churches must themselves be more separate from the world and spend more time, with more heart in pleading with God, saying, "We will not let thee go except thou bless us."

Loughton. S. B.

JUVENILIA

A WORD BY THE WAY-SIDE.

In some of the deserts that stretch their burning sands amid the wilds of Africa, spots of verdant beauty oft-times greet the wanderer's eye, and afford him shelter and delight. The cooling spring invites his thirsty lip; the air, loaded with the fragrance of surrounding flowers, soothes his aching brow; the birds of heaven chaunt him to repose. It is in the moral as in the natural world, as we journey through this wilderness of human cares and toil, we sometimes find amid the barrenness of Christian profession a spiritual Oasis of lovely holiness and peace. The state of religion in general, though the Sun of Righteousness gilds its mountain tops and illuminates its vales, has, alas! too many of these moral wilds, over which the light of heaven seems to shine in vain; while in other parts of its wide domains, some happy hill of Zion, encamped by the armies of the living God and of the church which is on earth invite your weary steps. We rest beneath its sacred shadow with delight, we gather the immortal fruit which grows on its tree of life, we drink with joy of the "brook by the way," and voices as from angels whispering nigh, tell of the rest laid up for us in glory. It was after a refreshment similar to this, that the preceding reflections suggested themselves. I know that we frequently mistake our feelings when placed in new and uncommon situations. The excitements even of novelty have been honoured as the elevations of devotion; for who is independent of the associations of feeling and impulse, those subtle and mysterious laws which no human heart, amidst all its stubbornness, has ever yet withstood?

Perhaps there was some degree of the emotion which then possessed my soul attributable to causes such as these. Yet conceding this, I have seldom in the course of my Christian pilgrimage felt my spiritual strength so renewed by waiting on the Lord. I have heard brilliant addresses from popular talent, as it marshalled the advocates of truth on a constellated platform, or I have rejoiced in the holy captivation of genius, when, hallowed by the influence of Divine grace, it has dared to trace, through the bewilderings of human reason, a pathway to the skies; and I have bowed beneath the influence of some great master spirit, as I grasped his page and revelled in the mental banquet his intellect had spread—but I have seldom felt so deeply my own condition of sin and helplessness, or the value of redeeming love and truth, as I did at the little Baptist chapel at W. B. I was conducted there by some friends I was visiting, and among whose kind and endearing attentions I hoped to find recovered health. The chapel, mean in exterior form, was that morning thinly attended, and the little flock of Sabbath children, and the lowly garb of all around, verified the truth of our Lord's observation. They belonged to a kingdom which is not of this world, though it has a highway through it on which the ransomed of the Lord are daily advancing to the eternal hills of bliss. In this lowly house of prayer there was no altar of gems, or clouds of surrounding incense; no proud

array of priestly vestments, or sacerdotal pomp; no strains of softened music, or painted window of impressive gloom, to captivate the senses and mislead the mind. But there was the solemnity of deep devotion, the spirits of the just in progression of that perfecting grace which hallows the altar of the human heart in eternal consecration unto God. There was a powerful illustration of the simplicity of the gospel of Christ, as it seemed, in the majesty of its independent love, to give that peace to the believer's heart which passeth all mortal understanding. And there was, I trust, the presence of the great Master of assemblies, whose Spirit, though it rested not in symbolic tongues of fire, touched the renovated heart as with a living coal from off the heavenly altar. My soul was again excited to run her Christian course with joy; and, as visions of the heavenly world unfolded to her view, the trials, sorrows, and pains of this, seemed scarcely worthy of a thought. To be a ransomed heir of glory—a fellow-citizen with saints whose robes are washed and made white in the blood of the Lamb—a member of the Church of the living God—form a gift worthy the beneficence of Sacred Love. And though many a claimant of these divine riches is clothed by the hand of vulgar poverty, and knows nothing of the refinements of taste, or the graduations of learning, while the delusions of wealth are cast upon his humble path, and the pride of intellect disowns all sympathy or love—yet is he already in possession of the investments of his future dignity, maturing by the Spirit of God for companionship with seraphs, and the boundless progression of celestial intelligence. The minister, whose lowly brows had won no laurel from the wreath of fame, did not appear until some time had passed in alternate exercises of prayer and praise. As the third hymn was engaging the attention of the congregation, I looked around on that little band of the true and faithful met in that humble house of God. No powdered head corniced the cushioned pews, or rustling silk adorned some lady Pharisee in its ample folds. They seemed a poor people whose God is the Lord; and, as I traced the symbols of his power in the adoration of their worship, I understood the beauty of that sublime prediction: "The hour cometh when ye shall neither at this temple nor yet at Jerusalem worship the Father; but true worshippers shall worship the Father in spirit and in truth. For the Father seeketh such to worship him."

And now the minister ascended the pulpit stairs; his step was slow and feeble, his form as a flower of the field which the wind is withering away, his lip and cheek pallid by the tokens of death, but his eye was bright with the glory he had long coveted to possess. He paused, as for a moment or two he regarded the congregation spread out before him; a benign commiseration deepened on his countenance, and, with the deep and deathless accents of a pastor's love, commenced a short address. The topic was unexpected and peculiar. Worldly policy, or the vulgar cunning of a common mind, might have urged him to a pathetic appeal on his own behalf; for I was afterwards informed of the miserable pittance by which he is supported. But no: he had too much of his Master's spirit to envy the holes of the crafty hypocrite, or the nests of high professors. Or he might have given a brief and elegant dissertation on the rapidity of time, a theme now so exhausted and misimproved that Time himself may be ashamed of his own biographers; but this was not the argument. Or some may imagine that the terrors of death might help just then to throw an awful interest on a moment auspicious to oratorical effect. It was none of these: it was a truth which the wailing spirit of woe, while it prayed for a drop of water to quench its burning thirst, besought some messenger of heaven might be permitted to preach to its brethren still in the regions of hope and repentance. It was the voice of warning, caution, and expostulation; it was the lamentation of the prophet mourning over the ragged rocks and barren plains of an unregenerate world; the sorrows of the husbandman over the seed which had perished by the way-side.

(To be continued.)

REVIEWS AND BRIEF NOTICES.

Harmony of Religious Truth and Reason asserted, in a Series of By JOHN HOWARD HINTON, pp. 336.—Holdsworth.

Ability and Obligations illustrated Life, Death, and eternal Dwelling of an unconverted Sinner. pp. 80. et.

ssible for any one, who professes respect for revelation, to attempt a theory of religion, however ex-, without some endeavour to by the "oracles of God." Even superficially acquainted with ical history, must know, that earliest period of the Christian very one who has aspired to be er of a sect, or upon whom the unsought, has been conferred, anxious to support the consis- his scheme by pressing into its selection of scripture texts, sup- be sufficient for that purpose. ave arisen what every sincere livine truth must deeply deplore, the infidel, though ineffectively, es to urge in defence of his cause; not such a "rightly ρθοτομυντα, the word of truth," tle recommends, but expositions ments, destructive of each other. of these discrepancies, as, alas! well known, has been to sever profess a common faith in the lume, into numerous divisions, ing, as far as attainable, its dis- pellation; and presenting, when in association, an appearance too be contemplated without emo- more adapted to humble than the pious beholder; as indi- en at this advanced period of , a distressing distance from that the faith" which is at once to Saviour's request, and remove bt from the minds of men, as to ty of his character, and the of his mission.

Unhappily, the denomination of christians, with which we esteem it a privilege to be connected, is already so far divided in theological belief, as to require, for the sake of distinction, the employment of the terms "general" and "particular;" and it is not without extreme regret that we perceive any tendency towards a further subdivision; for while the author, whose work is now before us, may congratulate himself by saying, "There are many who think with me; and that the sentiments I have advocated, are becoming every day less singular," we are apprehensive that he would, at present, object to be identified with that section of our denomination whose views, on some of the principal articles of the Christian faith, are obviously in much nearer accordance with his own, than those which it has been and still is, the purpose of this periodical to maintain. In short, though it has now become abundantly manifest that to describe him as a Particular or Calvinistic Baptist, according to the conventional use of the phrase, would be little short of offering him a direct insult, yet his notions of the law of God, the power of man, and the necessity of Divine influence, carry him so wide of the acknowledged sentiments of our Arminian brethren, as to induce some expression of disappointment on finding him too much in advance of themselves*, to admit the hope of immediate union, or cordial co-operation: so that, for anything we are capable of discovering to the contrary, if, as the author suggests, those, who think with him, are daily multiplying, a new sect is inevitable; which, in this unparalleled age of invention, cannot be permitted to remain long without an appropriate cognomen.

Our author informs us that the essays

* See a Review of a Sermon before the Institution at Bradford, by Rev. J. H. Hinton, in the General Baptist Magazine.

contained in this volume were last winter delivered in the form of lectures—that he "had not the remotest intention of preparing these discourses for the press," but, as is very usual, on such occasions, the indulgent opinion of "many respected hearers" could not be resisted. Indeed, were we able to plead entire exemption from the *cacoethes scribendi*, we should express some surprise that a work, the substance of which, with certain variations of title, should, within a short time, have been so often presented to the public by the same hand. And, but that the author might deem us disrespectful, and that our numerous readers might impute our silence to acquiescence in principles which we conscientiously believe to be both fallacious and injurious, it might have been sufficient to have referred to our repeated animadversions on this scheme of theology; and have dismissed its present reiteration with, "Spoke, spoke!"

Doubtless, our readers are quite aware, that the views this author has felt it to be his duty to adopt, and to advocate, though he has not considered it necessary to avail himself of such authority, are, after all, essentially the same which, in former ages, have been propounded, examined, and refuted; and the core of their error has always appeared to us to lie within a narrow compass—the non-admission of the total depravity of man as a fallen creature, and the absolute sovereignty of God, in his salvation. Both on account of the immense importance of these points, and of their intimate connexion with the principal topics discussed in these essays, we may perhaps be permitted, somewhat further to extend our remarks.

As to the fall of man:—our author's opinion seems to be, that man has lost his primitive *purity*, but that no penal consequences have been incurred by that affecting catastrophe. He says:—

"We now see nothing more to detain us from our conclusion, which is, that though we have fallen in Adam our head, through the new dispensation which God has introduced, we are not under the curse of the covenant he broke. No man is subject to the wrath of God, in any sense or degree, because of Adam's sin; but every man stands as free from the penal influences of his first parents' crime as though Adam had never existed, or as though he himself were the first of mankind. Having, through our progenitors' unfaithfulness, derived from the covenant of Eden no benefit, we suffer under it no punishment. In these respects that system is, to our whole race, as though it had never been." p. 138.

Lest, however, the mind of the reader should too suddenly revolt from the position necessarily involved in this conclusion the following sedative is supplied:—

"In maintaining this truth, we are by no means concerned to affirm, that the powers of man generally are now in their original strength. It may be admitted that neither in body nor mind, is apostate man equal to his innocent progenitor; and if it should be alleged that our active powers and our capacity of self-government have suffered in the general shock, though we do not know that the last item could be proved, yet that also may be allowed. For it is a remarkable fact in the divine administration, and one not sufficiently regarded, that the law of God absolutely accommodates its requirements to the actual strength of man. 'Thou shalt love the Lord thy God *with all thy strength*' is the whole of its demand. If, therefore, the case be so, that man, as a fallen creature, has less strength to love God than as an innocent one, the law still makes an equitable requirement of him. Not beyond his strength though with all the strength he has, is he to love his Maker. The question, consequently whether man's capacity is somewhat enfeebled by the fall, is not of the slightest moment." p. 145.

After perusing this passage, perhaps the reader may be solicitous to know the author's sentiments concerning the law of God. Let him then attend.

"What, then, is the law of God, in which his requirements are embodied? I conceive that it is not to be found in the ten commandments, which, however honourable and important among the precepts of God, have no just pretensions to be considered as a summary of his law, nor can I refrain from expressing my conviction of the immense mischief which has arisen from their having been regarded in that light. When our Lord was asked for the law, he quoted the following words: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.' This is the law; and that which it requires is *love*. But is

it the love of complacency, or the love of benevolence, which we are called to fix upon our Maker, and our fellow-creatures? Unquestionably, as I conceive, the love of benevolence exclusively, and not, in any sense or measure, the love of complacency. Now benevolence is only another word for kindness: a regard to the happiness, interest, and honour of another. The law requires, therefore, that we be kind to God above all, or that we cherish a regard to his honour and interest before our own, and 'with our whole heart,' or, with all the strength of feeling we have; while with regard to our fellow-creatures' welfare, we love them as ourselves." p. 107.

Whether the annals of antinomianism can furnish a record, in its favour, equally strong with that which we have now quoted, we must be permitted to doubt. Still, however, in exact harmony with the preceding statement, the reader is thus addressed. "The whole law of God you have power to obey; and necessarily so, since he makes your power the very measure of his demand." p. 152. In short, on this humiliating subject, the fall of man, the author, in the next page, says: "The depravity consequent upon the fall, has left unbroken our capacity for obedience to the divine law." We are quite disposed, by every honourable endeavour to conciliate "human reason," but, if harmony depend on the admission of statements utterly at variance with experience and revelation, we are apprehensive that "religious truth" will decline the alliance. We appeal, then, to supreme authority, and, while cheerfully admitting that the *summary* of the divine law is contained in the words as quoted above; we cannot but express our astonishment that our author should have seemed quite to have forgotten our Lord's interpretation and defence of the precepts of the law, in his sermon on the mount, and the answer the Saviour gave to one who desired to be informed what commandments were to be regarded. "Jesus said, Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honour thy father and thy mother; Thou shalt love thy neighbour as thyself." This, perhaps, is even more than sufficient to dispose of the rash and unsustained accusation "of the immense mischief which has arisen from their having been regarded," as the divine law.

On the doctrine of *original sin;* for we have a predilection for this phrase, which will not permit us to abandon it till modern refinement shall have supplied one more expressive, or in nearer conformity to inspired usage: it is particularly deserving of remark that when the apostle is on his way to complete the evidence of man's total depravity, he anticipates his conclusion by these memorable words: "For when we were yet without *strength*, in due time Christ died for the ungodly;" he does not say, when we were yet without *will*, though that unquestionably is included, but, ασθενων, "without *strength*." That which may here seem to be prematurely assumed, man's utterly helpless condition, is almost immediately followed by facts and arguments the most affectingly conclusive. "By one man," says the apostle, "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Language more opponent to all theories adapted to flatter the pride of human nature it is not possible for imagination to frame; especially when its awful intimations, as announced by its connexion, are deliberately considered. And what are they? That the first offence of the first man involved the whole human race in transgression: "for all have sinned." That by the imputation of the first offence of our original progenitor, every individual of his posterity is exposed to the penalty of death; "and death by sin, and so death passed upon all men, for that all have sinned, for until the law sin was in the world: but sin is not imputed when there is no law: nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." That, by this first act of disobedience, every descendant of Adam is naturally in a state of condemnation, for "by the offence of one judgment came upon all men to condemnation." Now, if to these inevitable deductions, such uncompromising enunciations as the following be added: "How then can man be justified with God? or how can he be clean

that is born of a woman? Behold, I was shapen in iniquity, and in sin did my mother conceive me. The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. You hath he quickened who were dead in trespasses and sins. And were by nature the children of wrath even as others. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned," what must be the inference of the pious reader? Will he say: "Every man stands as free from the penal influences of his first parent's crime, as though Adam had never existed, or as though he himself were the first of mankind." We verily think not; but that he will infinitely prefer expressing his conclusion in the words of the prophet, "The whole head is sick, and the whole heart faint: from the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises and putrifying sores."

The doctrines of human depravity and regeneration are manifestly correlative; the latter evidently supposing the former, as this makes that indispensable to salvation. On this vitally important subject Jesus Christ thus addressed the Jewish ruler: "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." This threw Nicodemus into the greatest perplexity, and being fully confident, as our author seems to be, that whatever is essential to the possession of final happiness is within the grasp of human ability, he instantly rereplied, "How *can a man* be born when he is old?" Ah! how *can he* indeed effect this supernatural change? What indescribable relief would it have afforded to his astonished mind could tidings, so welcome to all his pharisaic prejudices as the following, have then saluted his ear:—

"Without being moved thereto by the Spirit of God, and without any other influence than the blessing which God always gives to the use of means, you are competent to alter your mind towards God, by obeying the dictates of your own conscience and employing the faculties of your own being. Think upon your ways, and you will turn your feet unto God's testimonies. This is what God requires you to do in order t liverance from his wrath; and except y it, without regard to any communicati his spirit, he leaves you to perish." p. 31

But, distant, *toto cœlo* from this, entirely destructive of the whole sch of human ability, is the Saviour's re der: "Jesus answered, Verily, verily, unto thee; except a man be born of w and of the Spirit, he cannot enter int kingdom of God. That which is bo the flesh is flesh; and that which is of the Spirit is spirit. Marvel not t said unto thee, ye must be born a The wind bloweth where it listeth, thou hearest the sound thereof, but can tell whence it cometh and whith goeth: so is every one that is born of Spirit." Nicodemus even more founded than before, exclaims, "How these things be!" and is answered, thou a master in Israel; and knowes these things?"

In this conversation with the pha the sentiment maintained by the deemer, is precisely the same with which he expressed, when his disci having listened to his represent of the difficulty of rich persons ent the kingdom of God, "they were ceedingly amazed, saying, who then be saved. But Jesus beheld them, said unto them, with men this is im sible, but with God all things possible;" which is also in exact c spondence with what is elsewhere st concerning those who are rene "Which were born, not of blood, n the will of the flesh, nor of the wi man, but of God." These authorita humiliating, yet cheering declaratio Divine truth, deeply convince us, deliverance from the consequences o fall, and possession of spiritual life no achievements of human ability; result not from the power and wi man; they are, "not by might, no power; but by my Spirit, saith the of Hosts."

We submit these reflections to the partial examination of the consid reader, hoping that, on a subject much seriousness, whatever his dec may be, its expression may not assu

flippancy of style, of which, we regret to say, the volume before us affords too many instances; and from which, we fear, the following passage is not entirely free:—

"According to the system of Divine administration, which was thus introduced, man is no longer treated with any reference to the transactions in Eden. As our first parents lost, of course, the benefits of that covenant, so God in his mercy remits the penalty, and there it ends." p. 134.

But we have now further to remark, that unscriptural views of Divine Sovereignty have materially contributed to facilitate the progress of what we deem to be the erroneous principles advocated in this and similar works. Few things are more common than, in an eager attempt to uphold the real or pretended privileges of one party, to invade the prerogatives of another. When such mistakes have involved nothing more than the temporal interests of men, they have been frequently known to produce perilous results. To define, with perfect correctness, the boundary line of even human sovereignty, and, in every instance, what may be done, and what omitted, is certainly not an undertaking to which every mind is equal. Unless, therefore, we are anxious to incur the imputation of presumptuously intruding into those things which we have not seen, vainly puffed up by our fleshly minds, with what hallowed caution should we draw nigh to a profound which no human line has ever fathomed, and to an elevation which no angel shall ever attain. May not that which is said, concerning the Deity generally, with devout propriety be applied to the Sovereignty of God. "It is as high as heaven, what canst thou do? deeper than hell; what canst thou know?" We are quite free to acknowledge, that no degree of familiarity, to which we have been admitted, either with the facts of providence, or the truths of revelation, has emboldened us to describe the mysterious range of this divine attribute, or, with temerity, to pronounce upon any limit as the extreme to which its exercise can be extended. Confident in the persuasion that every one of its operations is inseparably associated with wisdom, righteousness, and benevolence, we reverently bow, and acknowledge, that "he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?" And, when facts arise, whether in relation to earthly or to heavenly affairs, which to us perhaps are "dark through brightness," we endeavour, by taking refuge in certain statements of inspiration to tranquillize our minds as: "Is there unrighteousness with God? God forbid—Shall not the Judge of all the earth do right? Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne—what I do thou knowest not now, but thou shalt know hereafter."

If we do not misunderstand our author's sentiments upon the Sovereignty of God, as stated in p. 85—89, we consider them as much less dependant on the exercise of his faith, than on the vigour of his invention; and much more in accordance with the design of his book, as expressed in its title, than in harmony with the scriptures of truth. The length to which we have already extended this article forbids much further enlargement; but we must be permitted to verify our reference to the author's principles, as, in the progress of this work, they are made to bear on the doctrines of election and redemption; the former is only collaterally introduced, the latter is formally discussed.

In reference to election the author writes as follows:—

"If I am now asked whether I give up the doctrine of election, I answer, no. In its province I maintain and honour it, but I hold that God's merciful probation of man is not its province. In this respect the intention of Christ's death was universal, and without discrimination. It was no matter of election with God for whom his Son should die, in order that whosoever believeth in him should not perish; nor is it a matter of election with him now whom, upon repentance, he shall save. He 'gave himself a ransom for all.'" p. 286.

Again,

"Whether you may be of the elect or not, there is equal hope for you; a real provision for your salvation, and a most free welcome to your application for it." p. 290.

On reading these passages we said, "but where are the chapter and verse in their support?" None whatever is produced. Is this *reason*? Certainly it is not Scripture; nor in agreement with it. We can easily conceive that such a scheme of election, to countenance the author's notions of unlimited redemption and human sufficiency, is indispensable; but, in common with "the oracles of God," it possesses scarcely any thing beyond the name.

The doctrine of the Scriptures concerning election, and its inseparable adjuncts, we believe to be as follows: God, in the exercise of his sovereign love, eternally chose the objects of it: "I have loved thee with an everlasting love"—as the beloved and chosen of the Father they were put into the hands of Christ, "Thine they were and thou gavest them to me"—for them only the Saviour died. "I lay down my life for the sheep." Their coming to Jesus Christ is secured—"All that the Father giveth me shall come to me." Their complete and everlasting salvation cannot be frustrated. "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day."

That these views are widely different from those expressed by the author, we are fully aware, and that they may even be hostile to unsanctified reason we consider to be more than probable, but that they are derived from the Word of God, and that they are designed and adapted in the highest degree to promote his glory, we entertain not a doubt.

On the subject of redemption, as our readers know, the author's faith is, that Jesus Christ shed his inestimably precious blood for every individual of our race. From the present volume we cannot, perhaps, select any passage more correctly exhibiting his views than the following:

"The state into which we conceive the death of Christ brings *all* men, is not one of actual, but only of conditional benefit; of merciful probation, in which our deliverance from sin and its consequences is connected with, and suspended upon, the voluntary exercise of our own minds." p. 270.

Does the author then mean, that *election* and redemption place *every man*, in relation to eternal life, in the same situation? Why, then, we confess that, however unscriptural we consider the position, to admit that either is connected with the sovereignty of God could not be expected from him: but remember, reader, whoever thou art, whether saint or sinner, nothing is more remote from his intention; for in the course of his remarks he says, "Christ died for the elect, for the purpose of their actual redemption, and of course for such a purpose for the elect only." And, "in addition to the more special purpose he has in view towards a portion of mankind, he has established a merciful probation for the whole." It is truly amazing that the author should thus impose upon himself, and imagine that by such an expedient he avoids the difficulties with which he supposes his brethren, who hold the scriptural sentiments of sovereign and unconditional election and particular redemption, are pressed. For, when they preach the gospel indefinitely to every creature, and proclaim, "Whosoever will let him come," and "he that believeth shall be saved," what possible objection can be made, or what question can be proposed, which will not apply with equal, nay, even with more force, to the author's scheme? For be it, as he has suggested, that a person should say,

"You cannot affirm that there is mercy for me. Perhaps there is not. Possibly I am one of the number abandoned to their fate; and if so, you exceed the limits of truth in saying a word to me on the subject." p. 269.

What, upon his hypothesis, could be replied, which is not open to a rejoinder, quite as embarrassing to himself as to those of a more sound and consistent creed: for though, in the supposed case, he were to say, "Dismiss your apprehensions, Christ died for every man." Would it not be instantly replied, "but you have admitted, 'that Christ died for the elect, for the purpose of their actual redemption; and, of course, for such a purpose, for the elect only.'" Does he say; "Except ye repent ye shall all likewise perish!" So do we. Does he say; "Behold the Lamb of

God, which taketh away the sin of the world?" So do we. Does he say; "Believe in the Lord Jesus Christ, and thou shalt be saved;" So do we. And, if it be further objected, as is not uncommon, "I perceive myself to be undone; I can neither repent nor believe:" *we* reply, not in direct contradiction both to scripture and experience, you are capable of performing every requirement of the law and the gospel. And that "This is what God requires you to do in order to deliverance from his wrath; and except you do it, without regard to any communication of his Spirit, he leaves you to perish." But that original and actual transgression has brought every individual of our race into a state of awful ruin and condemnation, from which deliverance can only be effected by the exercise of sovereign grace and infinite power: to which we subjoin, in the words of the faithful and true witness, what the author's sentiments necessarily excludes: "And I say unto you ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.—If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." In short, whatever difficulties may be supposed to attend our views, the author's hypothesis exposes him to still greater; for while, on his own principles, he does and must admit that, in the electing love of the Father, in the atoning grace of the Redeemer, and in the renewing influence of the Spirit, that has been purposed and accomplished for the eternally saved, which has not been done, and never was intended to be done, for those who will be finally lost, all pretension to superior advantage, on the ground either of appeal or benefit to sinners, evaporates; forbidding, at the same time, such reference to the use of instituted means as, on millions of occasions, have received the seal of Divine approbation.

Our conclusion from the whole, therefore, is, that the author will find his attempt a complete failure. "Human reason" will not fail to discover indubitable symptoms of severe mortification, arising from disappointed hope; and "religious truth" may be expected, in a manner befitting its sacredness, to indicate displeasure, on account of the indecorum with which its paramount claims have been treated.

As to the second, and much smaller work, whose title is also placed at the commencement of this article, whether it be wrought by the same hand or not, it certainly sustains the distinctive features impressed upon that which we have more largely noticed.

Lay Testimony to the Truth of the Sacred Records, extracted from the works of the most celebrated Historians, Philosophers, Statesmen, Orators, and Poets, of all Nations; establishing the Divine Origin of Revealed Religion. To which is added the Concessions of the most distinguished Sceptics. Chronologically arranged. By a LAYMAN.—London: Hamilton, Adams, and Co.

WE are always pleased with well-directed and sincere efforts to check the progress of infidelity. The reason is obvious. Infidelity tends to disorganize society, and destroy it—so that in reference to *present* things it is a portentous evil. But its direct influence is to banish religion from the mind, and cheat it into a belief of the falsehood of the Scriptures. In this view of it it is a moral pestilence.

The object of the work before us (the long title page of which we have copied above), is to present, in a narrow compass, the sentiments of some of the most illustrious men, in reference to the Bible. It consists of numerous "memoranda," made by the compiler, during a long and extensive course of reading. They were, originally, only intended for private use; nor, as he observes in the preface, "would the following selection have attained its present extent, but for the bold assertions unblushingly put forth, by the Christian renegade who lately held his nightly orgies in the modern Pandemonium; representing the sublime truths of Christianity as a tissue of fables, indebted solely for propagation and support, to the credulity of fools, and the interested advocacy of the priesthood."

To show the folly of such statements, the editor has published the "Testimony" of illustrious laymen to the truth of the Sacred Records. We have extracts from the Writings of nearly 300 distinguished men in favour of them; and the concessions of some score of equally distinguished sceptics. The lives of these personages extend from 1396 to 1827. The book is, therefore, a curious one, apart from its value. It is certainly a sort of *multum in parvo* production. Every one who loves the truth must be pleased with it. It cannot fail of doing good, and the compiler, Mr. East of Chard, has well employed his time in editing it. We have made no extracts, for that would be useless from such a diversified mass of "Testimony." It is neatly got up and the price reasonable, and is dedicated to our gracious Queen We cordially recommend it to our readers and hope it will have a most extensive circulation.

Lectures to Young Men on the formation of Character, originally addressed to the Young Men of Hartford and New Haven, and published at their united request. With an additional Lecture on Reading. By JOEL HAWES, D.D. Pastor of the first church in Hartford, C. T.; with a Preface, by the Rev. RALPH WARDLAW, D.D.—Glasgow, George Gallie; London: Hamilton, Adams and Co.; Holdsworth and Ball; Westley and Davis, pp. 160.

THE present and future character of the rising generation is of the last importance to the welfare of the community. It must therefore be highly desirable that it be formed after right models and swayed in a right direction. As a general spirit of inquiry is abroad, that man who presents suitable objects unto, is conferring a lasting benefit on, his fellow-creatures; for he not only satisfies the present demand but keeps the desire for improvement alive. He contributes a truly valuable addition to the means already in operation to effect the moral improvement and elevation of the character of the rising race.

The publication of Dr. Hawes is a work of this nature. It is a benefit for which we have to thank him, and we hope it will produce those effects which are contemplated by its excellent author. The subjects treated of in the volume indicate its nature and tendency. Its usefulness can only be gathered from the manner in which they are handled. They are as follows:—

The Claims of Society on Young Men—The Dangers of Young Men—The Importance of Established Principles—The Formation and Importance of Character—and Religion the Chief Concern—A Supplementary Lecture on Reading closes the work.

We cannot better state our opinion of this work than by quoting the language of Dr. Wardlaw in the excellent preface he has written for it. *His* opinion will have its due weight with our readers, and as he speaks highly of the book, they will feel assured he would not lend his name and sanction to a production of doubtful or inferior merit. "These all-important subjects," he observes, "are here treated in no common place style. The counsel is judicious and salutary, vigourously conceived, and happily and forcibly expressed. The discussions are occasionally enlivened by illustrative anecdote and classical allusion. They are full without tediousness, and concise without obscurity—evangelical without extravagance, and deeply serious without enthusiasm." In this eulogy we cordially concur.

The Excitement, or a Book to induce Young People to read, for 1833 *: containing Remarkable Appearances in Nature, Signal Preservations, and such incidents as are particularly fitted to arrest the Youthful Mind.* pp. 394.—Waugh.

THIS is unquestionably an age remarkably characterized by "excitement;" and, though we can by no means approve of every effect it produces, yet, so far as it can be subordinated to the preservation of important principles, and the prospects of true knowledge, it is abundantly more entitled to encouragement than suppression. We think that opposition to injurious *excitement*, should be as unqualified and interminable as the cause which produces it, but where, as in the present

instance, the object is to induce in youthful minds the habit of attentively considering the beautiful phenomena of nature, and the astonishing events of Providence, to check such endeavours, would no less indicate the absence of sound wisdom than of genuine benevolence.

This work, of which the present volume is the fourth in the series, aspires, and we see no reason why it should not, to "take its place among the regular annuals of the day." Our young friends will find, in the numerous articles comprised in this volume, amounting, we believe, to fifty-two, many remarkable appearances of nature, striking interpositions of providence, awful instances of cruelty, and terrible conflicts of adversaries. In such a work, as plates are introduced, perhaps, six are not sufficient to gratify expectation; and we should like to meet with brief remarks and reflections, to enable the juvenile reader distinctly to draw the line between that which should be approved, and that which should be condemned.

An Affectionate Address to the King and his Government. By THOMAS SHILLITOE, pp. 13.—Harvey.

THE author of this Address is very much concerned, as we should suppose every considerate and conscientious person must be, that the recent visitation of *cholera* should have wrought so partial and ineffectual a repentance. He, therefore, lifts up his voice, and we sincerely wish it may not be in vain, "to the king and his government," to discountenance more effectively playhouses, horse-races, bull and bear-baiting, cock-fighting, slavery, Sunday trafficing and travelling, Sunday newspapers and Sunday news-rooms, drunkenness, &c. No doubt he might greatly have enlarged this list of national offences, some of them against reason, and all of them opposed to religion; but, if these evils were suppressed, they would sweep away many others in their train, and we should then be making a much nearer approach to that moral eminence to which the judgments and mercies of God are so manifestly adapted to raise us.

The Religion of Taste, a Poem. By CARLOS WILCOX. Reprinted from the American Edition of his Literary Remains. pp. 56.—Hamilton.

CARLOS WILCOX appears to have been distinguished by the possession of early and eminent piety. From a brief memoir of him prefixed to this poem, we find that he was born at Newport, in New Hampshire, in the year 1794; that having for some years engaged in the Christian ministry occasionally, in his thirtieth year, under circumstances peculiarly promising, he was ordained pastor of a church at Hartford, but, alas! was permitted to survive the formation of this important connexion scarcely three years; dying May 29th, 1827. The reason of his writing this poem is stated in a manner that we think is adapted to impress and instruct.

"The author, himself gifted with a considerable measure of the poetic temperament, had made, in his own person, the experiment of the effects of what he denominates the religion of taste. Hence arose his anxiety to impress on others the result of this experiment. He had found that the visions of the imagination cannot confer that inward principle of reverence towards the great Supreme, of humility, of resignation, of universal obedience to his revealed will, without which religion may indeed be decorated with the rapidly fading garlands of eloquence, but it must fail to impart its proper influences to the heart and life, or to make any due provision, for that day when every illusion shall vanish before the solemn realities of eternity."

The deceased certainly was not one of those persons who, being destitute of taste himself, became enviously indignant at the discovery of it in others: for the work before us supplies many unequivocal proofs that the author possessed this qualification in a very high degree. The only passage we have space to introduce is the following:—

"With thoughts sublimed and yet chastised by truth,
"'Tis sweet to see from our maturer years
"How vain the fond imaginings of youth,—
"'Tis sweet to see, while faith the bosom cheers,

"The withering of the flowers that fancy rears,
"The fading of her visions once so bright,
"And when her bubbles burst, to smile in tears,
"That we could trust so much in things so light,
"So sure to lead astray, and then to take their flight." p. 50.

A new and complete Edition, revised and corected, with an Accompaniment for the Pianoforte, of the Vocal Music of the late C. W. Banister. Edited by HENRY J. BANISTER.

IN the commencement of this year we are desirous of calling the attentiou of our readers, especially those who are lovers of devout poetry as combined with vocal harmony, to the progress of this excellent musical publication. It has now reached its eighteenth number; and, if we are not misinformed, several more are yet to follow. It must be obvious, to every person of musical taste and science, that, in discharging this debt of filial affection, the Editor spares neither cost nor labour to render the work worthy of the departed, and interesting to the public. At the solicitation of friends, selections have been sung on different occasions, under circumstances which have made a strong and decided impression in favour of its claims to extensive patronage. In one instance we had the pleasure of being present, and though we are fast approximating to that period of human life when it may be said "Can I hear any more the voice of singing men and of singing women," yet we cannot do less than embrace the present opportunity of stating that we were highly gratified.

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1. *The Christian Ladies' Union Pocket Book for* 1833, *for all Denominations*, pp. 127.—Penn and Son.
2. *Ruffy's improved Series of Pocket Books: The Gentleman's New Pocket Book for* 1833, pp. 189.—Thorp and Burch

AFTER an examination of these articles, we cannot do less than state to our readers, that they appear to us exceedingly well-arranged, and adapted for usefulness. The first contains several engravings, a text of scripture for every day in the year, poetical extracts, &c. And though the second has but one engraving, the disparagement is compensated by an enlarged quantit of that kind of information which is al ways desirable for the numerous class persons on whose account it is thus annu ally collected and published.

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1. *An earnest Address to Parents an Teachers on the right Training of Chi dren.* pp. 67.
2. *The Character of a good Minister con sidered. in a Sermon.* pp. 53.
3. *The Way of Peace and Safety mac plain: two Sermons on the Forgivene of Sins and the Spirit's Witness.* B VALENTINE WARD, Minister of th Gospel. pp. 55.—Mason.

THESE four tracts, written by Mr War may be had either separately or togethe Their general design and execution a truly excellent; and so cordial is ou concurrence in the main objects conten plated in the publication, that, notwitl standing our conscientious objections t some few of their statements, we heartil recommend them to the perusal of all ou readers.

The Child's Book on the Soul By th Rev. T H. GALLAUDET, late Princip of the American Asylum for the De and Dumb. Part II. pp. 138.—Seele

THESE attempts to convey important i struction to infant minds have to encou ter considerable difficulty; arising fro the elevated nature of the subjects intr duced, and the deep anxiety of the i structor not so to simplify them as to co vey to the youthful pupil an unworthy incorrect notion of their nature. In pr portion, however, to the difficulty of th undertaking, is the encouragement due t those who successfully conduct it; an on this principle, we sincerely wish w to "the Child's Book on the Soul."

Narrative of the Conversion (by the instr mentality of two ladies) of James Coo the Murderer of Mr. Paas: in Lette addressed to a Clergyman of the Est blished Church. By MRS. LACHLAN, A thoress of the "Poor Girls' Help," & pp. 355.—Simpkin.

OUR readers can be at no loss to conclu what must be our opinion concerning th publication, when we state, that, apa from a few excepted passages, it is chara terized by weakness, delusion, and extr vagance.

OBITUARY.

MRS. SOULE.

VARIOUS are the methods by which the religion of Christ is presented to our notice, but in no point of view does it appear more lovely and attractive than when embodied in the life of a consistent and devoted christian. It is there its adaptation to our circumstances is discovered, in the renovation of the heart, in securing peace to the mind, in directing and supporting its possessor through the intricacies and trials of life, and enabling the soul to triumph in the hour of death. Thus the theory of religion is brought to a test by a series of experiments, which proves the omnipotency of its principles, the boundless love and compassion of God; affords the greatest encouragement to the faith and diligence of christians, and furnishes a powerful stimulus to others to make application to the same heavenly source for the bestowment of similar blessings. It is partly for these reasons that the biographical sketches of those who have lived and died in the faith are so often read with such deep interest and spiritual profit. Under the impression, therefore, that the power of Divine truth, as exhibited in the life and experience of the believer, is eminently calculated to benefit others, and to extol the grace of the Lord Jesus, the writer begs permission to give a brief account of one of the excellent of the earth, who, in her life and death, bore a delightful testimony to the value of religion.

Mrs. Soule, the subject of this memoir, was the daughter of Mr. J. Button, of Lewes, and niece to the late Rev. W. Button, of London. Being privileged with a religious education, she discovered from her childhood a reverence for the worship of the sanctuary, and was mercifully preserved from those paths of immorality in which the young are so often found walking, to the grief and distress of their pious friends. She did not, however, give decided evidence of a real change of heart till she attained the twentieth year of her age. About this time the word of God, as preached by the Rev. J. Thomas, of Highgate, then supplying in the town, accompanied with the energy of the Holy Spirit, produced deep conviction of mind on account of sin, and constrained her to seek for mercy through the blood of Christ. Having obtained peace and joy through believing, and being persuaded that her spiritual growth and happiness were inseparably connected with obedience to the commands of the Saviour, she publicly avowed her attachment to him by baptism, and a profession of her faith; and united herself to his people in christian fellowship. She first became a member of the church assembling for worship at the Tabernacle, Lewes; and often mentioned with pleasure and gratitude the benefit she derived from the public ministrations of those ministers who occasionally laboured among that people. She considered, however, a constant change of ministers less calculated to meet the exigencies of a congregation than the labours of a stated person; and felt it also her duty to attach herself to a people whose views coincided with her own on the ordinances of the New Testament. As soon as she could, therefore, consistently with the regard she paid to her edification and comfort, she removed her communion to the Baptist church in that town, then under the pastoral care of the Rev. J. Denham. With this people she walked in love, adorning the doctrine of God her Saviour in all things, till it pleased him to remove her to the church above.

Mrs. Soule delightfully exemplified the benign and holy influence of genuine religion in her christian profession. But it will not be consistent with the design of this paper to give more than a brief outline of the leading traits of her character. And the intention is not to eulogize the dead, but to exhibit the glory of God in the riches of his grace, for the encouragement of others. Deeply did she feel her obligations to Divine grace for whatever she possessed acceptable to God, either in heart or life; and the consciousness of her

own imperfections and deserts, made her to prize the more the fountain opened for sin and for uncleanness.

She possessed more than an ordinary share of mental vigour, combined with great promptitude in action; and was as ready to execute plans of benevolence as she was capable of devising them. But though exceedingly active as a member of society, and qualified to take the lead in the execution of benevolent designs, yet there was nothing of officiousness or conscious superiority to be discovered; for those qualities were blended with genuine humility, and a just sense of propriety of conduct. These gifts, which she received from above, and which she consecrated to God and to the welfare of the human family, rendered her a very efficient member of society. Many religious and benevolent institutions in the town in which she resided, and especially the church to which she belonged, have sustained a heavy loss.

She was from conviction and principle a decided Baptist; and believing her sentiments on this and other theological subjects to be derived from the pure fountain of truth, she maintained them firmly. She possessed, however, a happy combination of firmness of religious principle and decision of conduct, with liberality of feeling towards other Christians who differed from her in sentiment. The writer of this brief article had the pleasure of an intimate acquaintance with her for several years; and during that period had frequent opportunities of ascertaining her religious principles, and of beholding them brought into action, and he can truly say that he has never yet found a person more free from a sectarian spirit, and more ardently desirous of seeing brethren dwell together in unity, than his departed friend. Would that her mantle of love were thrown around many that are left behind, who bear the Christian name. It rejoiced her exceedingly whenever she beheld a catholic spirit predominate among the followers of the Lamb, uniting them together as one family in the bonds of love. She considered the exhibition of such a spirit as eminently calculated to produce an impression on the world at large in favour of religion, to prepare the way for the undecided to submit to the claims of Christ, and to promote the peace and prosperity of churches. Being herself deeply embued with this spirit, she knew how to appreciate christian excellence wherever she discovered it; and rejoiced in the extension of the Messiah's kingdom, whether within or without the pale of her own communion.

The subject of this memoir did not suffer her domestic concerns, or the claims of society, to interfere with the devotions of the closet. She was eminently a woman of prayer. This may, indeed, be inferred from a review of her character; for a life of such consistency and devotedness to the cause of Christ could only be maintained by frequent intercourse with God—by receiving perpetual aid from above in answer to fervent and believing prayer.

The writer of this hasty sketch, however, has derived information on this subject from the best authority, corroborating the preceding statement. It appears that her habits of devotion were very regular and constant. She was accustomed not merely to appropriate portions of time each day for prayer, but also for reading and meditation. These sacred moments she regarded as peculiarly her own, intended for her own special benefit. It was then she obtained strength from the Lord to maintain the Christian conflict, and experienced the kindlings of Divine love in her breast, which made her feel she was not her own, but bought with a price, even "the precious blood of Christ." It was then she felt so powerfully her obligations to the Saviour, and so tasted of heavenly realities as to give such consistency, activity, and energy to her character as the disciple of Him who went about doing good.

In June, 1831, this exemplary and excellent Christian became united in marriage to Mr. Soule, the pastor of the church to which she belonged; and as this connexion added to her responsibility, so it increased also her opportunities of usefulness, which she did not suffer to pass unimproved. But the adaptation of an instrument to labour for God is no security that he intends it for a long continuance in his vineyard: he that made it what it is

lays it by at his pleasure. His conduct in such dispensations of his providence is inscrutable, and calculated to call faith into exercise, to correct the natural propensity of the mind in leaning too much to things temporal, and to induce it to place a dependance more simple and entire on Himself as the fountain of all good. The removal of Mrs. Soule to the heavenly state so soon after her marriage, being a period of little more than twelve months, though a heavy stroke to her sorrowing husband, and a severe affliction to many, yet was doubtless an expression of love, not only towards her, but towards all parties concerned. This she felt to be the case on her dying bed; and more than once, with holy composure, and in the triumph of faith, uttered this sentiment. The propriety, wisdom, and kindness of the dispensations of the Lord towards his children cannot be seen by taking a detached or partial view of them; but on the disclosure of his plan to their astonished and adoring minds in eternity they will doubtless be able to discover that there severest trials on earth were among their choicest blessings, and a demonstration of his wisdom, goodness, and faithfulness.

(*To be continued.*)

INTELLIGENCE, &c.

DOMESTIC.

THE SABBATH DAY.

Extracts from "The Report of the Select Committee of the House of Commons on the Observance of the Lord's-day.—Ordered by the House of Commons to be printed August 6, 1832."

Your committee regret to be under the necessity of stating that the evidence which has been submitted to them exhibits a systematic and widely-spread violation of the Lord's-day, which, in their judgment, cannot fail to be highly injurious to the best interests of the people, and which is calculated to bring down upon the country the divine displeasure.

It appears that trading prevails to a great extent in various districts on Sunday morning, and that such a commencement of the sabbath tends very much to its general desecration throughout the rest of the day. The state of some of these places is described as "more like a fair than a market;" so that the neighbourhood is quiet upon any other day of the week compared with the Sunday. The people who frequent these shops and markets are chiefly the improvident, who, generally speaking, might have made their marketing to greater advantage on Saturday evening. Any adequate idea of the great extent of this mischief, and the manifold evils resulting from it, can only be attained from a perusal of the whole evidence which has been laid before the committee.

A popular opinion prevails that the Sunday marketing is unavoidable, in consequence of the labourer being paid at a very late hour on Saturday night, or on Sunday morning. It would appear that this excuse does not now exist to so great an extent as formerly; but a greater evil has taken its place, and leads to the same result. With or without the knowledge of master tradesmen, it frequently happens that their foremen or clerks pay the workmen at public-houses, where, as a matter of patronage, are established pay-tables. There the men are appointed to meet, and by the time they have drunk "for the good of the house," it being considered necessary to drink something, the money is produced by the clerk, or in some instances by the publican himself; and, the score for the week's tippling being deducted, the remnant is put into the pocket of the man. Continuing to drink, as is but too frequent, he is taken to the police station-house. His wife follows, and late in the morning discovers, by the entries in the police books, that his week's earnings are reduced to a few shillings. Then her Sunday morning's marketing commences. Even the wives (with their children), when looking after their husbands at public-houses, are frequently found to yield to the temptations which these places present; and thus whole families become victims to this baneful system. It is clearly established, by the unvarying testimony of many witnesses, that such cases are of frequent occurrence.

Your committee conceive that the time of paying wages might be limited by Legis-

stive enactment to the hour of six in the afternoon of Saturday, or even to an earlier hour, without any material inconvenience to masters, and very greatly to the advantage of journeymen and labourers of all classes; and even if this should be deemed objectionable your committee have no doubt that the abolition of Sunday markets, and the necessity which would thence arise to the labouring class of making their purchases on Saturday night, would have the effect of compelling masters to pay them at an earlier hour. Your committee have it in evidence that the plan of paying wages on Friday has been adopted by some employers with decided success: and it must be obvious to the House, that when a working instead of a leisure day succeeds the receipt of wages, the workman encounters fewer temptations to dissipate his earnings at the gin-shop, instead of employing them in the purchase of necessaries for his family. If gentlemen manufacturers, master tradesmen, and farmers, were aware of the benefits which must result to the labouring class from paying their wages on an earlier day than Saturday, especially if that day precede a market-day, your committee entertain no doubt that feelings of kindness as well as duty would soon cause the practice to become general.

Your committee here beg to remark, that all the witnesses concur in the opinion, that if Sunday markets were abolished, and the whole of the community were thus under the necessity of laying in their provisions on Saturday, they would be better and more cheaply supplied on that day than on Sunday. They found this opinion on the important fact, that a higher price is paid for commodities purchased on the Sunday, and that they are also generally of inferior quality.

Eating-houses, also, and coffee-shops of the inferior sort, are at present, according to the evidence, houses of refuge, where the worst characters of both sexes elude the vigilance of the police. With respect to beer-shops, one general opinion prevails, namely, that, as at present constituted, on the Sunday, as well as every other day of the week, they are carrying on the work of demoralization to a fearful extent throughout the country.

Your committee desire likewise to remark, as to places of public resort on the Lord's-day, that many of them, whether from the imperfect state of the law or the laxity of its application, are the haunts where profligate persons set the watchfulness of the police at defiance, and where *the young and unwary are* allured by many enticements to intoxication, with all its train of evils. By such abuses, places of this description, instead of being properly used for purposes of health and recreation, frequently tend to destroy what is most valuable to a nation, the moral character of its people.

Before leaving this subject, your committee would call your attention to the case of the bakers, a body who consider themselves peculiarly aggrieved. From the laborious nature of their business, the journeymen bakers, consisting of many thousands in the metropolis and its vicinity, and of whom 7,000 have petitioned the House, work from fourteen to sixteen hours per day during the week, and by custom, which the law has sanctioned, nine hours of labour on every Sunday are required of them. They suffer greatly in health from this continued round of toil, and it is nearly impossible for them to attend any place of worship on the sabbath-day. The popular belief, strengthened by a high legal authority, is, that the mass of the community are thereby enabled to attend divine service. The bakers vehemently deny that such is the result, declaring that the mass of the middle classes do not avail themselves of the baker's oven, and that the portion of the poorer people who take this accommodation are not persons in the habit of frequenting places of public worship. It is not, therefore, to be wondered at that the bakers are most desirous of obtaining the Sunday as a day of rest; and your committee deem their peculiar case to be eminently deserving of the consideration of the legislature.

In a few of the worst parts of the town, shops of various descriptions are kept open throughout the whole of the sabbath-day; and at the West-end of the town, especially in the neighbourhood of the wealthier classes, some shops, such as fishmongers and poulterers, although with closed doors, do much business, and until a late hour in the evening, in supplying articles for Sunday dinners to the rich. This is a practice which tends much to the discomfort and to the demoralizing of such persons, their journeymen, apprentices, and servants. The tradesmen themselves, as well as their dependants, are most desirous of a day of rest; they wish that their customers might be withheld by law from making actual purchases on the sabbath-day; at the same time that some of the fishmongers, from the perishable nature of their articles, think it might be expedient to allow the delivery of their goods (previously ordered) until eight or nine o'clock on Sunday morning. But your committee cannot concur in this

opinion. The ground upon which it is urged (viz. that the houses of the rich are unprovided with the means of duly preserving fish during the night) appears utterly inadequate to justify a practice so equivocal; on the contrary, feeling the difficulty, if not the practical impossibility, of distinguishing between the sabbath-day's sale and delivery, on the one hand, and on the other, the delivery on the sabbath-day of fish alleged to have been bought on the Saturday; and observing that the indulgence which would thus *prima facie* infringe on the character of the Lord's-day, is recommended as a relief, not for the great mass of the community in respect to articles of necessity, but as a mere accommodation for the rich in respect to articles of luxury; they cannot but urge upon the consideration of the House the expediency of preventing the opening of all fishmongers' shops from 12 o'clock on Saturday night to Monday morning. The same principle applies still more strongly to the supply of poultry, and of other articles of a nature less perishable than fish.

Your committee have it moreover in evidence, that all attempts in other instances to stop Sunday trafficking at any given hour have hitherto proved altogether fruitless

As a remedy for the evils connected with public-houses, the witnesses concur in thinking that they should be closed from eleven or twelve o'clock on Saturday night until after the hours of morning worship on Sunday. Most of the witnesses are of opinion, that no tippling of spirits or beer on the premises should be allowed throughout the Sabbath; but that the shops should only be open for the sale of beer for the use of private families, and at proper hours.

Your Committee have likewise gone into evidence, though, for the reason before assigned, not so fully as could have been wished, on the subject of Sunday travelling, which it is well known prevails, to a great extent, throughout the whole country. It is stated that the coach passengers coming to London on the Sabbath-day are mainly attracted by the great Monday markets of the metropolis. But there are, undoubtedly, vast numbers of other travellers who have no such reason for thus violating the rest of the Sabbath. It will appear from the evidence, that by transferring Smithfield and other markets from Monday to Tuesday, a great part of the evil might be abated within a circle of 120 miles around London. In the wish to promote so desirable an object the chief coach proprietors, together with salesmen of great respectability, and others connected with Smithfield market, concur. It is in evidence *that this market is crowded on* Monday morning, very inconveniently to the buyers and sellers, and not less injuriously to the cattle; and that the Friday's market is so much less abundantly supplied; that if the other market was held on Tuesday, instead of Monday, the proportions of the supply would be better adjusted. Nor does it appear that any evil would result to any class of society from the change of the day;—certainly none that can for a moment be placed in competition with the unquestioned mischiefs which the Sunday preparations for the Monday market, more especially the harbouring and driving of large masses of cattle in the neighbourhood of London on the Lord's day, unavoidably cause.

It will likewise appear from the evidence, that from the great concourse of passengers in steam packets, much demoralization is produced by the crowds of strangers arriving at Gravesend and Richmond upon the Sundays, together with innumerable public and private carriages at the latter place. Several respectable tradesmen have described the state of Richmond; and the curate declares, that the evil produced by the "foreign influence" overpowers all attempts of the parochial ministers to bring about a better state of things. Your Committee are happy to observe, that, through the influence of conscientious and influential individuals, the steam communication with Margate on the Lord's day has, in a great measure, been put a stop to. It appears in evidence, that barges carrying merchandise, pass up the Thames in greater numbers on Sunday than on any other day of the week.

Your Committee beg the House distinctly to understand that they are very far from wishing that the Legislature should revert to the principle of the 14th section of the Act 1st, and the 5th section of the Act 23d of Queen Elizabeth, whereby "forbearing to repair to church, chapel, or place of common prayer," subjected the individual to heavy penalties. On the contrary, they are fully impressed with the truth of the remark given in evidence by the Bishop of London, that such provisions were "a mistake in legislation." But it is one thing to force the conscience of a man, and it is another to protect his civil liberty, of worshipping God according to his conscience on the Lord's day, from the avaricious or disorderly encroachments of his unconscious neighbour.

Your Committee report with pleasure the assurance given in evidence, that the decorous observance of the Sunday has been and is increasing amongst the higher classes: nevertheless they would consider their Report imperfect, did they not express their anxious solicitude that those who are elevated in so-

ciety should seriously consider how important it is that the Lord's Day should be duly reverenced on their part, and that they should all evince, by a consistent example, that they are disposed to "remember the Sabbath-day to keep it holy," from respect not only to human enactments, but to the authority of Him by whom the day has been set apart for the wisest and most beneficial purposes. Such conduct must eminently conduce, as it ever has done, not only to their own highest interests, as affording them a day of rest and retirement, but to the welfare of their families and dependants; thus transmitting their good example through all the various grades of society, and thereby strengthening the hands of the magistracy in their efforts to uphold the laws.

It will be seen strongly stated in evidence, that innumerable unhappy individuals, who have forfeited their lives to the offended laws of their country, have confessed that their career in vice commenced with Sabbath-breaking and neglect of religious ordinances.

Your Committee are of opinion that the amendment of the law which they have ventured to recommend, is not only in itself a proper and necessary measure, but moreover that the moral influence over all classes of men, which will be produced by the very fact of the attention of the legislature being directed to this subject, will in itself be very considerable. Nor can it reasonably be doubted that, by means of such amendments, a considerable attention would be given to the temporal comforts of individuals, more especially of those in the middle and lower classes of society. Indeed, in the words of one of the witnesses examined by your Committee (confirmed by the testimony of many others), the tradesmen themselves who now exercise their callings on the Lord's day would consider a more strict law for the observance of that day, not as a restraint, but "as a blessing." Your Committee feel assured that an increase of true religion must also follow, inasmuch as many persons, thus favoured with an entire day of rest, would be led to employ it for religious purposes; and that a great accession would accrue to the strength and prosperity of the state itself, arising out of the improved tone of morals which a due observance of the Sabbath-day invariably produces. And there are, moreover, abundant grounds, both in the Word of God and in the history of past ages, to expect that His blessing and favour would accompany such an endeavour to promote the honour due to His holy name and commandment.

Your Committee conclude with expressing their earnest hope, that early in the ensuing session the House will take into consideration the suggestions which they have made, and especially the evidence on which these suggestions are founded, with a view to amending the laws relating to the observance of the Lord's day.

THE REV. W. KNIBB, AND MR. BORTHWICK.

[*From the Bath and Cheltenham Gazette.*]

"Our readers have been already put in possession of the nature of the charges which have been publicly made by Mr. Borthwick against the Rev. W. Knibb, late Baptist Missionary at Jamaica. We have now to state that the parties met on Saturday last, at the Assembly Rooms in Bath, for the purpose of debating the points at issue between them. The discussion occupied four hours and a half;—W. T. Blair, Esq. of this city, presiding. The large room, in which the meeting took place, is estimated to be capable of containing 2,500 persons; and on this occasion it was literally crammed.

"*Mr. Knibb* (who came upon the platform supported by the Rev. W. Jay) opened the discussion. The Rev. Gentleman commenced his address (which was distinguished throughout by a fearlessness of manner which seemed to impress his auditory with a conviction that he was uttering only pure and simple truth) by refuting the assertion which had been made that he had ever declined a challenge from his opponent to discuss the circumstances of the insurrection. Both in Scotland and at Cheltenham he had publicly challenged any man to come forward and meet him on that question or any other connected with colonial slavery.

"Those who were present at the recent meeting at the rooms between the Rev. Mr. Price, the Baptist minister, and Mr. Borthwick, could not but have observed the subdued tone of Mr. B. during the discussion with that gentleman, as compared with the spirit which he evinced, and the tone which he assumed, at his previous lecture at the same place, when designating Messrs. Knibb and Burchell as traitorous men. They will recollect how he fawned, and flattered, and complimented Mr. Price, as being the most fair, and candid, and honourable opponent he had ever met; and denied that he (Mr. B.) had ever said any thing disparaging to the Baptists, or the Baptist Missionaries, save and except that a few black Baptist leaders had originated the insurrection. And, as it regarded Mr. Knibb, he had never said that he had any thing to do with the insurrection, but that since his return to this country he had said things in speeches which he (Mr. B.)

had denounced, and would continue to denounce, as treason. Such, in substance, was the statement of Mr. B. before an assembly most of whom had heard him only a few days before distinctly charge Mr. Knibb with misprision of treason when in the island, and pour out a volley of abuse upon that gentleman. But, when in the presence of the friend and defender of Mr. Knibb, he very conveniently forgot all this. The whirlwind had sunk into a zephyr, and the braggadocio into the gentleness of the lamb.

"*Mr. Borthwick* having thus himself narrowed his charges against Mr. Knibb simply and solely to the question of whether he had or had not, since his return from Jamaica, delivered speeches in this country of a treasonable tendency; it is quite unnecessary for us to go into the particular refutations by Mr. K. on Saturday, of the averments previously made by Mr. Borthwick implicating his (Mr. K.'s) character while in Jamaica. With regard to the speeches alleged to have been made by Mr. Knibb at Reading, at Stroud, and particularly at Edinburgh, and which (Mr. B. had said) were, if truly reported, treasonous, Mr. Knibb now declared, that they were either inaccurately stated, as at Stroud and Reading, or his remarks were simply hypothetical, as at Edinburgh. What he had said at the Scottish metropolis was this: that "he knew the man who had planned the insurrection; and had he been a Grecian hero or a Polish nobleman, he had no doubt an English audience would consider that he deserved to have an imperishable monument erected to his memory." Mr. K. then proceeded to the charge which his opponent had made upon the black Baptist leaders, of having, alone, originated the rebellion; and which he utterly denied, averring that there was not a single Baptist leader engaged in the plot: and in proof that the Wesleyan Missionaries were equally the objects of hatred with the planters, as were the Baptists, he actually exhibited to the meeting the neckerchief which was worn by Mr. Bleby, the Wesleyan Missionary, at the time when they tarred and feathered him, and attempted to set him on fire; [it bore upon it the relics of the tar; and the exhibition caused an extraordinary sensation in the room.] Mr. Knibbs then detailed the great exertions which he made to arrest the progress of the rebellion; adduced a variety of testimonials from persons of the highest credibility in Jamaica in proof of the excellence of his own character and conduct; and adverted to the now well-known infamous means which had been taken to criminate Mr. Burchell and himself. He then went on to say, "Out of 893 members belonging to my church, only three were tried for being concerned in the rebellion; and notwithstanding all the hue and cry that had been raised against the Baptists; and notwithstanding all the zeal to obtain witnesses, they could not produce sufficient proof to hang one of them, though many were hanged on very slight evidence." The Rev. Missionary then proceeded to show, that immediate emancipation was both practicable and safe; dilated upon the cruel and horrible punishments inflicted upon the negroes, including the flogging even of pregnant women and of men for praying, and other enormities; upon the miserable quality and insufficient quantity of the slaves' food (consisting, as it frequently does, of herrings in a putrid state); their excessive labour; and, after exposing various other features of the horrid and revolting system of slavery, called upon the meeting never to cease from their efforts till the negro was raised to his proper place in the family of man.

"Before he sat down, Mr. Knibb produced and exhibited to the meeting, a most extraordinary instrument—an iron collar, which had been taken off a slave's neck, in the island of St. Lucia, by Mr. Jeremie, and given by him to Dr. Lushington, who presented it to Mr. Knibb. The history of the collar was this:—When Mr. Jeremie was in St. Lucia, he determined to try the experiment of abolishing the use of the whip. Mr. Jeremie says, that scarcely was this new law promulgated, when a slave came before him, with a collar rivetted round his neck, from which projected three prongs ten inches in length, attached to a chain reaching to fetters round his legs; his back and limbs were whealed from neck to foot, and he said that he had been kept in that state for several months: and, on inquiry, Mr. Jeremie found that the man had not been convicted of any crime, nor even charged with any crime, but was fettered thus solely to prevent his running away! And on this estate, three other slaves were found, whealed, fettered, and chained, in the same manner; and an old woman in a dungeon, covered with scars, and bowed down with manacles, in which state she had been kept for two years! This is Mr. Jeremie's own account. The exhibition of this instrument of torture produced a sensation of horror in the meeting.

"*Mr. Knibb* sat down amidst tremendous applause.

"*Mr. Borthwick* followed his opponent through as much of his speech as the frequent interruptions he met with from an assembly, the greater part of which was indignant at his statements, would allow of. Mr. B. maintained that Mr. K.'s object in

his speech at Reading, was, to enlist the feelings of the people of England against the planters; and argued, that there was a manifest inconsistency, not in terms only, but in meaning, between Mr. Knibb's assertions at Reading and London, and in his evidence before the Committee of the House of Lords. At the meetings in Reading and London, said Mr. B, he alleged that he had seen many instances of cruelty in the West Indies: while, before the Lords' Committee, he confessed that he had 'not seen many.' [This had been explained by Mr. Knibb, by observing that, when before the Lords' Committee, he had been asked both as to what he had seen and heard; and that his reply, that he had not seen many instances of hanging during the insurrection, and of the flogging of women at other times, was perfectly reconcilable with the fact of his having heard of many such instances: but having no taste for such exhibitions, he had not actually 'seen many.'] Mr. B.'s great point, however, was the production of two affidavits from Edinburgh, wherein the deponents allege that, at the public meeting at Edinburgh alluded to in the *Evening Post* newspaper of that city, he spoke the words respecting the man who planned the insurrection in Jamaica deserving a monument to his memory, without any hypothetical qualification; and Mr. B. maintained, that, as such, they were simply and plainly rebellious. Mr. Borthwick also referred to the evidence of slaves who were convicted of participating in the late rebellion, for the purpose of fixing the origination of it upon the Baptist leaders; and went into much other matter, which, as in the case of his reverend opponent, we are obliged to omit.

"Towards the close of his address, the company became either very impatient or very indignant with Mr. Borthwick, and frequently interrupted him; in consequence, a quarter of an hour of additional time was allowed him for speaking, in the course of which, several other interruptions occurred.

"At the expiration of that time (a quarter after 4), the West India party loudly protested that neither Mr. Knibb nor Mr. Price should be heard in rejoinder, because, as they alleged, Mr. Borthwick had not been allowed a fair and quiet hearing. To this Mr. K. said he had come more than 300 miles for the purpose of vindicating his character; that he could not help the interruptions which had taken place; and that he claimed, as a matter of justice, to be heard. The appeal, was, however, not listened to; and, on Mr. K. endeavouring to commence his rejoinder, a scene of the most horrid discord *ensued between the opposing parties, which perfectly beggars description.* In vain did the Chairman interpose—Mr. Borthwick's party were determined, by noise and clamour, to prevent Mr. Knibb's being any more heard; and as it was absolutely impossible, from the hubbub, that the Chairman could take the sense of the Meeting upon the merits of the discussion, he was necessitated to declare the Meeting dissolved. By far the greater part of the West Indians soon afterwards left the room and the platform. Mr. William Hunt was then called to the chair; and succeeded in obtaining silence. He contended that the assembly had possessed the right of expressing their disapprobation with either of the disputants, in whatever way they chose to adopt, without that expression of disapproval at all compromising Mr. Knibb's right to rejoin, if he thought proper.

"*Mr. Knibb* then again addressed the Meeting. With reference to the affidavits from Edinburgh, which Mr. Borthwick had read to them, all he could say was, to repeat his former declaration, that he had used his words in question hypothetically; and that he had no doubt he could procure counter allegations, if time were allowed him. He maintained that his opponent had not disproved one of his principal statements respecting negro slavery; such as the flogging of women, the liability of separation of the dearest connections, the fitness of the slave for immediate freedom, &c. &c Mr. Borthwick had never been in the West Indies; while he (Mr. K.) had seen all to which he had testified. His opponent had said, that, had it not been for the discrepancy of slave evidence, he (Mr. K.) would have been hanged: now he (Mr. K.) had never been tried at all! In this case, a *nolle prosequi* had been entered.

"The *Rev. T. Spencer* (Rector of Hinton), then shortly addressed the assembly. He said this was not a sectarian question; it was one which involved the interests of Christianity itself. The hatred of the Colonists against the Baptists was caused simply by their faithfully discharging their duty as ministers of the gospel: if clergymen of the Church of England were to go out to the colonies, and be equally faithful in preaching the pure gospel, they would be as violently persecuted as the Baptists; indeed, it was notorious that the colonists had as decidedly objected to the labours of 'evangelical' Ministers of the Establishment, as they had to those of the Baptists.

"The *Rev. Mr. Price*, Baptist Minister, of London, congratulated the Meeting on the present aspect of the Anti-Slavery cause. His Majesty's enlightened administration were with them, and only needed, he believed, the support of the British public to do justice to the slave; and he trusted that, so soon as

the subject should be announced in Parliament, the people would immediately cover the table of the House with petitions. In a word, he hoped that the people of England would never more remit their exertions until they should hear the funeral dirge of slavery —that accursed system which was now waging war with Christianity itself. Had time allowed, he could, from official documents, have answered every one of Mr. Borthwick's statements which remained unnoticed. He would only allude to one. Mr. B. had said to-day, that the only thing the planters required was, not a compensation in money, but in the safety of the slave. Now he held in his hand the petition of the Committee of the crown colonies, of the present year, in which they distinctly ask for a full pecuniary compensation for the slave!

"*Mr. Blair* also urged the Meeting never to lose sight of immediate emancipation, as an act of pure justice. 'Depend on it,' said Mr. B., 'gradual emancipation means perpetual bondage.'

"The *Chairman* now put it to the Meeting, in the most distinct terms, whether they considered that Mr. Knibb had met and disproved all the charges that had been brought against him by Mr. Borthwick. The question was met by the unanimous response of the whole assembly, the waving of handkerchiefs, and other marks of cordial approval.

The *Chairman* congratulated the Meeting upon the unanimous decision to which they had come, on the momentous question, as to whether a Christian Missionary had been guilty of fomenting rebellion.

"The Meeting was then closed with three cheers for Mr. Knibb, three for Mr. Price, and as many groans for Mr. Borthwick and Colonial Slavery.*

DAY FOR UNITED AND SPECIAL PRAYER.

In consequence of the persecution of the Missionaries and Churches in Jamaica, the boards of Baptist and Congregational ministers in London, have agreed to unite with their brethren of the Countess of Huntingdon and Tabernacle connexions, in earnestly recommending to their brethren, through the kingdom, the observance of Wednesday, the 16th of January, as a day of public and special prayer to Almighty God, for the deliverance of his servants, the enlargement of his kingdom, and the merciful forgiveness of their adversaries. Signed in behalf of the whole,

J. B. Shenston,
A. Tidman,
J. Campbell.

* We understand that a pamphlet containing a full report of this *meeting is preparing for publication.*

ASSOCIATION, &c.

BERKS AND WEST LONDON ASSOCIATION.

West Drayton, Tuesday afternoon, September 11th.

At a preliminary meeting brother Tyso was chosen moderator.

Three o'clock. Public worship commenced. Brother Hawson prayed. Letters from the churches were read. Brother Hinton addressed the meeting on the state of the churches, and concluded in prayer. Ministers and messengers remained for business.

Resolved 1st. That the next Association be held at Datchet, on Tuesday and Wednesday the 10th and 11th of September, 1833. Brother ——— to expound. Brother Uppadine to preach. Brother Broad to prepare the circular letter; subject, "*Prayer Meetings.*"

Resolved 2ndly. That this Association contemplates with deep regret the pernicious influence of intemperate habits on the state of society, and earnestly commends to the attention of the churches the principles of Temperance Societies.

Resolved 3dly. That this Association tenderly sympathises with the thousands of their Christian brethren and sisters in Jamaica, suffering persecution for the name of the Lord Jesus, and strongly asserts the immediate and indispensable obligation of the abolition of slavery, under shelter of which such attrocious cruelties are perpetrated.

Evening, half-past six. Brother Broad prayed: brother Coles preached from Psalm xviii. 30. Brother Bailey concluded in prayer.

Wednesday morning, six. Met for prayer. Brethren Thomas, Ross, Wilmhurst, (Messengers), Belcher and Hinton, (Ministers), were engaged.

Nine o'clock. The circular letter drawn up by brother Bailey was read and ordered to be printed.

Eleven o'clock. Met for public worship, brother Belcher prayed, brother Tyso preached from 1 Pet. i. 13. Brother Hawson from Acts ix. 31.

By particular request brother Broad preached at Harmondsworth in the afternoon.

Evening, six o'clock. Brother Hinton preached on the green, from 1 John iv. 10.

Collections were made in aid of the Home Missionary Fund amounting to about 5l.

STATE OF THE CHURCHES DURING THE PAST YEAR.

Churches.	Pastors.	Increase.			Decrease.			Total Number of Members.
		By Profession.	By Letter.	By Restoration.	By Death.	By Dismission.	By Exclusion.	
Addlestone	Robert Grace	—	—	—	1	—	—	7
Datchet	W. Bailey	—	—	—	2	—	—	15
Hammersmith	T. Uppadine	5	—	—	1	—	1	154
Kensington	John Broad	9	2	—	2	1	—	34
Newbury	T. Welsh	—	1	—	2	—	—	108
Reading	J. H. Hinton	30	2	—	5	21	6	307
Staines	G. Hawson	10	—	—	1	1	—	72
Wallingford	Jos. Tyso	6	—	—	—	4	—	150
West Drayton	A. G. Fuller	3	3	—	—	1	—	23
Wokingham	John Coles	3	—	—	2	—	—	121

Clear increase 23.

ULEY CASE.

Received per Rev. J. Heskins.

Grittleton Church, Wilts	2	0	0
Ashby-de-la-Zouch, Leicestershire	2	0	0
Berwick-on-Tweed (General Baptist)	2	0	0
Mr. J. Kannerly, London	2	0	0
Leeds Church, per Rev. J. Acworth	2	0	0
Maze Pond ditto, per Mr. Beddome	2	7	0
Kingstanley ditto, Gloucestershire	2	0	0
Wokingham	1	0	0
Mr. Benjamin Pratten...	1	0	0
Additional from Stroud, Gloucestersh.	0	7	0

NEW PUBLICATIONS, &c.

Just Published.

The Life of Mr. William Kiffin, upwards of sixty years pastor of the Baptist Church, Devonshire Square, London, from 1639 *to* 1701, *and one of the five aldermen appointed by James II. in the year* 1687, *when that Popish and despotic monarch disfranchised the city of London. Compiled from authentic documents, by* JOSEPH IVIMEY.

*** As the author in this instance finds it necessary to be his own bookseller, he will be greatly obliged to his brethren in the ministry, if they will assist him in getting the work into circulation. Ministers taking six copies will be allowed the usual discount.

A Portraiture of Modern Scepticism, &c. or a Caveat against Infidelity; including a brief Statement of the Evidences of Revealed Truth, and a Defence of the Canon, &c. of Inspiration; intended as a Present for the Young. By JOHN MORISON, D.D.

DISTRIBUTION OF PROFITS.

At a half-yearly Meeting of the Proprietors, held December 21, 1832, *the following Widows were assisted from the Profits of the Magazine: those residing in the Principality* £3. *each, and those in England* £4. *each.*

Name.	£.s.d.	Recommended by	Name.	£.s.d.	Recommended by
M. A.	4 0 0	James McPherson	M. B.	4 0 0	C. Larom
A. E.	3 0 0	Stephen Price	M. J.	4 0 0	Jas. Williamson
E. B.	4 0 0	James Edwards	M. H.	4 0 0	Thos. Steward
J. F.	3 0 0	Hugh Jones	E. C.	4 0 0	R. G. Lemaire
S. W.	4 0 0	George Capes	E. P.	4 0 0	William Gates
M. T.	3 0 0	Benjamin Thomas	E. J.	3 0 0	Benjamin Price
E. S.	4 0 0	George Capes	E. A.	4 0 0	Samuel Green
M. W.	4 0 0	Daniel Wilson	M. D.	3 0 0	Evan Jones
M. R.	4 0 0	A. Weyhand			

IRISH CHRONICLE.

JANUARY, 1833.

nonymous friend has sent *five pounds* as "a thank-offering for the Lord's pro-g care from the cholera," to be appropriated "either in part, or in whole, to the r and family of the late Rev. Josiah Wilson"—"that faithful agent of the y, who fell a sacrifice to his devoted attentions to the spiritual and temporal of the inhabitants of Sligo." Accompanying this handsome donation was the ; "Hints suggested by the close of the Year," &c., in which, while so many fallen victims to the pestilence, so many have been preserved from its ravages. Secretaries did not avail themselves of the permission granted them to appro-part of this "thank-offering" to the funds of the Society, which the writer rets to see so very low;" but venture to suggest the hint, that those who feel milar way for the Divine protection, that they are spared to begin a new year, l send their "thank-offering," according to their respective ability, to relieve nds of the Baptist Irish Society, which are in an unprecedentedly low con-. It will scarcely be credited, that from many places where there are flourish-hurches, the Society has never received the smallest contribution; and that this is ven of churches which have for many years been supplied with the numbers of onthly Chronicle. We hope that this respectful intimation of their great inat-n to the claims and necessities of the Society, will be sufficient to call forth some bution at present, and thus prevent the necessity for giving directions that hurches be no longer supplied with the records of the Institution. We mean be offensive; but will it be according to justice to expend any of its funds are upon those who do nothing for its support?

s most affectionately urged upon ministers who may receive the Irish Chronicles, they will see to their appropriate circulation; and, also, that they will read, eir monthly prayer-meetings, a portion of the contents. It will be impossible, ut the co-operation of our brethren in the ministry, and other leading members Baptist churches, that the present scale of operations can be maintained, r nothing of their being extended, which is so greatly to be desired, and so o be effected.

e Treasurer, who will have to advance a considerable sum towards the expenses t Christmas, will be much obliged to those Treasurers of Auxiliary Societies, nay have money in hand, if they will have the kindness to transmit such sums s earliest opportunity. Surely the Denomination will not suffer such a useful y to fail for want of the necessary pecuniary support. The opening prospects of ased usefulness in Ireland, with the remembrance of the constant care of Divine dence, lead the conductors to hope that they shall still have to inscribe, JEHOVAH-

In the mount of the Lord it shall be seen. The Lord will provide. Gen. xxii. 15.

Hint suggested by the close of the year to those who have survived the Cholera.

closing scene of every year, is a period which calls forth the liveliest gratitude and ulness of every reflecting mind; but on no former occasion have events transpired are so calculated to deepen our sense of obligation as the present. During the past he *awful* and desolating pestilence has raged through our land. Cities, towns, s, and hamlets, have been visited by this awful scourge. The destroying angel has ering around us, and the shafts of death flying thickly. We are spared as monu-of the Lord's mercy, and it behoves us to call to remembrance those days of sorrow ainful anxiety, when associating with our beloved families and friends, at our *special* -meetings, to implore the Divine *arm* to shield us from surrounding danger, our naturally were excited, that, probably, before the return of another evening, our-and our dearest connections, might be numbered with the silent dead. These were

seasons which called into exercise our faith and confidence; and did we not, in the fulness of our hearts, determine, should our lives be spared during this awful calamity, *our future* lives should be devoted to the service of the Lord. Surely there was a voice, in this awful providence, to the Christian as well as to the careless and indifferent.

Let us, then, ask ourselves, individually, have we regarded the admonition, or have we been satisfied with a mere expression of gratitude, without making any sacrifice to testify our obligations for mercies so signally displayed? What was the conduct of the children of Israel, after experiencing any remarkable deliverance? They brought their thank-offerings unto the Lord. (See 2 Chronicles xxix. 31; xxxiii. 16; 2 Samuel xxiv, the latter part.) In accordance with their example, and the conviction of our own minds, is it not our bounden duty to commence the new year, by devoting, according to our ability, some portion to the cause of Christ: there are various institutions which have one object in view, and, surely, if our hearts are rightly impressed with a sense of the mercies we have received, we shall not want any argument to induce us to present our thank-offering to the Lord. EBENEZER.

Croscombe, Dec. 13, 1832.

REV. STEPHEN DAVIS.

Just as the CHRONICLE was going to press, the following acceptable letter was received from the Rev. Stephen Davis. Desirous that all the friends of the Society should participate in their pleasure, the Secretaries ordered that so much of it should be taken out as would make room for its insertion. The Treasurer had to take up a bill due on the 22nd instant, for £350, towards which he had but a very small sum. "*Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord.*" Psalm cvii. 43.

From the Rev. Stephen Davis to the Secretaries.

New York, Nov. 30, 1832.

MY DEAR SIRS,

I forwarded 250*l.* sterling to Mr. Millard in bills of exchange, on Sept. 27th, which I hope have been received. I now inclose a bill for 188*l.* 6*s.* 6*d.* which makes the amount which I have remitted precisely 550*l.* since July 19th. I have received altogether 2889 dollars, 45 cents.

I have just returned from a North-Western tour in which I have visited Albany, Schenacteday, Utica, Hamilton, &c. &c. I left Catskill last evening at 7 o'clock, in a beautiful steam boat, 238 feet long, with an engine of 250 horse power, and arrived here before five this morning, having made a passage of 123 miles in less than ten hours, including several stoppages to let out and take in passengers. Next week I hope to proceed to Philadelphia.

My health, through mercy, is very good, and the kindness of our brethren wherever I have been, and the general acceptance that appears to attend my preaching, make me increasingly pleased with the visit which I have paid to the American shores. The weather is also very fine, and there has been hitherto no snow or frost here, though we had both a fortnight ago where I have been travelling.

I was very highly delighted at Hamilton, to meet about one hundred and twenty students for the Baptist ministry in the Seminary established there. Dr. Kenrick the excellent President wished me to address them on the doctrines of popery and the best method of treating with Roman Catholics; as several of the dear young men are intending to devote themselves to the work of the Lord in the valley of the Mississippi, which is fast filling with Roman Catholics. The next morning, just as I was going to address the Board of the Missionary Convention, a deputation from the students waited upon me with 25 dollars from their body for our Society, in testimony of their cordial regard for it.

I send you by this post a "New York Baptist Register," which is one of about a dozen Baptist newspapers published weekly in the Union, and you may judge of the Baptists' prosperity from the fact, that this single paper has 5000 subscribers, though it is published 250 miles from this city. You will see I have noticed in it dear brother Wilson's death, with which I was deeply affected. I find some more Baptist ministers have arrived from England since I have been in the interior. I met Mr. S. this morning, and expect him to tea with me this afternoon. But I would earnestly urge those who are comfortable at home to stay there; for notwithstanding there are more churches than ministers, there is scarcely

ny church without a pastor that can give one any kind of support. The American ministers are now in general so well educated, and the people also, that it is particularly necessary none should come out who are so inefficient as not to have succeeded in England. The Americans are a remarkably enterprising people, and God is blessing them greatly in every respect. May they be increased a thousand fold, and dear England and Ireland also, with every spiritual benefit. Please to remember me affectionately to Mrs. L. and each of the Committee of the Society. Rom. xv. 30 – 33.

Your's most cordially,

STEPHEN DAVIS.

To the Rev. James Allen.

Coolany, Nov. 11, 1832.

REVEREND SIR,

Permit me to mention some of the occurrences of the past month, as connected with reading of the Holy Scriptures. On the 14th October, I went into the house of John O'Hara, of this town; I found him reading the Bible; he stopped reading to talk to me, and closed the book. "John," said I, "why do you close the book? Read on." "O," said he, "I like to read it, and I *fear* to read it; for," said he, "I have been such a naughty character in my lifetime, that I fear there is no hope for me." "Why, John," said I, "you attend the mass pretty regularly; what makes you to fear more than your neighbours?" "Because," said he, "I have been worse than all my acquaintances." "And," said I, "do you see nothing in that book which is calculated to give hope or consolation?" "O," replied he, "I fear I have been such an one as shall have no mercy." I asked that the Bible might be handed to me. I read 1 John i. twice over, and made such observations as were given me; shewing that the writer, St. John, had declared that the blood of Jesus Christ, the Son of God, cleanseth from all sin. I marked out similar passages, and said he might read them at his leisure.

On the 17th, when among the schools in Tyuragh, I met on the way a man who formerly was a Roman Catholic. "O, friend," said he, "I am glad to see you." After some little conversation he told me, that on the preceding Sunday the priest of that parish had excommunicated all parishioners that would speak to him. On talking to him awhile, I learned that, although he was at variance with the priest, he still was not acquainted with the Gospel. He went with me to Mr. Audley's school. I spent more than an hour with them, doing what I could to shew them from the Scriptures the way of eternal salvation. On the night of the same day, in a Mr. Young's, in Drimnagool, I met with a namesake, who is a *scapularian.* He talked slightly of my apostacy from the Romish Church; this gave me a full opportunity of shewing him from the Holy Scriptures the only way of salvation. We sat some two or three hours together; he came next morning to my lodgings, and seemed so well pleased with the previous night's conversation, that he renewed the subject again. Thus you have a few instances of what has occurred, and only a few; for our nightly prayer-meetings afford us nightly opportunities of declaring the way of salvation through a crucified Saviour.

PAT SWEENY.

From Mr. R. Beaty to the same.

Temple House, Nov. 18, 1832.

REVEREND SIR,

Since my last I have been frequently employed in holding forth to my fellow-sinners that word which is able to make wise unto salvation through the knowledge of the Saviour, and in holding religious conversation with them. On the 13th ult., in a cabin near Temple House, I met with that interesting and excellent little tract, called "Poor Joseph." I took it up, and, after calling the attention of those who were present, I read it, and afterwards read several portions of Scripture: many Roman Catholics were present, and all heard with delight and attention. I was highly gratified with the remarks made by a young man; he said, "there was good reason to believe that 'Poor Joseph' went to heaven; for," said he, "he gave evidence that he was a sincere Christian when he bestowed on the friends of the Lord Jesus what he had laid up for old age." On the 14th, in the village of Briunnay, a man told me that Roman Catholics do not give to saints or angels that adoration or worship which they give to God; and that the use of images is only to help the memory, &c. I told him that Jesus is a Prophet, Priest, and King to his people: that as a King he has established laws for his subjects to observe; and that all those laws are left recorded in the New Testament; that he has said, "Ye are my friends, if ye do whatsoever I command

you; and in vain do ye worship me, teaching for doctrines the commandments of men." He said he had read the New Testament, but never found in it those things, which he endeavoured to maintain; and that he was persuaded people should not add nor diminish to the word of God. On the 8th inst. read several chapters of the New Testament for a number of poor labourers, at the end of their day's work: they heard the word very attentively. I endeavoured to point out to them that there is free salvation offered to the guilty alone, on account of what the Saviour hath done in the room and stead of all who will believe and trust in him for salvation; that it is declared that by him all who believe are justified from all things, &c. One of them intimated that he had heard that none but Roman Catholics would be saved. As they both could read, I shewed them the Epistle of Paul to the Romans, and told them that every Roman Catholic ought to attend to what the Apostle addressed to *Romans!* This they freely admitted. I then turned to the 3d chapter, and shewed them that all are under sin; that there is none righteous, no, not one; that all have sinned, and come short of the glory of God; but that believers are justified freely by his grace, through the redemption that is in Christ Jesus. They replied, that what I had read and stated to them was surely truth.

ROBERT BEATY.

CONTRIBUTIONS.

To the Rev. J. Ivimey.

The sender would feel himself under considerable obligation to Mr. Ivimey, if he would appropriate the enclosed as under: causing the same to be acknowledged in the forthcoming Baptist Magazine, from

A. Z.

	£.	s.	d.
To Baptist Irish Society	2	10	0
— the Fund for the Relief of Poor Baptist Ministers ...	2	10	0
— the Baptist Mission for Jamaica	2	10	0
— the Family of the late Mr. Wilson, Baptist Minister at Sligo	2	10	0

Received by Mr. Ivimey.

A sovereign from a poor sinner	1	0	0
Collected at Brighton by Rev. Wm. Savory - - - -	2	0	0
E.A. - - - -	5	0	0

Sent by Rev. Francis Hiley.

Collection at Llanwenarth - -	6	1	9½		
Ditto at Belak - -	3	10	2½		
				9	12	0

By Rev. J. Dyer.

Mr. T. Philipson, Islington -	1	1	0
Female Friend, Somersetshire -	1	0	0

For Mrs. Wilson, of Sligo.

Nathl. Robarts, Esq. - -	2	0	0
Miss Davies, Walthamstow, by Rev. J. Dyer - - -	1	1	0
Wm. Burls, Esq. Edmonton -	2	0	0
G. Acworth, Esq. Rochester	1	0	0
A thank-offering for the Lord's protecting care - - -	5	0	0
A Friend, by Mr. Hinmers -	2	0	0

Several useful books have been received, "For the Library at Ballina, for the use of the young men under the care of Rev. James Allen."

1. Jenks's Meditations, two vols. 8vo.
2. Hinton's "Series of Lectures adapted to promote a Revival of Religion."
3. Fry's "Scripture Reader's Guide."
4. Gouge's "Scripture Directions."
5. Kinghorn's "Baptism a Term of Communion."
6. Law's "Christian Regeneration," three copies.
7. Fairfax's "Life of the Rev. Owen Stockton."
8. Copley's "Memorial of Practical Piety."
9. Various Tracts.

*** The titles of these books have been given, that others who may wish to increase the small library at Ballina may not send duplicates.

Subscriptions received by W. Napier, Esq., Grand Junction Wharf; Mr. S. Marshall, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-Place, Pentonville, gratuitous Secretaries; by Messrs. Ladbrook and Co. Bankers, Bank-buildings: by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and by P. Brown, Esq. Cardigan.

MISSIONARY HERALD,

CONTAINING

INTELLIGENCE AT LARGE

OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY.

CLXIX. JANUARY, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

MONGHYR.

From Mr. Leslie to Mr. Dyer, dated Monghyr, May 14, 1832.

My dear Sir,

More than a month has elapsed since I ought to have written to you. My only excuse is (and I am sure it will prove a valid one), that I have really been very busy in missionary labours. Though Monghyr is comparatively a small station, yet it is almost inconceivable how much there is to do. Mr. Moore has not been very well lately; and I have consequently had a more than usual share of English preaching. This, with the Hindoosthanee services, schools, &c. have pressed so much upon me, that I felt, a short time ago, as if I could not bear up under them. In addition to these, I have had to superintend an enlargement of my native chapel,—no easy matter I assure you, when the workmen are all rogues, and so void of conscience withal that they will take their daily pay without working for it. It was, therefore, necessary that I should be with them some hours every day to keep them at their work. This was a two months' business. And last, though not least, I have regularly spent two and three hours daily, for the last three months and upwards, in studying the hill language. This is an arduous job. There are neither lexicons, grammars, a character, books, nor any thing else to assist me. They have not even a name for a book in their language. My teacher is a hill-man, and understands the Hindoosthanee tolerably well. Through the medium of this language I communicate with him; and have been able to compile a vocabulary of considerable size, and in part a grammar. My teacher being able to write the Hindoo character, I employed him during the hours he was not engaged with me, to write in this character, but in his own language, all the tales, songs, &c. &c. he was acquainted with. This he has done to the amount of four or five quires. I have read the whole with him,—begin now to understand the most of what he writes,—and hope, in a few months more, to be able to converse with him in his own tongue.

I forget what I told you in my last letter of my object in endeavouring to acquire this language. When at Bhangulpore, last December, a place about forty miles from this, and in the neighbourhood of which the hills are situated, I had an opportunity of seeing great numbers of the people. I felt it a melancholy thing to be unable to speak to them,—their language differing as widely from Hindoosthanee as from English,—and being relieved, by the arrival of Mr. Lawrence from the care of the Digah station, I thought

I ought to try to do something for the entirely uncared-for people of the hills. I accordingly made inquiries whether any one of them could be found who understood Hindoosthanee, and who would be willing to accompany me to Monghyr, for the purpose of teaching me his language. A man was found; and he has proved much more efficient than I expected. He is, as far as regards activity, very different from the people of the plains,—being very laborious; and is also a man of unusually quick perceptions. If he be a specimen of the hill-people, they must be a very superior race to the Hindoos. In addition to his teaching me, and writing so much as he has done, he has constantly attended all our religious services, and read a considerable portion of our Scriptures. And from frequent conversations which I have had with him, as well as from witnessing his daily conduct (he living on the premises), I cannot help coming to the conclusion, that the Spirit of God has begun to work effectually on his mind. I have met with few men who have attained so speedily an understanding of the doctrines of the Gospel, and with no man whose heart seems to be so filled with it. The doctrines, the character, and the work of Christ, have rivetted his attention. He tells me that he has found the truth,—that he will never renounce it,—that he is desirous of following Christ in all his ordinances,—and that he is sure that if the Gospel were made known to his people, they would all receive it. Alas! he knows not yet that old Adam is too strong for young Melancthon. But so full is he of the Gospel that he has been several times to about a dozen of his people who are at present in Monghyr, to tell them of the glorious tidings. I have had unfeigned joy in the man; and fondly hope that God intends to use him as an instrument in calling the hill-people to a knowledge of the Saviour. Oh! that my hopes may not be blasted. He has begun to pray, and even to ask a blessing at his meals. All these things I have learned by questioning him; for he is so modest and backward that he tells me nothing of his own accord. He is now engaged in translating into his own tongue the Gospel by Matthew, and has got through fifteen or sixteen chapters. The other day, when translating the parable of the man out of whom the unclean spirit had been cast, I asked him if he knew what was meant. He replied nearly as follows: "Previous to a man's knowing and professing Christ, one devil may be said to dwell in his heart. But should he afterwards deny Christ, his state becomes so bad, that seven devils may be said to have entered him; and his punishment will, consequently be seven times greater than it would have been had he never professed Christ."

The hill-people have no caste—have no idea of a future state—have no idea of God—and worship no idols. They, at stated times, pay homage to the sun and moon, and offer sacrifices. They bury their dead. I do not know the extent of the population; but my teacher tells me they are very numerous. I hope to visit them next cold season, when I will send you a particular account of them.

As to my native chapel, it was found by far too small for the usual number of attendants. I have, therefore, enlarged it to twice the former size. And I am happy to say it continues to be well attended. The enlargement cost 250 rupees, which was contributed and collected by several of the young ladies who attend our English chapel.

The man of whom I formerly wrote as having given up his caste, and as very hopeful, still continues: but I have not introduced him, as I intended, into the church. I know of nothing wrong in his conduct; but I fear he has not the warmth of a new and real convert. He has prayed several times at our prayer-meeting; and his prayers appeared to be humble and scriptural enough. But I have observed something like a covetous spirit about him. And all covetousness is idolatry. This feature is also very conspicuous in a Hindoo. At present I feel discouraged and disappointed in him. Time, however, will shew what he is. Delays here do no harm. If true religion be in the heart, delays will not drive it out.

I hope the Committee and Society are not tired waiting for God; and I would hope also that they believe that God is as much glorified by their persevering in his cause when success is denied as when it is granted. It would be a sorry thing, indeed, if we were never to work but when the sun shines. I am often cast down, and feel as if all my labour were in vain (who knoweth a missionary's heart?). Yet I am revived when I recollect the word of God: "All flesh shall see his glory." I have sometimes thought that societies expected too much; and that consequently too great an anxiety was felt by Committees to have something to present to the eye of their constituents—thus making the affair of missionary societies like the transactions of business: just as if Committees said, "See, here is so much for your money." But this is not right. If not a single soul were converted, the command to use the means ought to be motive sufficient to keep the church of Christ using her exertions. I have, also, sometimes tried to imagine what would be the effect upon your London meeting of a blank report—of your Committee coming forward, and saying: "Friends, the Almighty frowns. You have this year sown, but you have not

reaped. Success is denied. The rain has been refused. Our prayers are not heard." Would there be any to clothe himself in sackcloth and ashes? Would there be a sitting down to mourn as under an awful visitation? Would there be heard the voice of weeping, and the voice of inquiry, saying, "Is there not a cause for the Almighty's frowns? Have we not offended him? Come, let us humble ourselves before him. Have we not forborne to contribute as God had prospered us? Have we not neglected to wait upon him in faith and prayer?" O! when will the church cease to look only to be pampered? When will it mourn, between the people and the altar, for Zion? I am persuaded we must have a mourning day before we have a rejoicing one. Zion must sit in the dust before she is exalted. She must mourn for children before she receives them. There must be fasting and praying days before the devil of idolatry is cast out. Read Zech. xii. 1—14.; Isa. xlix. 14—23. My paper is filled, and I can write no more. My health is good. I had one attack of my old fever last February; but not so severe as some former attacks. Yours affectionately,

A. Leslie.

DIGAH.

It gives us pleasure to insert the following communication from our Missionary brother, Mr. Lawrence.

Digah, Feb. 26, 1832.

My Dear Sir,

We have to record the goodness of our heavenly Father, who upholdeth us in our goings, for having permitted us safely to arrive at the place of our destination. On the 27th Jan., 1832, nearly two months after we left Calcutta, we reached Digah. Our passage up the rivers Hoogley, Jelinghy, and Ganges, has been long and tedious, owing to the wind, with the exception of two or three days, and a very strong current being against us. The natives have no other method of getting the boats along than by towing them, and not by horses, as in England, but by men, which of course must be very slow work. We seldom were able to proceed more than eight kos, about sixteen miles, per day. At Kolgong brother Leslie kindly met us, and remained with us more than a week, till we reached Monghyr. Here we were most cordially received by all 'the friends,' whose kind attentions will ever endear them to our hearts. While mingling in their society, and joining with them in their devotional exercises, we could scarcely imagine ourselves in a heathen country. Brother Leslie has a most respectable English congregation, as well as a numerous attendance at his native chapel. The work of the Lord appears to be prospering in his hands. While the vast plains of Hindoostan are exhibiting nothing but a moral wilderness, here is a spot where we may witness the fulfilment of the prediction, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." We stayed at this interesting place about eight days, and then proceeded to Digah, thinking it most advisable, as it would be attended with considerable less inconvenience and expense, not to protract our stay longer at Monghyr. Of our arrival at Monghyr I suppose you have heard by brother Beddy, who wrote to you, he informs me, while we were there. After much deliberation he has resolved, if the Calcutta brethren approve of the measure, to remove hence to Patna. The city, as you are aware, has an immense population. And as it is impossible for the missionary who resides at Digah to labour efficiently at Patna, the distance being nine or ten miles, it seems desirable that one should reside there, rather than that two should be stationed at Digah, and that large city be left without a ray of light. Mr. Pyebah, who formerly resided at Patna, under the patronage of the Society, in accordance with the advice of brother Leslie, I have removed to this place, that he might be more immediately under my own observation, as well as assist me in acquiring the language. He generally helps me an hour or two every day at this, and preaches constantly among the natives. I frequently accompany him, that I may benefit by hearing him speak. The attention of the natives is at present very encouraging. Nearly all are willing to admit that what is said is very good; but, oh! that they did feel it to be so! The seed, however, must be sown in faith; it is for us to labour, and for God to bless. We long to be able to talk to them in their own language of the wonderful works of God. We feel that to accomplish this will require no small portion of time and labour. Though we can talk but little at present, I think we have no reason to be discouraged with our progress. Brother Beddy has been in India many years, and of course has the advantage of us; he can speak the language pretty freely, though he is not able yet to preach. We have Hindoostanee worship on the premises on sabbath morning; also at Dinapore in the afternoon, where the attendance, we hope, is increasing. Both are conducted by Pyebah. On the sabbath evenings brother B. and myself preach in turn in the large hall of his bungalow; the number of attendants has been few. For several months past there have been no English soldiers in the canton-

but we are now daily expecting the arrival of a very large regiment from Agra, in which there is a church, consisting of several members, and pleasing prospects of usefulness amongst the soldiers. On their arrival we shall immediately re-open the chapel for English service.

(Concluded from last month.)

CEYLON.

February, 1832. This has been the harvest month in and around Colombo. In consequence of the natives being much occupied in cutting down, and collecting together their paddy, village preaching has been, in a great measure, suspended; as I found, on visiting two or three places at the commencement of the harvest, it was impossible to collect people together to hear the word of God. But although, for a time, my attendance at some of the village stations has been discontinued, I do not know that a day elapsed in the month in which I did not preach the word of God. I have begun Divine worship in a most neglected and desolate part of the outskirts of the town, near the great popish chapel in the "Cotenchiery." I first of all tried it on a Lord's-day morning, at 7 o'clock, but found, at that early hour, I could only collect a very few people together, but, on attempting it on a week day evening, a large number of the people are disposed to listen to the way of salvation by Christ. I have transferred to this place one of our village schools. It was before in a very unfavourable situation for scholars; it is now on the verge of a considerable population, is most accessible for the inspection of visitors, and carried on with less expense than before. I have commenced this school on a plan different from all our other schools. Most of them, i. e. those in Colombo, being in the midst of a popish population—the parents of the children have prohibited the attendance of most of them on our worship on the Lord's-day,—by which means one great end of Missionary schools—the leading the children to keep the sabbath holy, has been frustrated. I have remonstrated with the teacher on the subject, but I have found that to insist on these children coming to our chapel on the Lord's-day, would be to keep them from school altogether; and thus hinder their acquiring the knowledge of reading, and the elementary religious instruction they receive in the school. As this is the case, I have been obliged to submit, concluding that it is better *that* children should be taught to read the *word of God, and commit* it to memory, although they could not be brought to hear the gospel—than be left in utter ignorance of the Christian religion. But on the establishment of this school, I was determined to try a new principle, and to make the attendance on public worship on a Lord's-day, of all whose age and health will enable them to come, a *sine qua non* of their reception into the school. If the experiment failed, we could only recur to the same principle as existed in our other school,—if it succeeded, it might have a beneficial effect on the scholars of this school, and on those of others. I am happy to say that, at present, it seems to work very well, but I shall be able to judge better respecting it in the course of a few weeks. One of our village schools from the commencement of the month, I have been compelled to discontinue, in consequence of the great negligence of the teacher. I trust that this act of salutary discipline has excited the fear and quickened the attention of the other teachers.

To a fresh mode of distributing tracts—and spot of preaching the gospel of Christ—I have been recently led. The bridge across the Calavy, which flows at the end of Colombo, is constructed of boats:—each day, from the hours of 10 to near 12, one or two boats are removed from the main part of the bridge to enable boats above and below the bridge to pass it. One day as I was returning from a village itinerancy, the bridge was opened, and I was struck with the number of people who were collected together to wait the junction of the boats of the bridge. I preached to them a short sermon; and thought that it presented a fine opportunity of doing good, which might every day be embraced, of making known to many, who would otherwise be inaccessible to us, the unsearchable riches of Christ. Accordingly on days in which I have no other engagement to preach, I go down hither, and usually find a congregation assembled, not, indeed, waiting for me, but come for another purpose. I go up to some of them with tracts in my hand, and ask them whether they can read—put a few questions to them concerning the way of salvation—tell them I wish them to be happy for ever, and wish to shew them the way to heaven, and inquire if they should like to hear of it. Some of them will assent—then, under the shade of a great tree, I preach to them for about half an hour, and get some one to conclude in prayer. Afterwards I distribute tracts among them—and if any time remain, before the junction of the bridge, go up to different little companies who would not join in hearing the word, and talk to them on their eternal welfare. It may be concluded that many will keep

aloof and refuse to come to hear—others will hear a little time and then go away—but many continue the whole of the time, and their number is frequently augmented by fresh persons coming to the spot, and although much of the seed may fall by the way side, yet, when it is considered how people from all places flow to the spot, and hear the word, and take home tracts which they would otherwise never have obtained, is it too much to hope, that, at another day, fruit may be gathered to eternal life from these labours by the way side?

This month has been a memorable one to the besotted inhabitants of this country, if they did but know the day of their visitation. About twelve months ago there came over from the continent of India the translation of a letter, which is said to have fallen from heaven at the temple of Vishnoo, in Hindustan, which asserted that, on a certain day in the present year, a great prince should be born at the North Pole—that the iron age of the world should be turned into the golden one—that the average age of men should be 125 years—that on the evening of the day, or rather on the ninth hour of the night following the day, a great earthquake should take place, when all tyrants and wicked men should be destroyed, and all good people should be preserved—that all people who doubted this would commit great sin—but all who believed it, and told others of it, would procure to themselves the greatest merit. The people who will believe any thing (except the word of God), however foolish and absurd, in immense crowds believed this lying report—they were filled with consternation and alarm—they, in the past year, in a most unusual manner frequented the temples—bringing large offerings—coming from great distances—and when they have paid their devotions at one temple, going to another, trying to avert from themselves the evil, and to secure the good announced in the prediction.

It was thought to be of great importance, since the minds of men were madly bent upon idolatry by this delusion, to lay hold of the circumstance, and try to use it to advance the spiritual benefit of the people. Accordingly, at the request of some of my missionary brethren, I drew up a tract, entitled "The Lying Prophecy, and the Truth of Jehovah," in which I assured them that time would fully unfold the lying nature of the declaration; and urged them, in strong and affectionate language, no longer to be led aside by such delusion, but to forsake idolatry, and seek salvation through Christ alone. I then gave them an account of the way of salvation by Christ, and the method in which they must embrace it, if they would be saved. The tract was put into a Singalese dress by brethren, who had been longer in the island than myself; and two editions of it have been printed at Cotta, and one at the Wesleyan press at Colombo; amounting in the whole to 6000 copies, at the expense of the Tract Society. It has been much sought for by the populace, and has called forth an answer from one of the priests of Boodha, who has poured all manner of contempt on christianity. This is, however, a very hopeful thing, as it evinces the priests are concerned for the safety of their cause; and will more fully fix the attention of the people upon it. As the answer was addressed to the Cotta Missionaries, in consequence of the tract coming from their press, It called forth the energies of Mr. Lambrick, who has prepared an elaborate exposition of the errors of Boodhism, and defence of christianity, in a tract which has gone through the press, and is now getting into circulation. The good Lord bless it to the good of souls. Well, on the 17th of this month, the prophecy was to be fulfilled. It was the day fixed upon for all the wonderful predicted things to take place; but it has passed off like other days. There has been no earthquake—no golden age—no destruction of the wicked—no merit to the believers in the "lying word."

Since the expiration of the period, I have drawn up another address to the Singalese people, entitled the "Lying Prophecy detected, and the Truth of Jehovah established," in which I have endeavoured to continue the impression, and appeal to them respecting the vanity of these refuge of lies. The good Lord prosper these efforts to destroy idolatry, and hasten forward the coming of his kingdom.

JAMAICA.

The history of our mission in this island, during the year which has just closed, has been of such a peculiar character that, before we proceed to give the few particulars of information which have lately reached us, we think it right to submit a few remarks on its more prominent features to the consideration of our readers.

In such a review, the most obvious facts are those which relate to the injuries which the Society has sustained. We know not the guilty conspirators by whose secret machinations the negroes were at length driven into acts of disobedience and insurrection. They may, perhaps, remain un-

discovered till the judgment day. But enough has transpired to warrant the conclusion that one main part of the design was to get rid of the detested Missionaries: and, if this design has utterly failed, the failure has surely not been owing to any want of zeal on the part of those who formed it. Scarcely had the alarm been given, before the public journals of the island began to pour forth the most violent and outrageous abuse on the 'sectaries.' They were furiously denounced as rebels and incendiaries—shooting was declared to be too honourable a death for them—their persons were insulted—their lives attempted—their houses broken into—their chapels destroyed—and a combination formed, including members of the legislature, judges, magistrates, clergymen, officers of militia, and others, for the avowed purpose of expelling them from the island, even at the hazard of life itself! Posterity will learn with astonishment that such a scene of atrocious persecution occurred in a leading British colony in the nineteenth century. Nor must it be forgotten that no redress has hitherto been obtained for one of these grievances. As far as we know, the Colonial Union exists in full force at the present moment; innocent and faithful ministers of Christ are inhaling pestilence and death in loathsome jails; and thousands of Christian negroes mourn the utter privation of those means of religious instruction which they have learnt to prize beyond every thing besides.

It was unavoidable that opposition so violent and persevering should bring the Mission and its agents more fully before the public eye. That something considerable had been effected by the operations of these despised sectarians was obvious. They could therefore no longer remain hid. The legislature and the public, both at home and abroad, have instituted a rigorous scrutiny into their character and their proceedings; and the result has been gratifying to a degree which few could anticipate. It seemed almost impossible that free-born Christian men could have resided for years in the midst of a slave population, without being betrayed into some unguarded act, or letting fall some incautious word, which a malignant foe might wrest to their prejudice; but every effort, though aided by perjury in its blackest form, completely failed, and the result of every investigation has been not only to evince the utter groundlessness of the vile slanders heaped on our Missionaries, but to exhibit far more conspicuously than by any other method, the consummate prudence, as well as the transparent integrity with which the delicate task of teaching Christianity to bondsmen was performed.

Nor must we forget the admirable heroism displayed by the religious negroes in resisting the infamous attempts to induce them to criminate their instructors. No doubt, it was confidently expected that, among many thousands, there would be no difficulty in finding a competent number, who might be persuaded, or bribed, or terirfied, into accusations fatal to the character, if not to the life of their ministers. But it was not so. The integrity of these poor negroes was proof against all the temptations by which they were assailed. They were ready to suffer, if they could not otherwise avoid it than by bearing false witness against their best friends. What a proof does this afford, both of the nature, and the effect of the instruction they had received!

It is worthy of especial remark that the finished specimen of colonial depravity which the Jamaica persecution has afforded should have been furnished just in the very time when it would prove most useful. A band of patriots had long been employed in efforts to deliver the negroes from their bondage, but so long as the Missionaries were allowed to prosecute their labours without molestation, few, comparatively, of the religious public, actively co-operated with them. But since the slave-owners, in their blind and headlong fury, have bid defiance to the Gospel itself, the case has altered. The tidings arrived most seasonably to affect the composition of the Reformed Parliament. The colonists provided lecturers to inform and stimulate the public mind in the persons of Christian ministers who escaped their murderous fury. The result our readers well know—and they perceive in it a

new and striking exemplification of the consolatory truth that God makes even the wrath of man to praise him.

As to the future, we think there is much to encourage, though we would not have our readers be too sanguine. To extinguish an evil so deeply rooted and so inveterate as is slavery, is a work of far greater difficulty than many are aware of; but we ought to be very thankful that our national councils will now include a number of enlightened and able men fully determined to accomplish the task. We add, with peculiar satisfaction, that the value of religious instruction, as the great means of directing the mind of the negro, whether bond or free, is duly appreciated; and that its wide and unrestricted diffusion is regarded as one of the principal guarantees of the future tranquillity of our colonies

We have great satisfaction in observing that a number of our Christian churches, of several denominations, in town and country, have agreed to meet on Wednesday, January 16th, for the purpose of special prayer for the Mission in the West Indies, and other objects of national interest—and we know that we are giving utterance to the feelings of some of our influential legislators when we express the earnest hope that "wisdom profitable to direct" may be implored for those on whom it will devolve to prepare and arrange those measures which, through the Divine blessing, may issue in the abandonment of slavery not only by Great Britain, but by the whole civilized world.

The last mail from Kingston brought us but little information immediately affecting our Missionaries; but, on the whole, the prospect appears somewhat less gloomy. "We are beginning," say they, "to hope for brighter days." Mr. Nicholls was about to proceed to Montego Bay, and expected to obtain a licence for preaching there, and it was hoped, operations would be resumed, by degrees, in other quarters. Application had been made to the Attorney General to remove the trial of Mr. Kingdon to Kingston, as there was strong reason to apprehend he could not have an impartial jury at Montego Bay, but the result of the application was not known when the packet sailed. One Dawson, the jailer at Savanna-la-Mar, who had pre-eminently distinguished himself in the disgraceful attacks on our friends there, has been called to the bar of the Supreme Judge, "an event," says Mr. Kingdon, "which we hope may have a good effect on survivors."

The House of Assembly met on the 30th of October, when the Session was opened by an able speech from the new Governor of a very conciliatory character. In one part of it his Excellency appears to refer to the recent aggressions at Savanna-la-Mar and Montego Bay, and describes them as indicating a spirit most injurious to the welfare of the colony.

"It will be my duty," said his lordship, "and one from which I will not shrink, to suppress the violent and illegal outbreakings of this spirit, whenever it shall appear, and by whomsoever fomented; but its lasting ill effects can only be averted by mutual forbearance and conciliation amongst the parties themselves."

We are happy to connect with this manly avowal on the part of His Majesty's Representative, a paragraph from his answer to a congratulatory address, presented by the Scotch Missionaries, Messrs. Blyth and Waddell; the import and bearing of which must be well understood by all classes in the island. "I am convinced, I hope in common with the vast majority of the inhabitants, that it is by the *diffusion*, not the *suppression* of religious instruction, that tranquillity can ever be satisfactorily restored: that it is by such means, and through the influence of ministers, of whatever denomination they may be, who temper zeal with discretion, and command respect for their own character, whilst they communicate general instruction to their flocks, that the minds of the mass of the population can be opened to a sense of their duties as responsible beings, be taught patience under the continuance of their present lot, and can alone be adequately prepared for an altered condition."

How far one class of the Jamaica population agree with their Governor in these just and enlightened views may be ga-

thered from the persevering efforts to prevent our Missionaries and those of the Wesleyan connexion, from preaching at all. Licences are refused, and then if the minister proceeds to discharge his duty both towards God and man, by "diffusing religious instruction" he is forthwith thrown into prison. We are sorry to add that the opinion of the present Attorney General for Jamaica favours the view which the magistrates have taken of the manner in which the Toleration Acts apply to that island. The subject has been referred to the legal advisers of the Crown at home for their opinion, but this has not yet been officially communicated. It would be not a little curious if all this investigation should result in the discovery that neither the act of 52 Geo. 3, nor of 1 Wm. and M., nor the persecuting acts of Charles 2, are legally of force in the colony. In that case, we apprehend, our Missionar would be protected by the common l and might, we presume, exercise th functions without restraint, provided peace be not broken. We hope, in a lit time, all these harassing questions will satisfactorily set at rest.

SOUTH AFRICA.

A letter has been received from M Davies, dated September 1, at sea, lat. 8 long. 25. 41. W. informing us that voyage so far had been exceedingly vourable, and that divine worship h been regularly observed on board ea returning sabbath. It was expected th would reach the Cape in about a mon from that date.

Contributions received on account of the Baptist Missionary Societ from November 20, to December 20, 1832, not including individu Subscriptions.

	£.	s.	d.
Bristol Auxiliary Society, for current year, by R. Leonard, Esq.	200	0	0
Lymington, Collected at public Meeting	10	0	0
Sway, Collection, by Rev. J. Mursell	7	7	6
East Essex Auxiliary, balance, by T. Blyth, Esq.	6	3	6
Harlow, Collection, by Rev. Thos. Burchell	21	4	0
North of England Auxiliary, by Rev. R. Pengilly	8	0	0
Huntingdonshire Auxiliary, by Mr. T. D. Paul :—			
St Neots - 12 12 7			
St. Ives - - 35 17 0			
Bluntisham - 36 5			
Somersham - 51 2 0			
Ramsey - 18 9			
Spaldwick - 1 5 9			
110 1 7			
Previously acknowledged - - 20 0 0			
	90	1	7
Collingham, Newark, and Sutton, by Rev. Mr. Burchell -	41	6	
Oxfordshire Auxiliary; by Mr. Sam. Huckvale :—			
Abingdon. - 19 5 11			
Bourton (moiety) 8 13 9			
	27	19	
Lincolnshire, &c. by Rev. W. Knibb :—			
Horncastle - 5 18 6			
Boston - 17 5 0			
Lynn - 2 5 6			
	25	9	

DONATIONS.

Q. Q. - - - -	1	0	
S. B. - - - -	1	0	
"Poor Sinner," by Rev. Joseph Ivimey - - -	1	0	
Miss Leycester, Toft Hall, by Rev. J. Birt - -	1	0	
Rev. J. Stephenson, Lympsham, by Rev. J. Edwards	1	0	
Mr. Paul, Ashwood Lodge, by Miss Keed - -	1	0	
Mr. Wm. Roworth, Nottingham - - -	1	0	

TO CORRESPONDENTS.

A box, containing 260 articles of various kinds, such as children's frocks, caps, drawing *&c. intended for the East*, has been thankfully received from the "Jersey Ladies' Worki *Society," as also a box of* books from Birmingham to be forwarded to Mrs. Pearc *Calcutta.*

THE

BAPTIST MAGAZINE.

FEBRUARY, 1833.

MEMOIR OF THE REV. STEPHEN BARKER,

LATE PASTOR OF THE BAPTIST CHURCH,
HENLEY-IN-ARDEN, WARWICKSHIRE.

The life of a Dissenting minister, situate in an obscure town, and stationed over a small church, usually affords but few incidents from which to compose a narrative of general interest. Little variety occurs in the discharge of his public duties. The same obligations and the same employments return, month after month, and year after year. Events, indeed, of local interest now and then transpire, which relieve the uniformity of the sacred office, and secure the attention of those whom they directly or even remotely concern—but they are far too inconsiderable to introduce into a record of his life. It is his lot to labour in obscurity, "alike to fortune and to fame unknown;" and to look for his reward in the testimony of a good conscience, in the approbation of his God, and in participating ultimately in the joy of his Lord. Such was the case with the Rev. Stephen Barker, a faithful and affectionate minister of the Baptist denomination, at Henley-in Arden. But, as his existence was spent in promoting the eternal welfare of his fellow-men, justice to his memory requires that he should not go to the grave entirely unnoticed.

Mr. Barker was born on the 30th of January, 1775, at Holcot, a village in Northamptonshire. Nothing particularly worthy of record characterized his early life. He was blessed with pious parents, with whom he attended the ministry of the Rev. Alexander Payne, pastor of the Baptist church at Walgrave, a village about a mile distant from his native place. By means of these religious advantages, he soon became acquainted with the peculiarities of the gospel, and his mind, as it expanded, received the ingrafted word, which, through divine grace, was subsequently blessed to the salvation of his soul. His conversion was not attended with any remarkable exercise of mind. The first indication of religious decision appeared at a time when there was a general awakening among the young people of the congregation to which he belonged. About twenty were under serious impressions at the same time—of whom Mr. Barker was one. These impressions were of a saving nature. From

this period his heart was gradually directed into the love of God, and into the patient waiting for Christ. He was baptized upon a profession of faith, and united with the church at Walgrave, in his twenty-first year. Soon after this he was requested by the church to exercise his ministerial gifts, which he did to their satisfaction, and was sent out by them to preach the unsearchable riches of Christ in the year 1797. The first scene of his labours was Moulton, a village not far from the place of his nativity. Here he preached for six months, when he received an invitation to supply the church at Henley, where he continued bearing witness to the truth, with occasional interruptions from illness, to the day of his death.

Henley was the birth-place of Mr. B. Beddom, for many years the ingenious and worthy minister of the Baptist congregation at Bourton-on-the-Water. His father, Mr. John Beddom, was dismissed to Henley in the year 1697, from the church in Horsleydown. On his arrival he purchased a large house, which had formerly been an inn, part of which he fitted up for his own residence, and part he appropriated to the worship of God. The friendship which subsisted between him and Mr. Foskett, then a member of the church in Little Wild Street, soon brought the latter to Henley, that he might enjoy the society of his friend. "At Henley, at Bedworth, and at Alcester," says Dr. Rippon in his "Register," "these two worthies continued their joint labours, till the year 1719, when Mr. Foskett received a pressing invitation from Broadmead, to assist *Mr. Kitterell, their* pastor, and to become the tutor of the Academy, in the room of Mr. Jope, just removed into the west. This invitation he thought it his duty to accept, and, in 1720, entered on his double charge with great seriousness and firmness." In 1724 Mr. Beddom also removed to Bristol, where he succeeded the renowned puritan, Andrew Gifford. During the exercise of their ministry at Henley they were attended by a respectable congregation: but, after their departure, both hearers and members gradually decreased, until, in the year 1780, but few hearers remained, and the members were reduced to three. After this, the cause again revived.

Mr. Barker came in the year 1797, just a century after Mr. Beddom. When he had accepted their invitation to settle with them, the members) only eight in number), who, up to this time, had been a branch of the church at Alcester, were formed into a distinct society, and he was ordained to the pastoral office over them. His prospects of usefulness were at first by no means inviting. The interest had been languishing ever since the removal of Mr. Beddom. The dying embers had barely been kept alive. But he applied himself with diligence to the work which lay before him, and, by the blessing of God, soon had the pleasure of witnessing an increase both in the church and congregation. In addition to his duties at home, he commenced preaching in the spring of 1802 in a village about three miles distant. For some sabbaths the service of God was performed in the open air. At length, through the assistance of a gentleman, who resided near, a barn was obtained, which was registered, and fitted up as a place of worship. Here Mr.

Barker went once every sabbath, dispensing the word of life to an attentive and increasing audience, until the death of the person who owned the barn deprived him of it, when, for want of a convenient place, he was compelled to discontinue his labours. The effects of these exertions soon began to appear. Though some seeds fell by the way side, some on stony places, and some among thorns, yet others fell on good ground, and sprang up, and brought forth fruit. Several persons, who before were utterly ignorant of the truth as it is in Jesus, became concerned for their souls, and were led to the Lamb of God, whose blood taketh away the sin of the world. These labours of love were not confined to one village: his attention was directed to two other places in the neighbourhood, which he visited regularly for some time; but the distance eventually obliged him to relinquish these engagements. The blessing of God likewise attended him here. The kind Shepherd often employed him on these occasions in bringing back some wandering sheep to his fold. Many from these places were baptized at Henley, and united with the church in Christian fellowship. Some of these are gone to their rest: but some still remain, living witnesses of the blessings he was thus instrumental in conveying to the souls of men.

After this he continued to labour at Henley, with varied success: sometimes encouraged by beholding the happy change which his ministry produced on the minds of sinners; sometimes discharging his duties for a length of time without any visible effect; sometimes cheered by the tokens of his Lord's presence; sometimes living solely by faith on his promises. On the whole, however, he was made as useful as could reasonably have been expected, considering the difficulties of the station he occupied. Surrounded by a population destitute of evangelical instruction, except from his own pulpit, and for the most part averse from it, as well as strongly prejudiced against dissent, he still had the pleasure of seeing his congregation increase, and of occasional additions to the little band of Christians which formed his church. About the year 1822, the members had increased to the number of forty, exclusive of deaths, and various dismissions to neighbouring churches.

Previous to this time it had been thought advisable that an attempt should be made to procure a new place of worship. The reasons which led to this step were the dampness of the old place, and the impossibility of affording proper accommodation for an increasing congregation and sabbath-school. In this undertaking Mr. Barker was supported by the advice and sanction of the surrounding ministers, and by several influential persons in their respective churches. After much deliberation, and many delays, the building was commenced in the year 1821. It was finished in the summer of 1822, and, on the 6th of July, was opened for public worship. He now enjoyed, in some measure, the reward of his exertions. The sphere of his usefulness was considerably enlarged, for, to use his own words, "more than double the number that could have got into our old place sometimes attend." By liberal contributions among his

friends at home, and by his own exertions in collecting in the neighbourhood and elsewhere, aided by kind friends from Birmingham, who, at the opening, and five anniversaries, cheerfully and generously assisted towards the liquidation of the debt, Mr. Barker, before his death, was privileged to see the whole cost of the erection defrayed. Thus God was pleased to bless the efforts of his servant, and to give his cause success.

It was rather late in life that he entered into the married state with a member of his church, to whom his ministry had been previously made useful. From this union he apparently derived considerable happiness. But it was not permitted him long. In a few years after his marriage, his health began visibly to decline, and, about a year before his death, was so far impaired as to disqualify him for the performance of his public duties. He was persuaded, when in this state, to try a visit to Leamington, which he found greatly beneficial. On his arrival at home, however, his indisposition again returned, and, in the beginning of March, 1832, he was smitten with paralysis. After a very short interval, another stroke succeeded, which gave great alarm to his friends. Notwithstanding, it pleased the Almighty to restore him, when, to the surprise of all, he was much better in health, and able, with less interruption, to attend to his pastoral engagements, than he had been for a long time before. Great hopes were now entertained that his life would be spared for some years to come; but, alas! his days were numbered, and their number was *soon to be complete.* "Hope *smiled but to deceive.*" In the April following, he sustained a third and fatal attack of that withering malady. He was taken on the Saturday at one o'clock in the day, and, before the Sabbath dawned upon the world, was no more. Thus suddenly the bridegroom came, summoning him to join the spirits of just men made perfect, and to enter that rest of which the previous Sabbath spent in the house of God, and in the work of his Holy Master, had doubtless been to him a foretaste. He died on the 21st of April, in his 58th year, leaving a widow and one child his mourning survivors.

Of his religious experience nothing can be said, because nothing is known. On this point he was singularly reserved. Acting in accordance with his own homely but just observation, that "talking is not walking," he left his conduct, while he lived, to speak for him, and the disease which ended his life, prevented him from speaking in his last hours. The first moment of attack deprived him of all consciousness, and rendered him incapable of communicating with his friends on any subject whatever. It would have been gratifying to them to have heard from his own lips a statement of his feelings in the prospect of death: but, though denied this pleasure, they yet feel not the least anxiety on his account. The confessions of a dying man, which are frequently deceptive, unless corroborated by a life of piety, are not the best criterion by which to judge of his state. The safer way, as all acknowledge, is to refer to the tenor of his life; and, if attachment to the doctrines of grace—if firm adherence to principle on all occasions—if blamelessness and holiness of conduct,

are marks of a good man, unquestionably Mr. Barker was one. For more than thirty years he eminently adorned the doctrine of God his Saviour, not only bringing no scandal upon the religion which he professed, but gaining for it, as exemplified in himself, the suffrage even of those who evinced no partiality to evangelical truth. Such uniform and holy practice must have been the effect of great spirituality of mind, of fervent love to God, and of frequent intercourse with heaven: and it is pleasing to be able to record, that, during the last two months of his life, he spent more than his usual portion of time in the exercises of private devotion. It may, therefore, with safety be inferred that, being made meet for the inheritance of the saints in light, he viewed death with composure, and that, whatever misgivings its terrors might sometimes occasion, he looked forward to it as the consummation of his hopes, and the perfection of his spirit in holiness and joy.

As a preacher, he was much esteemed in the circle of his friends. He enjoyed none of the advantages of academical instruction; but, possessing a vigorous understanding, and a correct taste, which he improved by a habitual course of reading and study, he was always heard with attention, and often with deep interest. His doctrinal views were those of moderate Calvinism. The topic which, in its various aspects, and in its different bearings upon the Christian life and character, he introduced more frequently than any other into his public ministrations, and which may be termed his favourite theme, was justification by *faith in Christ. Here he was at home, and therefore* preached in such a manner as both to please and benefit his audience. His discourses, which were usually plain, were full of evangelical sentiment and pious thought. They were faithful exhibitions of the whole counsel of God, which he never shunned to declare, but they were calculated less to impress than to instruct the mind.

As a man, as well as a Christian minister, he was equally esteemed by those to whom he was known. Indeed it was impossible to be at all acquainted with him, without feeling for him a high degree of respect, and strong admiration of his excellencies; while in the hearts of his intimate friends, the fragrance of his memory will live for years to come.

One prominent feature in his character was his humility. It appeared in almost all he said and did. Like a silver thread it was interwoven with and adorned the whole of his conduct. He had evidently sat at the feet of Jesus, and learned of him that difficult lesson, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." This doctrine had distilled upon him as the dew, and pervaded his whole mind. It manifested itself in an unostentatious and unassuming deportment, both in the church and in the world. He was never anxious to be thought "the greatest," nor was he envious whoever might be preferred before him. His Christian friends he esteemed as his brethren; and there was not one, however humble, who did not share in his attention proportionably with the most respectable.

He possessed also, to a degree which is rarely surpassed, a

peaceable disposition of mind. He endeavoured so to conduct himself on all occasions as to give no offence; and he strove, in every possible way, to promote the same feeling amongst the members of his church. Discord and contention were his abhorrence. Every thing, which he could with consistency, he sacrificed at the shrine of peace. It will not be more than just respect to his memory, to apply to him the words of our Lord, "Blessed are the peace-makers, for they shall be called the children of God." But, strong as this feeling was, it never led him to pervert the claims either of justice or truth. Though peaceably disposed to a high degree, yet, when the occasion required it, he knew how to be firm; and, to his praise be it spoken, that, when decision was necessary, whatever might be the consequences, he was never known to be biassed by his love of peace.

But, among the virtues that adorned his character, none was more remarkable than his disinterestedness. The support which he received at Henley, was by no means equal to what his talents as a preacher would have commanded. He was solicited by various churches to take the oversight of them in the Lord. He received invitations from Liverpool, from Hook Norton, from Chipping Norton, and from Clipston, at each of which his means of support would have been more than doubled. But he was not a hireling shepherd—he was one who, "like-minded" with the apostle Paul, *naturally cared* for the state of his flock. Their welfare was what he studied, and what determined him to remain amongst them to the day of his death.

With these excellencies, it will not be surprising that he united some defects; for "there is not a just man upon earth who doeth good and sinneth not." But, without disparagement to the Christian character generally, it may be said that they were fewer than those of most good men.

It would be easy to dwell upon these imperfections, and likewise to extend the list of his virtues; but he is gone, and he is now where earthly praise or censure is alike indifferent to him. His imperfections are removed and forgiven—his virtues are perfected—he has received the approbation of his Lord. Whatever degrees of moral excellence the lives of good men display, it is impossible, while remembering their glorious destination, to contemplate their departure without emotion; and, forgetting all that pertained to them on the earth, while following their track to the mansions of eternal blessedness, and beholding by faith the exceeding weight of glory into which they have entered, we involuntarily exclaim, in the language of the inspired apostle, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

T. K.

Henley-in-Arden, 1833.

Sketch of the Life of W. Wilberforce, Esq., &c.

(Continued from p. 6.)

The first petition to parliament for the Abolition of the Slave Trade was from Bridgewater, in 1785. Its reception was most discouraging. "There did not appear," say the Hon. Ann Poulet, and Alexander Hood, Esq., who presented the petition in a letter which they addressed to their constituents, "the least disposition to pay any further attention to it. Every one almost says that the abolition of the Slave Trade must immediately throw the West Indian islands into convulsions, and soon complete their utter ruin. Thus they will not trust providence for its protection for so pious an undertaking." Happily, however, the subject had taken too strong a hold on the public mind to allow the friends of humanity to despair. They were thus early apprised of the opposition which they would have to encounter, and were stimulated to the utmost degree of exertion. In order to combine their energies they formed themselves into a committee on the 22nd of May, 1787. Numerous publications were issued, information was industriously sought, and preparation was made for bringing the question to a fair issue before the legislature. Mr. Clarkson in particular laboured with the self-devotion of a martyr; visiting the various sea-ports, conversing with those who had been engaged in the traffic, and securing witnesses competent to depose to the facts of the case before either House of Parliament. The information which he thus obtained was of the highest importance in the progress of the discussion, and enabled Mr. Wilberforce, and other parliamentary friends of the abolition, to make out a case which carried conviction to every honest mind, and secured the cordial support of the nation. In the course of these inquiries, and in the examination which subsequently took place before the privy council and the Committees of the two Houses, it was proved that the slaves were obtained by the most atrocious means. Wars were perpetually promoted, the administration of justice was poisoned, and kidnapping extensively practised in order to supply the demand of the European dealer. Imagination cannot depict the horrors of this traffic. It loosened the framework of society and rendered the African population at once ferocious and assassin-like. It stayed the civilization of one quarter of the globe, and threw back its wretched inhabitants into all the vices and barbarism from which they were just emerging.

At length the question was fairly introduced into the House of Commons. Mr. Wilberforce being prevented from bringing it forward, Mr. Pitt, on the 9th of May, 1788, introduced and carried the following motion: "That this house will, early in the next session of parliament, proceed to take into consideration the circumstance of the Slave Trade complained of in the said petitions, and what may be fit to be done thereupon." In the course of the discussion on this motion, Mr. Fox complained of the ignorance in which Mr. Pitt left the house respecting his views, and the delay which the proposition would involve; declaring that for himself he had no scruple about asserting at the outset, that the Slave Trade ought not to

be regulated, but destroyed. To this opinion he said his mind was made up; and he was persuaded that the more the subject was considered, the more his opinion would gain ground; and it would be admitted, that, to consider it in any other manner, or on any other principles than those of humanity and justice, would be idle and absurd. It is interesting to observe these two great men, who divided between themselves the admiration and confidence of political parties, and who were usually ranged on opposite sides of the question in debate, concurring, in all the future stages of this benevolent measure, in their opinions and votes. Mr. Pitt's official character imposed at first some restraint upon him; but he continued, throughout the prolonged agitation of this question, the consistent and able, though unsuccessful, advocate of the abolition. Many of his colleagues, it is well known, were violently opposed to his views, nor did they attempt to conceal their opposition. Lord Chancellor Thurlow, Lord Liverpool, and Mr. Dundas, frequently opposed him in parliament, and were supported, there is good reason to believe, by a higher and more influential personage than themselves. This state of things prevented Mr. Pitt from making the *abolition* a cabinet measure, and insured, in consequence its frequent rejection. His personal influence was unable to triumph over the powerful opposition that was arrayed against it. Mr. Fox, on the other hand, was unfettered by office, and, therefore, spoke and acted according to the promptings of his own generous nature. And when, on the death of Mr. Pitt, he succeeded to the premiership, he proved his own sincerity, and the political rectitude of his party, by making the abolition a ministerial question.

The first parliamentary discussion, on such a subject, cannot but be interesting to all who have subsequently advocated the cause of the slave. Such will naturally inquire, what was the general tone of the house, and what the character of the speeches which were delivered. On this point, Mr. Clarkson has supplied us with information.

* "Thus ended," says he, "the first debate that ever took place in the Commons, on this important subject. This debate, though many of the persons concerned in it abstained cautiously from entering into the merits of the general question, became interesting, in consequence of circumstances attending it. Several rose up at once to give relief, as it were, to their feelings by utterance; but by so doing they were prevented, many of them, from being heard. They who were heard spoke with peculiar energy, as if warmed in an extraordinary manner by the subject. There was an apparent enthusiasm in behalf of the injured Africans. It was supposed by some, that there was a moment in which, if the Chancellor of the Exchequer had moved for an immediate Abolition of the Trade, he would have carried it that night; and both he and others, who professed an attachment to the cause, were censured for not having taken a due advantage of the disposition which was so apparent. But, independently of the inconsistency of doing this on the part of the ministry, while the privy council were in the midst of their inquiries, and of the improbability that the other branches of the legislature would have concurred in so hasty a measure, what good would have accrued to the cause, if the abolition had been then carried? Those concerned in the cruel system would never have rested quietly under the stigma under which they then laboured. They would have urged that they had been condemned unheard. The merchants would have said that they had had no notice of such an event, that they might prepare a way for their vessels in other trades. The planters would have said that they had had no time allowed them to provide such

* History of Abolition, vol. i. p. 524.

supplies from Africa as might enable them to keep up their respective stocks. They would, both of them, have called aloud for immediate indemnification. They would have decried the policy of the measure of the abolition;—and where had it been proved? They would have demanded a reverse of it; and might they not, in cooler moments, have succeeded? Whereas, by entering into a patient discussion of the merits of the question; by bringing evidence upon it; by reasoning upon that evidence, night after night, and year after year, and thus by disputing the ground, inch as it were by inch, the Abolition of the Slave Trade stands upon a rock, upon which it never can be shaken. Many of those who were concerned in the cruel system have now given up their prejudices, because they became convinced in the contest. A stigma too has been fixed upon it, which can never be erased: and in a large record, in which the cruelty and injustice of it have been recognized in indelible characters, its impolicy also has been eternally enrolled."

In conformity with Mr. Pitt's resolution, Mr. Wilberforce, on the 19th of March, 1789, moved that the house should resolve itself into a Committee on the 23rd of April, for the purpose of redeeming its own pledge. This motion being carried was a signal to the West India planters, merchants, and others, to commence an unprincipled and furious opposition. A similar course to that which is now adopted was then pursued. It was intimated, in no very obscure terms, that the islands could exist independently of the mother country; nor were even threats of rebellion withheld. * The condition of the slaves was represented as enviable, and the abolition of the Slave Trade, as fraught with certain ruin to themselves, and instant destruction to their owners. A demand of from 80 to 100 millions was made as compensation to the merchants and planters, and the diminution

* It may not be uninteresting to adduce from the Commons' Report on the Slave Trade of 1790, the evidence given by two or three persons of high rank and official character. I would simply premise, that the accuracy of the testimony given on this occasion in favour of the planters, has been subsequently abandoned by themselves. There is not one of their advocates, from whose writings it would not be easy to extract many admissions of the comparative misery of the slave, previously to the abolition of the Slave Trade. From that period they date the improvement, which, they allege, has taken place. But if these statements of Colonial advocates be admitted, it shows the little reliance which can be placed on the report of naval and military officers, or other official personages who give evidence in favour of the happy state of the slave. The fact is, they never see the system in its true character and operation. Its worst features are disguised from their view. It is, to use the words of Mr. Taylor, the manager of an estate in Jamaica, in his examination before the House of Lords, "a sealed book."

But to proceed with our quotations.

Admiral Lord Shuldham. "Q. What has your Lordship observed of the behaviour of masters towards their negro slaves in those islands where you have commanded?

"A. It has been mild, gentle, and indulgent, in all respects; equal to what masters generally show towards their servants in this kingdom."

Admiral Sir Peter Parker. "From the best observation I could make, this treatment was lenient and humane. I never heard of even one instance of severity towards a slave during the whole time (upwards of four years) I was on the Jamaica station.—They not only appeared to me to be properly fed, clothed, and lodged, but were, in my opinion, in a more comfortable situation than the lower class of people in any part of Europe; Great Britain not excepted."

Admiral Barrington, being asked the same question as Lord Shuldham, replied, "Always the greatest humanity — they seemed so happy that he had wished himself a negro."

Whoever will take the trouble to compare this evidence with that which has lately been given before the Committees of the two Houses by some military officers and governors, cannot fail to be struck with the similarity. The same cause has evidently operated in both cases. The system has not been seen, and it is therefore inaccurately described. This is now virtually admitted in the former case, and it will not be long before it is so in the latter.

On Jehovah's Declaration, "*I am what I am.*"

Without something added, or something additional implied, such a sentence as "St. Paul's cathedral is what it is," conveys no information. When, however, it is said, "by the skill of Sir Christopher Wren, St. Paul's is what it is," the identical declaration is energetic and appropriate, inasmuch as it serves to comprise all the excellencies of the building, in order to attribute them to the great architect. On this principle the Apostle Paul said, "By the grace of God, *I am what I am*," 1 Cor. xv. 10.

As far as our thoughts are directed to ourselves, true humility consists in thinking of ourselves, not *above* or *below* what we are, but *as* we are. When, therefore, the Apostle of the Gentiles had surpassed every other Apostle in laborious exertions, there was no impropriety in his being conscious of that fact, and in his contrasting it with his life, when there was but a step between him and eternal death. On such a review of the happy change, how reasonable was it for him to exclaim, "What hath God wrought!" "I am," says he, "the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the church of God. But by the grace of God, *I am what I am:* and his grace which was bestowed on me, was not in vain; but I have laboured more abundantly than all of them—yet not I, but the grace of God, which is with me."

In proceeding too from the words of a man of God, to the language of God himself, we find that, to a certain extent, what Paul said in Greek, Jehovah uttered in Hebrew, in order to inform Moses who he was. "I AM," says God, "WHAT I AM," Exod. iii. 14. Moreover, as in this declaration nothing is added by way of modification, it is, in appearance, an identical proposition, or such an assertion as "a circle is a circle." But shall we give even Pilate credit for powerful language, when he said, "What I have written I have written,"* and not suppose that something is so implied in Jehovah's declaration, as to make it as sublime in its meaning, as it is simple in its phraseology?

In Sacred Writ the idea expressed by the English word ONLY, is sometimes implied. Numberless millions of human beings have been three days and three nights in the mansions of the dead; but of the Saviour alone could it be said, "As Jonah was three natural days ONLY in the stomach of the great fish, so shall the Son of man be three natural days ONLY in the bosom of the earth." Mat. xii. 40. The word ONLY is likewise implied in the question Peter put to Sapphira, and in Sapphira's answer, "Tell me," said he, "whether ye sold the land for so much ONLY?" And she replied, "Yes, for so much ONLY."

With a similar modification, it is conceived, Jehovah spoke when he uttered the declaration under consideration: and thus the import of what he said was, "I AM WHAT I AM ONLY;"* a meaning corroborated by other parts of Holy Writ. "To whom," says God, "will ye liken me, and make me equal, and to whom will ye compare me, that we may be like?" As to a heathen god, adds Jehovah, "One may cry unto him, but no answer will fol-

* John xix. 22.

low, nor will he deliver his suppliant out of trouble." And then, by way of contrast, the Supreme Being says, "Verily I am God, and there is none else; I am God, and there is none like me." Isa. xlvi. 5, 7, 9. Moreover, the three sacred names, I AM, JEHOVAH, and JAH,* are so derived, and so used, as to confirm the idea that when Jehovah said, "I AM WHAT I AM," he meant, "I AM THE INCOMPARABLE."

As, therefore, in reference to God's covenant with Abraham, it is said, "Because he could swear by no one greater, he sware by himself;" so it may be said, that when God had recourse to human language to describe himself, "Because he could compare himself with no one as great, he identified himself with himself, saying in effect, "To those who are famishing with thirst, the Egyptian deities will prove broken and empty cisterns, whilst I AM WHAT NO OTHER GOD IS, an inexhaustible fountain of living waters."

Nor does such a contrast of God with what is not God, militate against the existence of three persons in the Godhead. For whilst we read in Exod. xv. 11, "Who is like unto thee, O JEHOVAH, among the gods?" We read also in Zech. xiii. 7, "Rise from thy slumbers, O sword, against MY COADJUTOR,* as guardian of the flock, and against the man that is MY FELLOW-BEING, saith JEHOVAH, God of hosts: smite the shepherd, and the sheep shall be scattered."

J. F.

Stratford, Essex.

* The consideration of these three names is reserved for the next paper.

* A patriarch's shepherds were sometimes his own sons, as in the case of Jacob; and if a man and an only son were both shepherds, the father might call his son, "*My Shepherd*," in the sense here expressed. "To my sheep," says the Saviour, "I give eternal life; and they shall never perish, neither shall any created being wrest them from the sure protection of my hand. My Father, who gave them me, is greater than all created beings; and no created being can wrest them from the sure protection of my Father's hand. I and the Father are one." John x. 28—30.

JUVENILIA.

A WORD BY THE WAY-SIDE.

(*Continued from p.* 15.)

WHAT theme more suited to the last toils of a faithful labourer in the vineyard of the Lord! If a youthful eye should read these lines, and they are written for those whose hearts are not yet so desolated by sin and indifference, that the prayers of Christian love may hope for some wise response, permit a friend, one who like yourselves till lately loved the vanities of time, to pause a moment, and remember God. The seed of truth is thickly strewn around you, the admonitions of pious friends, the tears of parental solicitude, the services of the house of God, the inspiration of the Sacred Word, how are they valued? Do you regard them as gifts of God, as seeds which, if cast

into good ground, would bring forth fruit meet for the marriage-supper of the Lamb? Or do you suffer this heavenly seed to fall unnoticed at your feet, while the fowls of the air, those flitting birds of prey and song, the cares and dissipations of life, to devour them up? Life is the season for improvement, and the energies of youth enrich the offering of the heart, when presented on the altar of the Lord. If you satisfy the reproaches of conscience, by promises of future devotion, you only more deeply imperil the safety of your soul by assurances, false as the solemnity of despair. For who has ever kept the vows of the morrow? Will the heart soften by delay, or the days to come supply the wisdom the present fail to yield? Those better days of youth "before the evil days come and the years draw nigh," are the golden hours of life, on which the light of Heaven best illuminates its page of immortality.

Let the present year, be one of harvest, and the next song of heaven, your conversion unto God. And, as the germ of eternal glory shall fall in the seeds of sacred truth on your renovated spirit, give thanks unto God, who has thus made you a partaker of his love, through the grace and mercy of our Lord Jesus Christ.

RHODA.

CHRONOLOGICAL REGULATIONS FOR FEBRUARY.

In Russia, where the old style is still retained, the month of February in the year 1800, had 29 days, whilst in England the same month had 28 days only. Hence the difference of styles increased from eleven days to twelve, January the 12th being Old New-Year's day in 1800, and January the 13th being Old New-Year's Day in 1801, and in every subsequent year, till, for the first time, January the 14th shall be Old New-Year's Day in 1901. In questioning our young friends, however, as to the mode of ascertaining whether a given year is *common* or *bissextile*, it is not unfrequently found that they make it out that the English years 1800 and 1900 are Leap-Years, contrary to the real fact. To such persons, therefore, the following rule may not be useless or unacceptable:

If the given year terminates with two noughts, efface them or conceive them to be effaced, and divide what is left by 4: and then, if nothing remains, as in 2000, 2400, &c., February has 29 days; otherwise February has 28 days only, as in 1800, and 1900, and 2100.—If, however, the given year does not terminate with two noughts, efface all but the units and tens, and divide what is left by 4: and then, if nothing remains, as in 1832, 1836, &c. February has 29 days; otherwise February has 28 days only, as in 1833, 1834, and 1835.

It may be observed too, that this rule applies not only to the Gregorian style, introduced into England in 1752,* but it is the rule for the same style adopted on the Continent from 1582.† Thus, while every fourth year is Leap-Year in the Old or Julian style, the month of February in the year 1700 had only 28 days in France, where, of course, the difference of styles then increased from ten days to eleven: and in reading the sufferings of French Protestants, &c., this fact, it is obvious, should be kept in view.

Stratford, Essex. J. F.

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* In the first week of September, 1752, Wednesday was accounted the 2nd day of the month, and Thursday was denominated the 14th, according to an Act of Parliament passed in 1751.

† In the first week of October, 1582, Thursday was accounted the 4th day of the month, and Friday was denominated the 15th throughout the jurisdiction of Pope Gregory the Thirteenth, according to his bull issued in the preceding February.

REVIEWS AND BRIEF NOTICES.

1. *A Plan of Church Reform: the eighth edition, containing the union of Dr. Burton's and Lord Henley's plans for the augmentation of small livings.* By Lord Henley. p. 103. Roake.
2. *A Letter to the Right Honourable Lord Henley, containing remarks on his plan of Church Reform, &c.* By the Rev. C. Stovel, Dissenting Minister, Little Prescott Street. p. 96. Wightman.
3. *On Ecclesiastical Establishments; an Address.* By J. J. Davies. p. 96. Wightman.
4. *Oxford Academical Abuses Disclosed by some of the Initiated.* p. 30. Steill.

It must, we think, be acknowledged that these are times in which astounding intimations are permitted to fall upon noble and even upon royal ears. From whatever cause or causes it may be supposed to arise, there certainly is abroad a spirit of inquiry, a diligence of comparison, and a freedom of discussion, in reference to various branches of our national economy, which impart to the present period a character of distinguished prominence, if not of entire originality. At the same time, we cannot help perceiving and declaring that the very facts which occasion our warmest congratulations, ought to inspire a salutary and vigilant caution, lest, in the excitement unavoidably accompanying a season of considerable revision, whether in church or state, any thing should be uttered or transacted on which the visionary and the desperate will be sure resolutely to seize, that they may strengthen and propel their ruinous schemes. Such persons have but too frequently protracted a conflict, which, but for their unblest interference, would have speedily terminated in a splendid victory, or *have involved, in hopeless defeat, with themselves,* those who were justly entitled to a far different result.

As to the indispensable necessity of ecclesiastical reform, the conviction is certainly too deep and prevailing to admit of its remaining long in abeyance; but in what manner it is to be effected, and how far it is to be carried, are points upon which, at present, there appears only a very limited prospect of attaining to unanimity. Unhappily, for the success of this object, there are not only such vested rights, but also such conflicting claims to adjust, that, in many important instances, it is clearly foreseen the positive rejection of one is essential to the satisfaction of the other. If law is to yield to righteousness, if custom is to submit to truth, if pomp is to be exchanged for power—in short, if human authority is to be subordinated to revealed religion, then, indeed, it may be justly apprehended that the venerable pile which, with marvellous facility of adaptation to the exigence of successive periods, has been in progress of rearing, beautifying, and consolidating, from the time of Constantine, is even in more than imminent peril.

The noble Lord, whose publication, on various accounts, is entitled to respectful attention, is devoutly attached to the religious establishment of his country, but not insensible to many portentous evils which impede its prosperity, if they do not endanger its very existence. Like a good churchman, he is exceedingly anxious to interpose what he presumes will prove a timely and effectual remedy. In attempting the accomplishment of his object, he first endeavours to impress the mind of the sovereign with the imperative necessity of the contemplated change; and, among other representations, with which

he deems it expedient to salute the royal ear, he states the alarming elevation to which dissent has attained, and its consequent extended, and still more extending influence. His Lordship says—

"It is estimated, Sire, that in England and Wales there are at least THREE MILLIONS of Protestant Dissenters. In the principality alone, dissent has grown to so amazing an extent, that its ranks considerably out-number the members of the establishment. It appears, from a Return recently published in a work of high reputation, that the Dissenting places of worship in Wales, at present amount to 1428, while those of the National Church are only 829. The causes of this frightful and growing defection are well deserving of the most serious inquiry. But my present observations are directed exclusively to the relation which our Dissenting brethren bear to the Anglican Church.

"These strangers to the National Communion are at best indifferent to the welfare of the establishment—most of them are decidedly, and, upon principle, hostile to its very existence. As an aggregate they are daily increasing in numbers, in wealth, in talent, in intelligence, and in power. This is not a satisfactory prospect to the friends of the National Church. And, if it be not the evidence of some grievous error which should be remedied, it at least portends a wide-spreading calamity which should by all prudent means be averted. The National Standard of Faith is adjusted in such a form, and the National Ritual is so worded, that a large, an influential, and an excellent portion of the community is unable to reconcile itself to the adoption of them." —p. 9.

If his Majesty were not previously acquainted with this appalling state of things, the disclosure, it may be naturally supposed, would occasion no inconsiderable surprise. The case, however, is not represented as hopeless, but rather as one that suggests the indispensable necessity of endeavouring to effect, with as little delay as possible, such an ecclesiastical reform as may ultimately secure an enlarged, if not an universal, comprehension. With this object in view, Lord Henley, *in another part of his letter to the King, expresses himself thus:*

"The means which may be made instrumental in this great work, are ready at your Majesty's hand. It is exclusively a theological and ecclesiastical duty, and no layman can take, or should desire to take, any part in the execution of it. Your Majesty has a priesthood at command with which no nation in the world can offer any parallel. Its ranks are teeming with zeal, piety, self-denial, prudence, temper, moderation, talent, erudition;—with all the great and excellent qualities which befit men for high and noble achievements,—except, indeed, perhaps *one*;—but that is a quality which Majesty, seconded by the wise and religious portion of the nation, is eminently calculated to inspire. It is *courage* —that courage which produces the energy and decision, so necessary in new times and difficult emergencies." —pp. 13.

"A priesthood at command" is, we confess, phraseology to which our ears are so little accustomed, that we are but ill-prepared to determine what degree of cordial acceptance it may receive from those for whom it is intended. But, were it permitted us, from our own conceptions of propriety, to imagine its influence upon others, we shouldhave no hesitation whatever in affirming that not even the number, comprehensiveness, and polished elegance of the compliments to which it is prefixed, can conceal its servility, or render it fascinating. Besides, if, perchance, the monarch should adopt, as the measurement of his estimate of future obsequiousness, past instances of partial insubordination, or reluctant submission, "a priesthood at command" may appear, even to him, to be too equivocal a designation upon which to rely "in new times and difficult emergencies." But we are forgetting ourselves:—as Dissenters we can scarcely be aware of the elasticity of a state religion, by which, in connexion with the powerful aid of acts of parliament, it can accommodate itself to such changes as convenience mayprescribe, or policy demand.

Lord Henley's letter to the Sovereign is immediately followed by his "plan of Church Reform." He forcibly remarks upon the ac-

knowledged necessity of reform; describes, generally, how it may be effected; contends that the result of the contemplated change will be highly beneficial to the Church of England; and concludes with a more regular digest of his scheme, comprised in thirty-four articles; the principle achievements of which, if carried into operation, will be the following:—to re-establish the convocation; to vest church property in seventeen commissioners, nine of whom are clerical and the rest lay members, partly salaried and partly honorary; to enforce residence, and diminish pluralities; to create new dioceses, equalize, more nearly, the stipends of dignitaries, abolish translations, and dispense with the attendance of bishops in the senate; to dispense with cathedral chapters and chanting, and augment endowments and benefices; to provide retiring pensions for the aged; to raise money when necessary, by the issue of exchequer bills, and provide for the gradual liquidation of debt by a sinking fund.

Such, then, is a brief outline of the noble author's projected reform, confessedly designed to elevate the national church in public esteem, and render her permanently prosperous. He is evidently serious in a serious cause, and we sincerely wish that it had been so contrived as to secure our cordial desire for its success. Without dwelling on the formidable, not to say insurmountable, opposition which we presume it is destined to encounter from the hierarchy it is intended to modify and improve, it has, in our opinion, to contend with one difficulty which must inevitably prove fatal to its final prosperity—its unspeakable distance from Christian polity, as exemplified in the instructions of the only Head and Legislator of the church, and the practice of his apostles. Let any competent and impartial individual contrast the complicated, pompous, worldly, and burdensome machinery of the established church, even upon Lord Henley's reduced scale, with the simple, spiritual, self-denying, uncompromising *economy of the Christian church, as exhibited in* the New Testament; and, admitting the latter to be divine, he can be at no loss to predict what must be the ultimate fate of the former.

"But, it is hoped, my Lord," says Mr. Stovel, in his Letter to Lord Henley, "that, ere long, the British nation will turn its attention to the principle of the plan itself. On the subject of corporations in general, of course, it is not my business to remark. They are political associations, the advantages or disadvantages of which may be properly considered in granting the charter by which they are constituted. But against the establishment of religious corporations there is much to object, at least any further than is necessary for holding the places in which the people worship. It certainly is no part of the Saviour's command that the Apostles should form a corporation to get and to hold as much landed or other property as they were able, and to part with none on any consideration. On the contrary, he prohibits a worldly and avaricious spirit, and forbids his followers to entangle themselves with the things of the present life. I allow that these precepts have undergone a decided alteration in their meaning. Now they are understood as enforcing the acquisition of such an independency as shall render the messenger of mercy indifferent to all requirements for industry or faithfulness; and place him in such a condition that the love or the hatred of his flock might be alike contemptible. This, however, is not the sense in which the sacred writers understood the Holy Spirit. The independence which they sought was produced by that lofty virtue, which, fixing the attention of the spirit on the brightening blaze of eternal glory, renders it indifferent to the treasure both of men and of corporations. This kind of independence resembles that of the sun, which, resting simply on the will of the Creator, pours out on every side the blaze of its glory, regardless of all help from orbs of lesser brightness. The latter kind is the independence of a mighty rock, which passes through all the vicissitudes of nature unaltered, because it is too hard to vegetate, and too heavy to be moved."—p. 26.

From this extract it will be seen that the style of this pamphlet is spirited. It contains some most pungent animadversions on Lord Henley's plan of reform; and, upon

the general question of ecclesiastical establishments, maintains such principles, describes such facts, makes such appeals, proposes such inquiries, and deduces such inferences, as cannot fail, while interesting the reader, at the same time to assist him in forming his own judgment as to the probable result, should the scheme of his Lordship struggle into actual existence. What influence this, and similar efforts, may have to qualify and improve incipient pandects of church reform, we have not the means of ascertaining; but that they are adapted to restrain chimerical anticipations, and to impress upon the attention of those who are occupied in elaborating these provisions, the paramount importance of scrupulously adhering to the only guide, whose instructions are infallible, and whose authority is imperative, must, we think, be obvious to every reflecting mind. With this suggestion, which we hope will be sufficient to excite inquiry concerning the work now under consideration, and transcribing one more paragraph from its interesting pages, we must leave Mr. S. in the hands of our readers.

"The great and obvious principle is that religion, like all other professions of men, requires only protection. The business of the ruler is not to teach religion—God has done this in his word; and here all creatures are bound to study it. It is not his business to sustain the expenses of religion — this privilege belongs to the people. It is not his business to enforce religion—this is the peculiar province of divine authority. It is not his business to inflict the judgments of religion, for God has declared that vengeance belongeth to himself, and he will repay. Neither, in the nature of things, is it possible, for any man, in any station, to add to its perfection. Like the vegetation of nature, it cannot be forced by external violence. In this way it may be injured, indeed, but not benefited. All the benefit it can receive from the king is protection, as a just right; which, with all its comfort, duty, and responsibility, is the just inheritance of every man that *breathes*, and the tie that binds him to *his Maker*."—*p. 82.*

The principles contained in the publication of Mr. Davies, on "Ecclesiastical Establishments," are eminently those of Protestant dissent. It is a work of considerable merit, on account of its correct statements, its perspicuous reasoning, and its felicitous diction. It must be read, and, if read, we think it must convince, except where prepossession and prejudice have procured an undisputed control. The author is entitled to more than an ordinary measure of praise for the valuable service which he has thus seasonably performed. We sincerely wish that one copy, at least, of this pamphlet may be in the possession of every dissenting family, as a manual for the young: and we should rejoice to hear that a *cheap* edition of it was brought into universal circulation. In our opinion it would form, with some slight exceptions, no unsuitable appendix to that excellent summary, Palmer's Protestant Dissenters' Catechism, edited by Dr. Newman, of which the twentieth edition has been for some time before the Christian public; and, in relation to which, we, not long since, saw certain strictures in a contemporary periodical,* which, had it not been that, in the same work, on some former occasions, we had met with what appeared to us no very equivocal symptoms of temporizing and tergiversation, we should have felt ourselves utterly at a loss to explain. But to return to Mr. Davies: on the notion which some have too crudely stated, and others too hastily embraced, that the information in the New Testament is inadequate, as a directory in what relates to the Church of Christ, he introduces some of the best remarks we remember to have seen. Having most properly, as we believe, questioned the correctness of the general position alluded to, he thus powerfully argues:

"If the Sacred Scriptures afford *no* information on the subject of ecclesiastical government, then *the church is altogether a human institute;* and no man

* Vide Eclectic Review for Oct. 1832.

can be blamed for putting it on the same level, as a mere human invention; with the mysteries of Paganism, or the Olympic games. In this case it is idle to call the Church of England an *Apostolic Church*; on this supposition she is no more entitled to the appellation than the Church of Rome, or the Churches of Dissenters, or any other society, whether ecclesiastical or civil. For, if the New Testament be *silent* respecting the constitution of the church, no church in the present day can have been formed on the model of that which the apostles established; it cannot, therefore, with any propriety be called an Apostolic Church.

"If the New Testament affords *some* information on the subject of the constitution of the Christian Church, that is of divine authority: all besides that which may belong to any church is mere human device. It is only so far as the Church of England, or any other, is conformed to that account of the primitive church, which the New Testament contains, that it is scriptural or apostolical.

"But, if the New Testament contain some information on the subject of the constitution of the church, it is of importance to know what that information is. We ask, then, Was the Apostolical Church a religious or a secular body? Was it national or provincial, or was it congregational? Were its members "faithful men," or believers in Jesus Christ, or were they the inhabitants of a certain country (as Judea or the Roman empire) as such? Were the members of the Apostolic Church Christians on conviction, or were they made so by an act of the legislature, or an edict of the emperor? What officers were there connected with this Church? What are their duties? Did they, like the kings of the Gentiles, exercise dominion over their people? Or were they the *ministers* of the flock? In whom was the power of legislation vested? Was it in the members of the church, or in the officers, or in both? Or was He, who is made Head over all things for the church, acknowledged to be the only legislator?

"If we do not expect too much—if we do not look for particular regulations instead of general principles, and if we divest our minds of preconceived opinions, we shall not find it impossible to form an idea of the constitution and order of Christian Churches in the apostolic age; and it would be wise in us to form our *churches after the model of the first and purest age rather* than according to our own notions of propriety."—pp. 51—53.

From the specimen we have here given, our readers may perceive that this work is admirably adapted to accomplish the benevolent purpose of the author—imparting to the mind of the inquirer the only direction upon which he can safely depend, and establishing those whose principles and practice have been already formed upon the authority of apostolic precedent. We have taken it for granted that these pages must be read, or we should even trespass farther upon our own, by extending our extracts and commendatory remarks.

Were we to dwell upon the *exposé* of certain abuses practised in the Oxford university, as exhibited by "some of the initiated," it might bring us under the imputation of being invidious. Observing inscribed upon the entrance "*Mordaci radere vero*," we were not entirely unprepared for an inspection of the interior; yet we must acknowledge that some of the representations very much exceed, in their description of the absurd and impious, as prevailing in this seat of science and literature, anything we could have anticipated. Perhaps, this pamphlet could not be other than anonymous; yet, that circumstance may have even more than its just influence in depriving its statements of impartial attention. It is, however, so prefaced and concluded, as to meet many of those objections which that undesirable fact might be supposed to occasion.

The Naval, Military, and Village Hymn-Book: Compiled by RICHARD WEYMOUTH, Commander, Royal Navy, 18mo. Holdsworth and Ball. 1832.

The original incentive to the compilation of this neat and attractive little work, appears to have been supplied by the author's official connexion with the Bethel Society, in the place of his residence. The preface (which will favourably introduce the writer to his readers) states, that, in common with his respected coadjutors in that society, and many other friends, he had

always found occasion "to deplore the want of a well-compiled Hymn Book, adapted to their purpose, and free from the peculiarities of sect or party." This desideratum he proposed to supply. His plan, however, embraces a sphere of ampler extent, and of more general utility: so that, instead of furnishing a selection of hymns exclusively adapted to the purposes of Bethel institutions, he has presented to the public a "little volume on the plan of universal adaptation." He avows, that he has never perceived the necessity or the *propriety* of addressing any section of the community in its own *technical* phraseology; or of furnishing an exclusive species of psalmody. It must, we think, be evident, that the most useful compositions for public worship are those in which any military, naval, or rural allusions that occur, are so simple and natural as to be intelligible to all classes and orders of society. Accordingly, there will be found in this collection a considerable number of hymns which are especially, though not exclusively, adapted to the villager, the soldier, and the seaman.

The poetic merit of the volume is respectable, and does credit to the taste of the compiler. It was manifestly his aim to elevate the minds and invigorate the understandings of the humbler classes of society, while he supplied them with a vehicle for their thankful and harmonious devotions. To this design the contents of his book are very well suited. The style and subjects of the hymns condescend to minds of low estate; yet, the simplicity of the work is happily blended with such dignity, that no congregation would be discredited by adopting it.

A very large proportion of the hymns will be found applicable to the public worship of a mixed congregation — a weighty recommendation, to which, we fear, few hymn books are entitled. The author has omitted Baptismal compositions, in accordance with the general design of his work; but he has introduced a few adapted to the celebration of the Lord's Supper. The metres, with a very few exceptions, will supersede difficulty in the selection of tunes; and the compiler has avoided undue length in the hymns. The indexes are comprehensive and accurate, and indicate the diligent employment of an orderly mind. In one of the indexes the hymns especially suited to seamen, soldiers, husbandmen, and to occasional services in the open air, are presented at a single view. The paper, type, and general execution, are good. The number of hymns is 500, of which a note, appended to the preface, informs us that Watts has furnished 113, Doddridge 46, J. & C. Wesley 47, Steele 36, Beddome 20, Newton 19, Cowper 13, Gibbons 10, Kelly 11. There are also productions of Montgomery, Kirke White, Toplady, Edmeston, &c., with seventy-two hymns from anonymous sources. From the preceding enumeration of authors it will be readily believed, by many of our readers, that compositions of superior merit adorn this modest volume. It is neither calculated nor designed to supersede denominational hymn books, but the themes of praise supplied by the "common salvation," have richly furnished its pages. For the purposes expressed in its title-page, it is better adapted than any similar work with which we are acquainted: and we hope that it will contribute to the edification of many Christians in all classes of Society.

It only remains for us to claim a tribute of sympathy from our readers by informing them that the respected compiler of this useful work has fulfilled the course prescribed to him in this vale of mortality. In less than four months subsequently to the publication of his book, he was translated, after an illness of a few hours, to his heavenly rest. He fell a victim to that mysterious and pestilential disease whose ravages were so fatal in Devonport and the adjacent towns. How heavy and irreparable the loss thus sustained by his surviving widow and four children— by the church of which he was a worthy member and a faithful deacon — by his pastor, who highly

valued his friendship and co-operation—and by his Christian brethren in the neighbourhood, including the writer of this notice—only those can estimate who are privileged to know him. Meek, unassuming, candid, generous, patient, innocently cheerful, circumspect, intelligent, conscientious, spiritually-minded, devoted to the interests of Zion, benevolent and attentive to his poorer fellow-members, a lover of good men, and a follower of peace with all—he was such as any Christian church must have numbered among its brightest ornaments. He rests from his labours, and his works do follow him.

Lectures on Revivals of Religion. By W. B. Sprague, D. D., Pastor of the Second Presbyterian Church in Albany. With an Introductory Essay, by the Rev. George Bedford, A.M., and the Rev. John Angell James. Collins: pp. 455.

We sincerely hope that the republication of these Transatlantic Lectures, in our own country, will have the happiest influence on the genuine interests of religion. It must be acknowledged that the subject of which they treat is not one of minor importance, but is entitled to the most considerate and devout attention of every Christian, and of every Christian minister. That, under a profession of religion, persons should be found who treat remarkable revivals of religion with indifference, not to say with scorn, is that which may justly excite surprise and deep regret. Such a state of mind cannot be referred to any thing upon which we can either pleasurably or gratefully reflect. It may be supposed to arise from the absence of such information as the persons in question might easily obtain, or an unwillingness to admit that the facts reported contain a sufficient amount of veritable change of character, to induce belief, that it is the result of a more than ordinary communication of divine influence. Every one, we think, must concede that the utmost caution is indispensable; for we may as certainly, and as effectually, grieve the Holy Spirit of God, by ascribing that to his agency which he cannot approve, as to despise the effect of his operations, where the evidence of their existence demands our adoring acknowledgment. How, then, is the evil, on either hand, great indeed in itself, and alarming in its influence, to be avoided? Dr. Sprague's lectures may be considered as providing for this difficulty, and satisfactorily answering the question. Their titles are: "Nature of a Revival—Defence of Revivals—Obstacles to Revivals — Divine Agency in Revivals—General Means of Producing and Promoting Revivals—Treatment Due to Awakened Sinners—Treatment Due to Young Converts—Evils to be Avoided in Connexion with Revivals—Results of Revivals." The discussion of these subjects is strongly marked with sound sense, biblical sentiment, and earnest piety. We cordially recommend the perusal of these discourses, both to those persons who have read much on the subject of religious revivals, and those who have read little: the former may find themselves much strengthened in their convictions and their exertions, and the latter may derive much valuable instruction, which, if judiciously applied, may be attended with the most beneficial effects. From the lecture on "Obstacles to Revivals," we select the following passage, as a specimen of the author's manner.

"But the want of brotherly love operates to prevent a revival of religion still farther, as it prevents that union of Christian energy, in connexion with which God ordinarily dispenses his gracious influences. It prevents a union of counsel. As the Saviour has committed his cause, in a sense, into the hands of his people, so he has left much, as respects the advancement of it, to their discretion. And they are bound to consult together with reference to this end, and to bring their concentrated wisdom to its promotion. But if there be a spirit of alienation and discord among them, either they will never come together at all, or else their counsels will be divided, and they will do little else than defeat each other's purposes. The same spirit will prevent a union in prayer. This is the grand means by which men prevail with God; and the prospect of their success is al

ways much in proportion to the strength of their mutual Christian affection; for this is a Christian grace—and, if it is in lively exercise, other Christian graces, which are more immediately brought into exercise in prayer, such as faith, repentance, and humility, will not be asleep; and as concentrated effort is the most powerful in all other cases, so it is in this—let the united prayers of many hearts go up to heaven for the revival of God's works, and they may be expected to exert an influence which will tell gloriously on the destinies, perhaps, of many sinners. But, on the other hand, if there be not this feeling of brotherly kindness among professed Christians, even if they come together to pray for the out-pouring of the Spirit, their prayers will at best be feeble and inefficient, and their thoughts will not improbably be wandering, and unchristian feelings towards each other kindling, at the very same time they are professedly interceding for the salvation of sinners. And the same spirit is equally inconsistent with a union of Christian effort; for, if they cannot take counsel together, if they cannot pray together, they surely cannot act together. Who does not perceive that a spirit of mutual unkindness among the professed followers of Christ, thus carried out into action, must, if anything, oppose a powerful obstacle to the revival of God's work?"—p. 97.

To the Lectures are appended twenty interesting letters, by different writers, addressed to Dr. Sprague, on the subject of Religious Revivals.

The Introductory Essays, for in fact there are two, are very powerful, especially that written by Mr. Retford. We would earnestly recommend that it should appear, as a tract, in a separate and cheap form, for universal circulation. We are so convinced of its adaptation for extensive usefulness, that we should be much gratified could we obtain an assurance that our suggestion would be speedily adopted.

The Tourist; a Literary and Anti-Slavery Journal, under the direction of the Agency Anti-Slavery Committee. Published Weekly, or in Monthly Parts. London: J. Crisp, 27, Ivy Lane, Paternoster Row.

The Tourist is entitled to very respectful notice. It is designed to promote the cause of Negro Emancipation, and is conducted in a style which must ensure it the patronage of those to whom it is once introduced. Its embellishments are decidedly superior to most of its contemporaries, and the literary character highly creditable to its conductors. The Agency Society have acted wisely in thus availing themselves of the public taste for Penny Magazines. Something of this sort has long been needed. The variety and interesting character of its contents will insure it a wide circulation, and thus give currency to correct views on the Anti-Slavery question. Such of our readers as have not yet seen this publication should immediately obtain it, and parents, more especially, should place it before their children.

A Portraiture of Modern Scepticism; or a Caveat against Infidelity: including a Brief Statement of the Evidences of Revealed Truth, and a Defence of the Canon and of Inspiration; intended as a Present for the Young. By John Morison, D. D. Westley: pp. 262.

However varied may be the form in which the view of infidelity is attempted to be communicated, from the subtle and elegant insinuations of Gibbon, to the revolting vulgarisms of Thomas Paine; the object is uniformly the same, to sap the Christian's confidence, by endeavouring to weaken his faith in "the oracles of God," which contain "all his salvation and all his desire." These persevering and unhallowed efforts have called forth counter exertions in different periods and countries, from minds of the highest order, and writers of the most keen and unwearied research, whose vigorous defence of revealed truth, has not only re-animated the affrighted believer, but has triumphantly carried resistance into the very citadel of the adversary. In the list of the mighty dead are names of eminent persons, far too numerous for insertion here, who have laboured successfully in this department, and whose works praise them in the gate. Dr.

Morison, who, we trust, will long appear among the living in Jerusalem, has felt it to be his duty to make common cause with this immortal band against the deadly foe, whose doom is sealed, and whose destruction is near. This able work is divided into two parts. Part the first, "A Portraiture of Modern Scepticism," contains six chapters: "1. The Views of Sceptics respecting the Moral Character of God. 2. Infidels profess to hold the Doctrine of the Divine Existence, but neglect all religious worship. 3. A Brief Survey of the Character of that Morality which Infidelity inculcates and displays. 4. The Practical Effects of Infidelity. 5. A Contrasted View of Infidelity and Christianity. 6. An affectionate Appeal to those who have been entangled in the snares of Infidelity." Part the second is entitled, "The Truth and Excellence of Christianity;" and is divided into six chapters: "1. The Comparative Credit due to the Conclusion of Sceptics and Christians. 2. The Evidence of Christianity admits of being brought home individually, with convincing power, to every man's heart. 3. A Brief Survey of those branches of Evidence which it is proper to urge upon the attention of those who have not, as yet, yielded up their minds to the authority of the gospel." The remainder of this chapter is occupied by two sections: the first on "The internal evidence of Christianity," in which is brought forward, "1. The Moral Character of its great Founder. 2. The Sublimity of its Diction. 3. The high Standard of its Morality. 4. The coincidence of Christianity with the character of God, and the actual condition of man." Section the second is on "The External Evidence of Christianity, under which the following subjects are introduced: 1. Miracles. 2. The Resurrection of Christ. 3. Prophecy. 4. The Early Success of Christianity. 5. The Moral and Social Benefits Conferred on Mankind by Christianity." Chap. 4, "On the Uncorrupted Transmission of the *Sacred Books*. 5. *On the Inspiration of the Holy* Scriptures. 6. Popular Objections to the Full Inspiration of the Holy Scriptures. Conclusion."

We have no doubt this will prove a highly valuable and acceptable "present for the young," to whose careful and serious perusal we earnestly recommend it. At the same time we beg to remind the Christian, whether young or aged, that the most effective personal security against the insidious or violent attacks of infidelity, will ever be found in the sacred influence of "pure and undefiled religion," upon the daily exercise of the affections, and the conduct of the life.

Sunday Readings for the Young. Tract Society. pp. 90.

Holy Eucharist, or the Mystery of the Lord's Supper, Briefly Explained. By Thomas Watson, A. D. 1668. Tract Society. pp. 88.

Memoir of John Mooney Mead, who died at East Hartford, America, April 8, 1831; *aged four years, eleven months, and four days: suitable both for Parents and Children.* Tract Society. pp. 68.

A Discourse on Mourning for other Men's Sins. By the Rev. Stephen Charnock, B. D., A. D. 1684. Tract Society. pp. 64.

The first of these useful works contains a text of Scripture for every Lord's-day during the year; this is followed by some instructing and illustrative anecdote, and concluded by an extract from Dr. Watts, or some other devotional poet.

In the second article, besides "The Holy Eucharist," there are two short discourses: the former entitled, "The Fiery Serpents," the latter, "The Spiritual Vine," well calculated to benefit the mind of every attentive reader.

The "Memoir of John Mooney Mead" is an account of the life and death of a most extraordinary child, who died under five years of age, leaving, however, his parents and friends in possession of very peculiar and remarkable evidence of his infant knowledge and piety.

As to the concluding article, it is sufficient to mention it as the work of the Rev. Stephen Charnock.

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OBITUARY.

MRS. SOULE.

(Concluded from p. 29.)

Mrs. Soule's last illness was of short duration, for not a week before her death she was in good health. But, from the commencement of the indisposition that proved fatal, her sufferings were most intense, and most distressing for her friends to witness. She bore them, however, with remarkable patience, fortitude, and resignation, and happily experienced the fulfilment of the promise, "As thy days, so shall thy strength be." Her end was peaceful and triumphant; she continued to enjoy, without intermission, the same peace of mind, and confidence of hope in God through Christ her Redeemer, till death was swallowed up in victory. As her mental powers were not affected by disease, there was no difficulty in ascertaining the state of her mind in her last illness; and her friends, at different times, conversed with her on the concerns of that world of which she was so soon to become an inhabitant. The few extracts which will now be given of her dying testimony will evince the peculiarly happy state of her mind, whilst "passing through the valley of the shadow of death;" and they may be regarded as a specimen of her religion during the whole of her Christian profession. For there was a pleasing resemblance between her life and death; as she lived, so she died, trusting and triumphing in Christ as her Saviour. She enjoyed religion whilst living, and experienced divine consolation in a remarkable manner in her last moments. The Lord then permitted her, in a degree more than ordinary, to taste of heavenly bliss; and so abundantly strengthened her faith in him, as to enable her to anticipate the attack of the last enemy not only without fear, but to welcome his approach, knowing that through the blood of the lamb, she should be more than a victor.

She was released from sin and suffering on Saturday, July 28th, 1832. The Thursday previous to this she said to Mr. Soule, "I can truly say my mind has been kept in perfect peace, stayed on God." The day following the hopes of her friends were considerably revived respecting her recovery. But towards the evening "their apprehensions were awakened by the appearance of unfavourable symptoms; these were followed by a restless night, during which Mr. Soule was anxious to ascertain whether she was sensible of her dangerous situation, and what were the feelings of her mind in the prospect of eternity." He was unable to realize the object of his wishes till the morning of the following day, on which day, in the evening, she died. What occurred on that mournful day, when her connexions with this world and all its concerns were about to be dissolved for ever, illustrative of the state of her mind, the writer will narrate in the words of a statement kindly placed in his hands by Mr. Soule, his esteemed friend.

"Early in the morning of Saturday she said to Mr. Soule, 'I want you to commend me,'—pausing a little she added, 'I am a great sinner;' 'Christ,' he said, 'is a great Saviour.' 'I look,' she continued, 'to Him alone.' He then observed, 'Christ is able to save to the uttermost all them that come unto God by him, and able to keep what you have committed to his care.' 'Yes,' she replied, 'and no one is able to pluck me out of his hands.'——A short time afterwards, knowing that her brother and sisters were in the house, and felt anxious to see her, she requested an interview. After a momentary pause, apparently collecting her thoughts, and calling up her remaining energies, she said, 'You know I am not one to say much. I should not have desired you (referring to her sisters) to

leave the room, had I anticipated this result, but I did not like you should see my sufferings. My sufferings have been great, but what are they to my Saviour's. I feel now that I am going, but God is my trust, and has been every moment. I have not to seek him now, he has been my help for years.' Looking earnestly at Mr. Soule, she asked, 'Whom did Christ come into the world to save?' He replied, 'Sinners.' She said, 'I am a sinner;' 'and Christ,' he observed, 'is a Saviour, his blood'—to which she added, 'cleanseth from all sin. I have no other hope.' 'Other refuge,' said one of her sisters, which expression she took up, and, adding with peculiar emphasis, 'have I none?' He has been my friend, my best friend.' 'A friend,' observed Mr. Soule, 'who has loved you at all times, and has stuck closer than a brother.' 'Yes,' she replied, 'I have been surrounded with kind friends from my birth, but you, I may say, have been my dearest earthly friend; our union has been short, but happy. I had anticipated much pleasure in my babe, but when informed it was dead, you know, dear, I told you it was all in love.' After a short pause, she continued, 'My mind is now stayed upon God, I have enjoyed perfect peace, the enemy has not been permitted to harass me *once*. I have suffered much pain, but I shall soon, perhaps in a few hours, sing the song of Moses and the Lamb, where there is no pain, no sorrow, from suffering and from sin set free.' Shortly afterwards, when she and her dear husband were alone in the room, she said to him, 'Little did I expect we should so soon be called to separate, but our separation will be only in distance, we shall still be one in spirit.' He observed, 'You are going to our Father's home, I, perhaps, shall soon follow you.' Lifting up her hand she said, 'You must wait, your life is more precious than mine, your work is not yet done, mine is finished.—'Tis all in love. Tell the church to love one another, as I have loved them: their prosperity has been my prayer day and night.' From this time she spoke but little; but her mind continued in the same state of holy composure during the whole of the afternoon, which was passed with intervals of sleep. Nor was she alarmed or agitated as the last moment drew near, but patiently waited its approach, observing occasionally, 'How slowly the time moves.' These were nearly her last words; and about 7 o'clock in the evening, without a struggle or a groan, she fell asleep in the arms of that Saviour who had been 'all her righteousness and trust.'"

The mournful providence was improved in a funeral sermon, preached August 5th, from Matthew xxiv. 44. by Mr. Davies, Hailsham, at the tabernacle, Lewes.

In the review of this brief narrative many reflections will naturally occur to the reader. Let the friends and relatives of the deceased contemplate the character of one whom they dearly loved whilst on earth, and whose memory they still embalm with tears of affection. Oh that they may all make her God their refuge and trust! Perhaps the crowning excellency in her character, the most prominent feature of all, was her holy decision for God. Her surviving relatives and friends will best revere and honour her memory, by imitating her holy example, by consecrating themselves, and all they possess, to the service of the Lord. Every reader is reminded of the infinite importance of possessing the one thing needful, as a present portion. For, truly, there is but a step between any one and death. The deceased was cut off in the midst of her days, in the vigour of life; and, not a week before her departure, was as likely to live to a good old age as any who now survive her. The sudden and unexpected nature of the call forcibly reminds us of the admonition of the Saviour, "Therefore, be ye also ready: for in such an hour as ye think not, the Son of Man cometh."

RELIGIOUS INTELLIGENCE.

FOREIGN.—AMERICA.

TEMPERANCE SOCIETIES.

The following interesting letter from the Hon. Reuben H. Walworth, Chancellor of the State of New York, has been received by the British and Foreign Temperance Society.

We understand that the wishes of the writer had been anticipated by the committee; and it may be hoped that Temperance Meetings will be held on the 26th of February, in all places throughout England, where societies already exist, or where individual friends of this important cause have the requisite influence and energy.

Albany, State of New York, Nov. 12, 1832.

"Gentlemen, The British and Foreign Temperance Society having associated my name with those of its honorary members, I have taken the liberty to introduce to your acquaintance Mr. J. T. Marshall, a distinguished friend of temperance from this state. Mr. M. visits England partly on private business, but more particularly to aid the operations of the American Temperance Society, and the executive committee of the New York State Temperance Society, in the great work of benevolence in which they are engaged. He takes out with him, and will furnish to your society, a number of recent and interesting publications and documents on the subject of temperance, from which you will be able to ascertain the progress and present state of this great moral reformation on this side of the Atlantic. You will see by the circular of the American Temperance Society of the 21st of September last, that it is proposed to have simultaneous meetings of all the friends of temperance in any village, town, city, and hamlet in the United States on the last Tuesday of February next. And it would be highly gratifying to the friends of temperance in America, if similar meetings of the friends of Temperance in England, Scotland, and Ireland, could be held on the same day. Nothing could be more encouraging to the heart of the philanthropist, while engaged in the benevolent work of rescuing his fellow-men from the degrading vice of intemperance, from temporal and eternal ruin, than the reflection that a million of hearts, both in Europe and America, were at the same moment animated by the same spirit, and were beating in unison with his own.

State Temperance Societies have already been organized in twenty-one of the United States of America in connexion with the American Temperance Society as a general head. And, in the State of New York alone where the State Society was organized but a little more than three years since, we have already more than 1100 Auxiliary Societies in the several counties, cities, towns, villages, and common school-districts, containing more than 160,000 members pledged to the principle of total abstinence from the use of ardent spirits. Among the number will be found the greatest part of our most respectable and influential citizens, judges, legislators, and Magistrates, and, what is still more gratifying, in reference to the future, nearly all our respectable young men, whose habits were not previously bad in this respect, have totally abandoned the use of spirits, and have become members of some of these societies. Already do we begin to feel the beneficial effects of this great combination of moral force in the manifest diminution of pauperism and crime, in the improvement of the condition of the labouring classes of the community, and in the extension of the boundaries of the kingdom of the ever-blessed Redeemer.

And, while the desolating pestilence which has recently visited this city, and many other parts of the state, has swept off its hundreds and its thousands of those who were in the habitual use of ardent spirits, the members of our Temperance Societies have almost uniformly escaped.

With the expression of a well-founded hope that the blessings of temperance may continue to spread through England, until the demon of intemperance shall be banished from this world.

I have the honour to be,
Gentlemen,
Yours with respect,
R. H. WALWORTH,
President of the New York State Temperance Society.

Messrs. J. Capper, J. H. Ramsbotham, T. Hartley, and N. E. Sloper, Secretaries of the British and Foreign Temperance Society.

DOMESTIC.

SLAVERY.

We feel great pleasure in contributing towards the circulation of a paper, issued by the respectable Society of *Friends*, on what may be called, at the present time, the all-absorbing subject of British Colonial Slavery, in the guilt of which the *Friends* are not involved! It is entitled,

"*Some Reflections on the Subject of Slavery, repectfully submitted on behalf of the religious Society of Friends, to the Christian public in the British dominions.*

"The Society of Friends, having long believed it to be their duty to advocate the inalienable right of the injured sons of Africa and their descendants to the enjoyment of civil and religious liberty, feel themselves constrained, in Christian love, at this important period, not only to maintain the cause of the oppressed, but to plead with those who are upholding the system of British Colonial Slavery.

"One quarter of a century has now elapsed since the British Government abolished the slave-trade on the coast of Africa; but to this very hour, within our colonial territories, the subjects of this empire are legally sanctioned in buying and selling their fellow-men as the beasts that perish. Year after year has passed on; the cry of justice and mercy has been raised; the cause of these oppressed and degraded children of our Heavenly Father has been advocated; the practice of slavery has been clearly proved to be utterly unchristian, so that, though sophistry has been employed in attempts at refutation, it has been employed in vain; and reason and religion have gained greater triumphs by the conquest; yet, notwithstanding all this, the system is still suffered to disgrace our country.

"The character of slavery has been faithfully depicted within the last ten years, by means of official documents laid before Parliament, as well as by the testimony of men of unquestioned veracity, eye-witnesses of the enormities of the system. It has been proved to be the invariable tendency of this condition of society to weaken moral principle, and to benumb and destroy the best sympathies of the human heart. Its atrocities and its horrors, as now exposed to public view, are not beheld as its occasional fruits, but as its natural and uniform results. What, indeed, but the unrestrained and licentious indulgence of *the basest passions, can be expected from the prevalence of the most* abject servility on the part of one portion of the human family, and uncontrolled power on the part of another? Whoever allows himself to examine more in detail the barbarity often exercised upon the victims of slavery, and the degradation into which they are plunged,—a degradation marked by the prostration of every feeling that ennobles man—must regard, as truly awful, the situation of those, who, from mistaken policy, are concerned in directly upholding this system.

"It requires but a very slight acquaintance with the laws of Christ, to convince us that nothing is more repugnant than slavery, to the spirit and precepts of His holy religion. "All things whatsoever ye would that men should do to you, do ye even so to them," was the command of our blessed Saviour; and again, "Thou shalt love thy neighbour as thyself," under which term we believe are comprehended our fellow-creatures of every nation, tongue, and colour. These divine laws are of perpetual obligation. Our Lord further declares: "If thou wilt enter into life, keep the commandments;" "If ye love me, keep my commandments." If, then, we wilfully *violate* his commandments, are we not in danger of losing an inheritance in eternal life?—are we not giving practical proof that we do not love Jesus Christ?—can there be a greater violation of his righteous law, than to buy and sell our fellow-men, to claim a right of property in them and their offspring, to hold in perpetual bondage those for whom, as well as for us, Christ died? Is not this practically denying the Lord who bought us? and ought not these considerations to bring with them solemn reflections on looking forward to that day when we must all appear before the judgment seat of Christ?

"We earnestly beseech our fellow-countrymen, our Christian brethren of every denomination, to lay these things to heart. As subjects of the same government, as fellow-believers in the truths of the pure and holy religion of our blessed Redeemer, we are called upon to cherish feelings of kindness and love one towards another. We therefore affectionately desire that we may all be wholly clear of any longer supporting this unrighteous system, and contributing to frustrate the gracious and beneficent designs of our Almighty Parent, respecting his rational creation. We believe that amongst the proprietors of slaves there are those who are amiable in the various relations of private life, and who are seeking to live as becometh the Gospel. To these we would especially appeal. Permit us, in sincere good will, to ask you—can you, as

suggests to us, that the most important and acceptable service which we can render to those, whose interests are entrusted to our care, is the exertion of our most strenuous endeavours to preserve inviolate and unimpaired those rights and privileges which great multitudes of our brethren cherish as their dearest possession. It is, therefore, though not without deep regret, that we feel ourselves constrained to request your Lordship's most serious attention to the late outrageous proceedings in Jamaica. In that island lawless mobs have not only been guilty of ordinary tumults, but have rioted to the destruction of very considerable property; have assaulted the persons, and threatened the lives, of many peaceful inhabitants, unoffending against any law, and accused only by ignorant and furious clamours, devoid of any just foundation.—Nor is this all. These violences have been countenanced, if not instigated, by some, whose bounden duty it was to have crushed them with all possible speed: and thus, as it would seem, the guilty parties, emboldened by such coadjutors, and by the hope of impunity, have ventured on farther excesses, no less absurd than criminal—have taken on themselves to supersede the law and the constitution, and to dictate, by their own assumed authority, who shall or shall not be permitted to reside in the dependencies, and under the government of Great Britain—and conspiracies have been organised to effect a purpose, which we humbly conceive to be little, if at all, short of rebellion—particularly as connected with and interpreted by language, inciting to every species of private and public outrage, professing their determination to carry their object at the risk of their lives.

"Again, begging to disclaim any intention of exceeding our commission, by entering into the political questions now afloat with the colony,—we, nevertheless, in the name, and on the behalf of many, many thousands of our loyal and peaceable brethren, do humbly, but most earnestly entreat the much-needed protection of His Majesty's Government, against the savage violence of men acting either singly or in concert, by whom that government itself has been calumniated, insulted, defied, and, to the extent of impotent threats, abjured."

London, 13th November, 1832.

In the conference with Lord Goderich, his Lordship expressed the full determination of Government to pursue the same line of policy which they had hitherto adopted, and to protect the Missionaries in every way compatible with the existing laws.

Your Committee have anxiously watched for a favourable opportunity of bringing forward the subject of the Marriage Law, with a view to obtain relief from the obligation of celebrating Marriage according to the Form prescribed in the Book of Common Prayer, which Dissenters, in general, have long considered as a grievous burden.—A brief statement of the Dissenters' case has been laid before his Majesty's Government, and a Deputation from your Committee has had an interview with Earl Grey upon the subject.—His Lordship stated, that he should confer with the other Members of the Government, and should be happy at any time to receive any further communication from your Committee. The following is a copy of the statement:

Brief Statement of the Case of Protestant Dissenters, seeking Relief from the Obligations imposed by Law, for the Celebration of Marriage, according to the Form prescribed in the Book of Common Prayer.

"The Committee of Deputies, appointed to protect the Civil Rights of Protestant Dissenters, having received intimations from various parts of the kingdom, of the great interest which is excited, relative to the mode of solemnising Marriages, and of the determination of many Congregations to Petition Parliament for an alteration of the Law in that respect, feel constrained to bring this subject, without further delay, under the notice of His Majesty's Government; and they, therefore, beg leave to submit the following statement of the principal reasons for the desired alteration.

"For the present purpose it does not appear necessary to go further back than to the period immediately preceding the passing of Lord Hardwicke's Act, 26 Geo. II. cap. 33. Antecedently to that Statute, the contract of Marriage was considered to be a civil contract, and, in 1653, the celebration of it was committed to the hands of civil functionaries; and, subsequently to the Toleration Act—(1 William and Mary), Quakers and Baptists solemnized their Marriages, without adopting the Ecclesiastical ceremony, and

such Marriages were recognized as valid by the courts of law. See Hutchinson and Wife v. Brooksbank, 3 Levinz, 376, and Wigmore's Case, Salkeld, 438.

"Lord Hardwicke's celebrated Act, inadvertently worked a violent change in the state of the law,—and, without being intended by its framers to operate oppressively upon any class of individuals, it has virtually occasioned much oppression on Dissenters, and, by means of it, religious liberty has been grievously interfered with. The Act was deemed necessary, in consequence of the occurrence of hasty and improvident Marriages, surreptitiously performed by clergymen unworthy of the name. It was passed 'to prevent clandestine Marriages,' and its oppressive consequences were occasioned by its constituting Episcopal clergymen the *only* persons who can carry its provisions into effect; and they being bound to use, on all occasions, the rites and ceremonies prescribed in the Book of Common Prayer, the form of Marriage there prescribed has, in fact, become the only form in use. Thus, by what has been aptly termed a kind of Ecclesiastical usurpation, a violation of the rights of conscience has been committed, and a positive infringement of the Toleration Act effected.

"The Act of Toleration, fully recognizes and allows the rights of all Protestant Dissenters, complying with its requirements, to worship God in such manner, and by such forms, as their consciences approve. But Lord Hardwicke's Act enjoins that *all* persons in England, not only Conformists, but Dissenters also, (with the exception of Quakers and Jews) shall not be allowed to contract legally valid Marriage, unless they go to a parochial church or chapel, and worship, or pretend to worship, God in the way prescribed by the Church of England, using the Form contained in the Book of Common Prayer. This Act, therefore, so far as relates to the celebration of Marriage, was a virtual repeal of the Toleration Act.

"It is upon this broad and general ground that the Committee would base their argument for the alteration of the law relative to the solemnization of Matrimony,—a privilege already enjoyed by their fellow-subjects of Scotland and Ireland, both Protestant and Catholic, and (by virtue of an exception in the Marriage Act itself) by Jews and Quakers.

"But, although Marriage be a civil contract, the Committee feel that there is a suitableness in connecting so solemn and important an engagement with religious feelings, and submit that due regard should be paid to such feelings; yet this advantage is, to a very great degree, by the existing law, denied to Dissenters, who, consistently with the spirit of the Toleration Act, would greatly prefer being permitted to encourage and enjoy those religious feelings in their own chapels, with the aid of their own spiritual pastors, rather than be driven to seek such advantages from ministers, with whom they have no religious association.—And we may here add that the present state of the English Marriage law casts an unjust reflection, and fixes an unmerited stigma, on the Protestant Dissenting Ministers of England, who are thereby treated as unfit to be trusted with the celebration of Marriage, while their brethren in Scotland, Ireland, and the British Colonies, and Christian Ministers, of all varieties of sect and denomination in the United States of North America, universally possess that privilege.

"The Committee do not think it necessary, in this short statement, to notice the various parts of the Marriage Service, which are felt to be exceedingly objectionable. They would rather generally observe, that they entertain conscientious objections to the compulsive conformity with the worship and service of the church, produced by the operation of the Marriage Act.

"They must not, however, omit to notice, that to one class of Protestant Dissenters, the Unitarians, the Marriage service is peculiarly objectionable in point of *doctrine*; it being inconsistent, in several respects, with the religious belief which Unitarians conscientiously entertain.

"These reasonable objections might, it is hoped, be removed, without in any degree interfering with the civil advantages effected by the Marriage Act, every one of which it would be the desire of the Committee to retain, not only unimpaired, but improved."

November, 22, 1832.

A bill having been brought into Parliament in June last, for establishing a University at Durham, your Committee thought it their duty to watch its progress, in order to guard against the introduction of clauses which would have the effect of excluding Dissenters from the advantages of the University.—Your Committee, therefore, prepared a petition to Parliament on the subject; but the bill was passed without alteration, being treated as a private bill for the appropriation of the Revenues of the Dean and Chapter of Durham.—

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Committee, however, had the satisfaction of being informed, that in the discussion which took place in the House of Commons on the passing of the bill, it was understood, that Dissenters would be admitted to receive education in the projected University, but that it was intended to confer degrees on divinity only.

Your Committee, at the general meeting on the 24th of May last, made their report to you on the subject of the proposed alteration of the period for electing and returning deputies.—That report contains all the reasons which have induced your Committee to propose the alteration, and it has been circulated among all the deputies, with a request to them, to consider the subject, preparatory to its being brought forward at the general meeting this day.—It therefore only remains that the subject be now discussed, and if the proposed alteration shall appear desirable, that the same be forthwith adopted.

Amongst the ordinary business which has come under the notice of your Committee during the past year, the important question has again risen, whether a Dissenter, in going to his usual place of religious worship on Sundays, is exempt from turnpike toll. Your Committee have been solicited to take up a case of that kind, which they have done under the advice of an eminent counsel. The cause is now in progress for trial, and your Committee entertain no doubt that the result would establish the exemption claimed, which, though of small moment to the party immediately concerned, yet, as a general principle, applicable to all Dissenters, is of great importance? and it was this consideration which induced your Committee to undertake the cause.

The other usual matters which have come under the notice of your Committee, during the past year, relate to complaints against ministers and trustees of congregations, or connected with endowments supposed to belong to different churches.—Some of these matters your Committee have declined to interfere in, and others have been attended to by them, agreeably to the circumstances of the case and the wishes of the parties; but none of them are of sufficient importance to require particular notice in the present report.

ROBERT WINTER, *Sec.*

16, Bedford Row.

RECENT DEATHS.

On Tuesday the 10th of January, at his house in Myddleton Square, London, the REV. RICHARD WATSON, whose acknowledged superiority as a writer and a preacher in the Wesleyan connexion, had long raised him to the highest posts of honour and influence in that respectable body, and secured for him the admiration of Christians of all denominations who were able to appreciate so rare a combination of moral and intellectual greatness. Mr. Watson was in the 52nd year of his age.

On a *post-mortem* examination it appears that the immediate cause of his death was the growing up of his biliary duct, which had probably been going on for years, and been the cause of Mr. Watson's various illnesses, and of the severe sufferings by which his valuable life was terminated.

The following brief particulars of the closing scene cannot fail to interest every pious reader:

"On Christmas day he observed to two friends, 'If I had had my choice, it would not have been to be brought down to the grave by such severe sufferings; but, as such is the will of my heavenly Father, my will is resigned to his.'

"A few days before his decease, on his daughter entering the room, he exclaimed, in a voice of triumph, 'Mary, I am going home! I am going home!' adding,

> 'I shall behold his face,
> I shall his power adore,
> And sing the wonders of his grace
> For evermore.'

laying great emphasis on '*I*.'

"Several times during his illness, he repeated the following verse (adapting the first line to his own particular case):—

> 'There *I* shall see his face,
> And never, never sin;
> There, from the rivers of his grace,
> Drink endless pleasures in!'

"To Mr. George Marsden, who, on another occasion, had inquired 'how he felt himself,' he strikingly answered, I feel myself to be a poor worm of the earth, creeping into the glorious sunshine of the Almighty.'

"At another time, he remarked, that, 'in his opinion, few men could discern the deep workings of the human heart, under forty-five; and then it was that they might be useful;' adding a sort of wish to live that he might benefit men by the labours of his maturer years.

"On the afternoon of the Monday preceding his decease, he suddenly opened his eyes, and, looking steadfastly upwards, said to Miss Howden, who was leaning over him, 'Maria, they are not quite distinct yet.' She asked, 'What, Sir?' but, instantly closing his eyes again, he made no reply. These were his last words: the mists of sense were passing away, and the intercourse was about to be opened between him and heaven. From this hour he took no sustenance, and evinced no sign of life, except the beating of his pulse and the continuance of his respiration, both of which grew gradually fainter, till, at the time already specified, his soul was gently dismissed from its worn-out tabernacle."

Mr. Watson's remains were interred on the following Tuesday in the burial ground behind the City Road Chapel, at the foot of Mr. Wesley's grave. Mr. Entwisle performed the funeral obsequies; and, on the Friday, Mr. Bunting, to whom his "Theological Institutes" were dedicated, preached his funeral sermon.

In 1826 Mr. Watson was elected President of Conference, and was, *ex-officio*, Superintendant of the London North Circuit. The two following years he was stationed in the Third Manchester Circuit, holding, however, the office of Honorary Secretary to the Wesleyan Missionary Society. From 1821 to 1825 he was one of the resident Secretaries to the Wesleyan Missionary Society; and, during the years 1829, 30, and 31, he filled the office of Superintendent preacher of the London North Circuit, retaining the distinction of Honorary Secretary of the Wesleyan Missionary Society. But, by the Conference of 1832, he was re-appointed to the exclusive office of Missionary Secretary, a station which he held at the time of his death.

The following is a tolerably correct list of Mr. Watson's works:—

Theological Institutes; or, a view of the Evidences, Doctrines, Morals, and Institutions of Christianity, 3 vols. 8vo.

Biblical and *Theological Dictionary, explanatory of the History, Manners, and* customs of the Jews and neighbouring nations, &c. &c. Illustrated with Maps, engraved expressly for the work. Royal 8vo.

Life of the Rev. John Wesley, A. M. 12mo.

Observations upon Southey's Life of Wesley. 12mo.

Universal Redemption of Mankind, the Doctrine of the New Testament. 8vo.

Defence of the Wesleyan Methodist Missions in the West Indies, 8vo.

Conversations for the Young: designed to promote the profitable Reading of the Scriptures. Royal 18mo.

Catechism of the Evidence of Christianity. 18mo.

The Labyrinth, or Popish Circle (a Translation from the Latin). 8vo.

Affectionate Address to the Leaders, &c., of the London South Circuit. 8vo.

Charge delivered at the Ordination of Messrs. Bell, Crowther, &c. 8vo.

Besides these, Mr. Watson published several single sermons, &c.

We understand also that he has left behind him at least seventy volumes of manuscript sermons, written out at full length, which will, of course embody the result of his theological and biblical studies. These, no doubt, with perhaps other posthumous works from the same pen, will be given to the public.

MRS. MARIA SIMMONS, wife of the Rev. James Simmons, Baptist Minister at Olney, expired on the morning of Dec. 31, 1832. She died after an illness of three weeks. Her disorder was a severe attack of inflammation of the lungs. She was removed at the early age of 38, leaving behind her a family of small children, the youngest an infant of four months. In her affliction she fondly clung to life and her young family, and cherished the hope of recovery, till within a short time of her death. The nature of her disorder prevented her feeling the full extent of her danger; yet, when it came home to her mind, as it did at intervals, she was enabled to leave herself in the hands of God. She said, with great calmness, the day before her death, "If I am removed in the course of the day, I hope it will be for the glory of God." Her funeral was conducted in the presence of a large concourse of people, the 8th of January, when a funeral sermon was preached by the Rev. John Simmons, of Bluntisham, from 1. Thess. iv. 14, "Them also which sleep in Jesus will God bring with him."

May the Lord sanctify the unexpected and severe stroke! May he support the afflicted husband, and protect and bless the bereaved family!

On the 6th of January, after a long and severe affliction, the REV. JOHN REES, minister of Crown Street Chapel, Soho. He was in the 63rd year of his age, and, for more than 40 years, had been engaged in preaching that blessed gospel, by whose promises and prospects he was sustained in his last moments.

ORDINATIONS, &c.

SUTTON, YORKSHIRE.

On Tuesday, January, the 8th, Mr. J. D. Marsh, late of Horton Academy, was publicly ordained over the particular Baptist Church at Sutton, in Yorkshire. Mr. Foster, of Farsley, opened the services by reading and prayer, Mr. Scott, of Shipley, delivered the introductory discourse, descriptive of the constitution of a Christian church, and asked the usual questions, to which the most satisfactory answers were given by Mr. Marsh. The ordination prayer having been offered by Mr. Saunders, of Haworth, the venerable Dr. Steadman, President of Horton Academy, and pastor to Mr. M. delivered an impressive charge from 2 Tim. iv. 5, "Make full proof of thy ministry." Mr. Godwin, classical tutor of Horton Academy, addressed the church in a short, but judicious, discourse from Heb. xiii. 22, "Suffer the word of exhortation."

In the evening, Mr. Spooner, of Barnoldswick having opened the services by reading and prayer, Mr. Aldis, of Manchester, preached from Isa. liii. 2. and Mr. Scott, of Calne, concluded by prayer.

ULEY CASE.

DEAR SIR,

The following sums have recently been paid me for this case. The amount, £17. 0s. 6d. is payable on demand to any individual authorized to receive it.

JOHN DYER.

Fen Court, 24th of January, 1833.

White's Row, Portsea, Rev. J. Morris		2	2 0
Braunston, Rev.	R. Miller	2	0 0
Battle,	S. Gainer	1	14 0
Sevenoaks,	T. Shirley	5	0 0
Beaulieu,	J. B. Burt	1	0 0
Truro,	T. Steadman	2	0 0
Cradley,	J. Tunnicliff	1	7 0
Keppel St. London,	G. Pritchard	2	0 0
		17	3 0
Paid postage and carriage		0	2 6
		17	0 6

Received by Mr. Ivimey, for the orphan children of the late Rev. J. Herring, Cardigan.

O, second donation 1 0 0

SPECIAL PRAYER-MEETING.

The day appointed for united and special prayer, on behalf of our persecuted Missionary brethren in Jamaica, anticipated in our last number, was solemnly, and we believe extensively, observed. In town, and in country, numerous assemblies of Christians of different persuasions were drawn together by the common bonds of sympathy and affection. Appropriate addresses were delivered, and fervent supplications sent up to the throne of the heavenly grace, on behalf of the unhappy victims, and the still more miserable authors of this lawless violence. Oh that answers may speedily be realized in the entire deliverance of both from the awful effects of civil and moral bondage.

Mr. Nicholson, of Plymouth, requests us to state that the intimation given in the Baptist Magazine, for November, and in the Miscellany, for December, of his intention to furnish a memoir of his deceased and respected uncle, was entirely unsanctioned by him: he regrets the necessity which is thus laid on him of suffering an erroneous impression to remain uncontradicted, or of disclaiming an intention which he never entertained.

NEW PUBLICATIONS, &c.

AN HISTORICAL SKETCH OF THE BAPTIST DENOMINATION; presenting a view of its Rise, Progress, and Present State, in all parts of the World; to which is added, an alphabetical list of Baptist Churches in England, with dates of their formation, and names of Pastors. By CHARLES THOMPSON. In one small volume.

*** A few copies are interleaved, to enable such persons who feel inclined, and have opportunity, to mark corrections as they occur.

JOHN MILTON. His Life and Times; Religious and Political Opinions; with a Portrait and Autograph. By JOSEPH IVIMEY.

A CHARGE delivered at the Settlement of the Rev. LUKE FORSTER, at Saffron Walden. By JOHN ELY.

DISCOURSES delivered at the Public Recognition of the Rev. N. M. HARRY, at New Broad Street Meeting House, London.

IRISH CHRONICLE.

FEBRUARY 1833.

The following most affecting letter, written by a female, named ELIZA CAIN, only eighteen years of age, mentioned in the Chronicle for December last, a member of the newly-formed church at Easky, was enclosed, by the Rev. James Allen of Ballina, in a Letter to the Secretaries, dated December 24th, 1832. A few copies have been printed, and circulated. It is thought proper to comply with Mr. Allen's request to print it also in the Chronicle, in the hope of raising a sum to enable this excellent young female to provide for the destitute family, to be applied under the direction of Mr. and Mrs. Allen.*

Mr. Allen thus describes the afflicting case:

"I have enclosed in this journal a letter from one of the members of the church at Easky, who has, since I last wrote, lost her father and mother, almost the only victims of Cholera in that town. If you could find a corner in the Chronicle, I should be glad to have it inserted, as it would tend to show the materials of which our churches are composed, and also to excite the sympathy and prayers of our brethren in England on behalf of Five poor Orphans, bereft of father and mother in the short space of two days. Before she was baptised she was in the habit of earning from two to three shillings in the week by her needle, from a neighbouring gentleman's family; but, since then, the work has been entirely withheld, and now the death of both her parents has left herself and the other children quite destitute of support. She is herself about eighteen years of age, the next eldest fifteen, and the others all much younger. What the Lord may enable us to do for them, I cannot as yet so much as conceive. I have sent the letter untranscribed, but I hope you will be able to decipher it, and I am sure it will repay you for a perusal. Her support under such a heavy affliction is extraordinary, and her views of God's chastening hand much beyond what could be expected either from a person of her years, or of her situation in life. I trust you will join with us in our prayers for direction, as to how we should act in this difficult case. Her mother was to have been baptized and added to our number, but she has gone before us; and of her father we had some hope."

The Letter of ELIZA CAIN is printed *verbatim*: it will be seen that its grammatical inaccuracies remain, to prevent all suspicion of its not being genuine. The pathos of the style and correctness of its sentiments, are very extraordinary.

JOSEPH IVIMEY,
GEORGE PRITCHARD, } *Secretaries.*

51, *Devonshire Street, Queen Square,*
January 12*th*, 1833.

Letter addressed to Mr. Thomas Berry, of Ballina.

Easky, December 12, 1832.

MY DEAR BROTHER,

With weeping eyes and sorrowful heart I take up my pen to answer your affectionate letter. I don't doubt your good nature; I knew you would be grieved for my trouble, for I would be so with you, I know it is a permission from God; we deserve chastisement for our sins, therefore into his hands I commend myself. My father and my mother is dead, but my heavenly Father can never die; but I can't but mourn for the loss of my dear parents. I have lost my earthly treasure when I lost my dear mother, but I know she is happy, and I have a real hope that

* It has been suggested, that benevolent ladies, belonging to our churches, might, without difficulty, collect small *donations for this* object. Such sums will be thankfully *received by the Secretaries.*

my dear father is happy too, I have not time to tell you now, but Mr. Irwin will tell you something about it. Could my earthly parents have protected me from injuries? God is much more able to do it; but, alas! do you ask me what my parents were? they were my dearest, my kindest, my most valuable friends: their counsels guided me; their care protected me; their daily converse was the joy of my life; their tender condolence revived me under my sorrows. Now they are gone, where must I seek such friends? but could my parents have advised me in difficulties and perplexities? God is much more able to do it. But I have lost my most prudent and faithful counsellors, but I look unto God as the guide of my youth. My dear brother, I have lost those who were my guardians and protectors, but I come to take shelter under the shadow of the Almighty's wings. Their eyes are closed and their mouths are sealed up in death; no longer can they look with compassion on my sorrows; no longer can their converse cheer or delight me; they are now returned naked to the dust, and, let my wants be ever so pressing, are now incapable of affording me any relief. But glory to God, he has not left me to sink in despair. He has promised to be a father to the fatherless: he will do with me whatever seemeth good unto him; in all my difficulties he can wisely direct me; in all my sorrows he can compassionately relieve me; in all my dangers he can powerfully protect me; in all my wants he can bountifully supply me; and, I hope, notwithstanding this gloomy prospect, he will conduct me safely through this mortal life till I come at length to my Father's house in peace. Glory be to his holy Name, he has caused me to remember him, my Creator, in the days of my youth, that has enabled me to secure an interest in him; for I find that out of him there is no comfort. Dear brother, my trials is great, but there is a day coming when all this shall be done away.

When we cross the river, and angels we meet,
Who lead weary pilgrims to Jesus's feet,
How loud shall we sing on the heavenly shore,
A free saved pilgrim, and pilgrimage o'er.

Yes, when we arrive in that happy country, all our trials shall be at an end; there we will not be sick any more; there we shall see all those we have read of, who are gone before us; there we shall see our dear Saviour, who is gone before us to the happy place; and there we shall behold the glory of the most high God.

My dear brother, as to the Fortland family, I don't rightly know what they are to do; we are confined in this doleful habitation, banished from all human society; we are in hopes of being removed out of it shortly. Mr. Jones has promised to procure a house for us: if we are left much longer in this place I am afraid we will lose our health; but in the next letter I hope I will be able to let you know more about it. Now, dear brother, farewell, and, if we never meet in this mortal life, I hope we shall meet around the throne of the Lamb, where we shall, together with all the redeemed of the Lord, sing everlasting praises to our God.

ELIZA CAIN.

On the receipt of Mr. Allen's letter, of December the 24th, the Secretaries wrote to make further inquiries respecting this destitute family, and suggesting whether Eliza Cain might not be employed as mistress of a female school. Mr. Allen's letter subjoined, dated the 7th, inst., supplies some additional information. The reader will bear in mind that, in Ireland, these destitute orphans have not even the assistance of "the rude care of parishes," as there are no poor laws, nor workhouses, as in England.

Extract of a Letter from the REV. JAMES ALLEN.

"I send you, at your request, all the facts I have been able to collect respecting Eliza Cain and her family. It does not appear that either herself or any of her family were Roman Catholics. Her father was employed by Mr. Jones of Fortland, to take care of a few acres of land, for which he received some trifling remuneration; and, in the salmon fishing season, was also *employed in taking fish* off the river's *mouth by nets, for the Fortland family,* which was also an addition to the little means by which he supported his family. Early in the month of December last he fell into the water, returned home, exhibited symptoms of Cholera, and died in a few hours. The house in which they had lived, with all their little furniture, was burned to ashes, by order of the resident proprietor; and the family were removed to a lonely and bleak cabin about three-quarters of a mile from the town,

in order to prevent, as was supposed, the spread of the contagion. On the following day, the mother in like manner took ill and died; and so great was the alarm excited, that, for want of other assistance, the children were compelled to dig the grave, and consign to the earth the woman who had given them birth. The place for her interment was a small spot of ground opposite the door of the cabin in which they were living.

"It appears that Eliza Cain herself received part of her education in one of our schools in Killunduff, and afterwards attended a school in Easky, taught by Mr. Berry, one of my present students. It would appear that both herself and mother were brought to the knowledge of the truth by the labours of our Scripture Readers, and by reading the word of God for themselves. God has especially crowned the labours of the Scripture Readers in that neighbourhood. At the present time we have twelve members in the Easky church, and every prospect of growing success.

"I can add no particulars respecting the Orphans beyond what was contained in my former letter. Eliza is eighteen, the next eldest fifteen, the next about twelve, and the two youngest from six to eight years of age. Their destitution is complete. For the present, it is true, they have potatoes and salt, and this will continue till the supply for the season is exhausted. This is the whole patrimony they inherit. Beyond this it is not possible to conjecture what they will do. Their beds and little furniture were burnt; and now, having removed from the miserable cabin in which they were placed, or, more properly, to which they were banished, to the house of their uncle, they are waiting to see what God in his providence will work out for them. Any sums that may be received Mrs. Allen and myself will apply to the best advantage; but, as to the particular mode of application, we could not for the present pledge ourselves. It would be our concern to expend the sums, however small, so as to avert present distress, and, if possible, secure some *permanent* good to the whole family. Your kind and considerate request, to advance the sum Mrs. Ivimey has collected, was rendered unnecessary by my having already advanced what I conceived they immediately required. We hope to collect something in this town; but this, I fear, will be small.

"Whether Eliza Cain is competent to teach a female school I do not know; but, at present, Miss Shaw, another valuable member *of our church, teaches the school at Easky; and, though I might find her a school elsewhere, I could scarcely* bring my mind to suffer an unprotected female to go to a lonely place, apart from her friends and the means of grace, if it could be avoided. This, however, can be for after consideration. Mrs. Allen and myself have often talked of attempting to establish an orphan asylum in this town. This circumstance has convinced us more and more of its importance. So many difficulties, however, lie in the way, that we have been deterred from even bringing our thoughts upon it to maturity. It is not for us to decide, however. If God sees fit, he will bring it about in his own time and in his own way."

Limerick, December 19, 1832.

FROM THE REV. WILLIAM THOMAS.

To the Secretaries of the Baptist Irish Society.

MY DEAR FRIENDS,

I send a statement of the Schools for this quarter: their present condition and improvement would, I am sure, give great satisfaction and encouragement to their kind supporters, could they see them; and would, I am convinced, make every effort still to afford them to drink of the pure stream of life; for it is the river that makes glad the city of God: the word of the Lord is read, and almost an incredible number of chapters committed to memory, at which the children are very expert. It is, indeed, delightful to see most of the Schools so crowded, even at this inclement season, with half-naked, ragged, and bare-footed children. There was never any objection on the part of the people to the Schools, or to the use of the Scriptures; this is positively proved; for when any of the priests are quiet for a while, the Schools are crowded, and the people thought I was an angel of God when first I went to establish the Schools among them, until I was denounced by the priests from their altars as a devil.

With this, I also send the Scripture itinerant and sabbath readers' journals for the month, which it is hoped will be satisfactory. Of myself I wish to say nothing, as it is always uncomfortable to my feelings. I have tried to be useful, and it is the desire of my heart. I have indeed most gratefully to acknowledge the kind and protecting care of our blessed Lord, surrounded by danger, desolation, and death.

The weather has been very severe and tempestuous. The 2d inst. was I think the most stormy and awful day I ever experienced. I was involved in sheets of fire, and the thunder was terrific, accompanied

with hail, rain, and storm. I went from Kenagh to Cleughjordan and back, about 22 miles, my kind friends the Burr's, who gave me their horse and gig to go, wanted to prevent me; but I would do what I thought was my duty, and felt a pleasure in it. The first day I went to Mr. Pelier and O'Brien's bridge, inspected the schools and preached in the evening, to a large room full of people, who heard with great attention.

The school at Ballycar has increased to 160 children, only seven protestants: this is called the Bristol school, from where I now write.

I attended a Scripture meeting here this week: Major C.'s parlour was filled with gentry; I expect to attend another meeting to morrow at Cerbally. I gave several exhortations to Roman Catholics, distributed a great deal of tracts, which were received with much acceptance. I shall be thankful for as many as I can get for that important purpose, one which I threw into an area some years ago, had been the means of the conversion of four persons; two I hope went to heaven, and two more are devoted children of God.

Your affectionate
WILLIAM THOMAS.

CONTRIBUTIONS.

By Rev. G. Pritchard.

Miss Munns - - - - - -	1	1	0
F. M. - - - - - - - -	0	5	0

From Rev. J. Nicholson, Kingsbridge.

Amount sent from Dartmouth subscriptions - - - -	1	0	1
Kingsbridge part of subscriptions, Juvenile Society - - - - - - - -	0	13	6
"Thank-offering" for the Lord's preserving care -	2	10	0
	4	3	7

By the Treasurer.

Collected at Norwich, by the Rev. C. Elvin	59	3	4
Collected by the Rev. T. Thomas, London, in the Principality	65	3	0

Received by Mr. Ivimey.

From Mrs. Burls, Edmonton, for the "Carter-lane School," two pieces of print, containing fifty-six yards, and a piece of India calico.

From Mrs. Keene, of Pershore, a parcel containing useful articles for the schools.

Received by Mr. Ivimey, for Mrs. Wilson.

Mrs. West, Chenies - - -	1	0	0
From Mrs. Holland, Bristol	5	0	0

For Elisa Cain.

Mrs. Burls and Daughters -	1	10	0
Mrs. Holland, Bristol . . .	5	0	0
Collected by Mrs. Ivimey .	8	10	0

The following books have been received for the Library at Bellina, from an anonymous friend, by X. A. X. of Bath.

Scriptores Romani; Livi, Selesta, &c.

Baxter's Matho, 2 vols.

A Specimen of Papal and French Persecution, &c.

Ainsworth's Arrow against Idolatry.

Lardner's Cabinet Cyclopædia, 1 vol. (Natural Philosophy).

Blair's Letters on the Revival of Popery.

Watts's Logic and Improvement of the Mind, 2 vols.

Sermons by Joseph Bellamy, D. D.

Wood's Introductory Lecture on the Study of Zoology.

A Sermon by Rev. William Jay.

Missionary Register for 1826, 1827, and 1828.

From Mrs. Davis, Walworth.

Baptist Magazine, from the commencement to 1818, sundry Reports, &c.

Mrs. Kewell, 4 vols. Baptist Magazine for 1816, 1817, 1818, and 1821, and seven years ditto, unbound.

Subscriptions received by W. Napier, Esq., Grand Junction Wharf; Mr. S. Marshall, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank-street, and Rev. Mr. Innes, Frederick-street, Edinburgh; and by P. Brown, Esq. Cardigan.

MISSIONARY HERALD.

CLXX. FEBRUARY, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

SEWRY (Beerbhoom.)

Under date of the 26th of October, 1831, Mr. Williamson gives the following particulars respecting Missionary operations at his station.

Our morning service is at 9 o'clock, and is attended by all the native Christians residing near us, forming a congregation of about fifty persons. The service consists chiefly of the explanation and application of a portion of Scripture, accompanied with singing and prayer. The greater number of this congregation return again in the evening, when they are catechized on the discourse they have heard in the morning, and dismissed with prayer. This plan, even since its adoption, about two years ago, I have found exceedingly beneficial, and greatly regret its not having been adopted at an earlier period. It secures attention, affords a greater facility of understanding what is illustrated, and admits of more close personal application. Besides the passage being read over several times, and the observations upon it recalled *to mind by most in the* course of the day; the subject is altogether, I trust, too well impressed upon the mind to admit of being soon forgotten. On Thursday mornings we have an address from one of the native assistants, and an English prayer-meeting in the evening. On Sabbath morning I preach a sermon to the native Christians before breakfast, and at 10 o'clock conduct a service in English, with those who attend on Thursday evenings, and who, besides ourselves, consist chiefly of the European writers of the station. At 12 o'clock, the school sircars make their appearance, and again depart, after having satisfied themselves on passages of the Gospels they have met with in the course of their weekly reading, but which they have not well understood. In the afternoon I hear the Christian Children's Scripture Catechism, and question the young men on the morning's sermon. The Sabbath is closed with a general prayer-meeting in Bengallee in the evening.

Both morning and evening, the native assistants preach, either in the bazaar of this place, or in some of the neighbouring villages, except when they go to a distance of five or six miles, to visit some of the larger villages, where markets are held on market days. You will naturally enough expect that I should take a part in these labours, and, with the exception of Lord's-days, I make it a point of visiting at least some one place or other, either in the morning or evening. We have ge-

nerally the best congregations in Sewry Bazaar, to which place I usually repair as soon as the sun will allow me, and this is just the period when public business closes for the day. The congregations are generally from twenty to fifty. Respectable natives are seldom seen among us. Some, however, do occasionally approach rather late in the evening, when it is beginning to get dark; being ashamed of us in open day. Among the heathen, the above is our more confined course, during the rains and preceding hot weather. In the cold season, besides visiting three considerable melas (fairs) at which all of us remain at least a week, we make frequent excursions, in various directions, among villages too distant to be visited at other seasons, seldom distancing Sewry more than twenty or twenty-five miles. In these more distant journeys we are always well supplied with books and tracts, which we give away both carefully and freely.

The schools are regularly examined at least once a month. The masters are paid chiefly by the progress of their pupils, whose knowledge of Geography, but especially of the Gospels, is already very considerable, and much more than I could have believed only a short time ago. But the Christian Grammar School, which still continues to occupy the greatest share of my attention (the higher classes having no proper master as yet, I am obliged to teach them myself) afford us the most encouragement. The elder boys have already got over the Sanscrit Grammar (a good three years' work, and comprising the chief difficulties of that difficult language). Besides, they are good general scholars, have already made good progress in Scripture knowledge, and are generally steady young men; so that, were they truly pious, they would be a very superior class of native assistants in the great work to any we have yet been able to obtain. The annual examination of the schools will take place about the close of the year, and we trust the exhibitions will be gratifying both to ourselves and to their supporters in this country, the ladies and gentlemen of the station, who, we expect, will as usual favour us with their attendence.

A subsequent letter dated 15th of May last, announces that Mr. Williamson had abandoned the idea of connecting himself with the Serampore College, and proposed, with the concurrence of the Committee, to retain his station at *Sewry.*

CEYLON.

Mr. Daniel's Journal for March, 1832.

As the harvest is now concluded, I have this month begun my itinerating excursions. But as the people are busy in threshing their corn, the attendance has not generally been so large as before.

This month two tracts, which I have prepared, are passing through the press; the one is against Mahomedanism, which has been translated into Tamul by a very intelligent Tamul native—1000 is to be published at the expense of the Tract Society. The other is against Popery, on the topic of image worship—1000 have been printed in Portuguese—2000 are to be printed in Singalese, and 2000 in the Tamul language. This is the first attack by means of the press which has been made on Mahomedanism and Popery in the southern part of the Island. It may seem strange that, much as Popery and the religion of false prophet prevail here, no efforts ere this have been made to assail these errors, and lead their wretched victims to the only Saviour. It is designed that the tract on Popery shall be followed by a succession of others at proper intervals. During the present month, Mr. Gogerly preached a sermon on behalf of our mission. The collection would have been thought in England a very poor one, £3. 9s., but in this place it exceeded my expectations. The people here, in general, are miserably poor, and the higher class of society could be scarcely expected to be present on such an occasion.

Our Sabbath Singalese Sunday School has during this month much increased. Some time since, I found it difficult to secure the attendance of the young people for such a purpose. We have endeavoured to revive this department of Sabbath labour, and have found ourselves cheered by a larger number than could be expected, considering the religious prejudices which exist in this benighted place.

The word of God has been continually preached during the month, both in our stated chapels and many places in Colombo, and the villages around. We now sow the seed, and we want the Spirit of God to produce the harvest. We pray for it. Let British Christians then aid us in this high employment, and O that in answer to our prayers, we may see the world filled with the knowledge of the Lord, as the waters cover the sea.

BURMAH.

From the "Lowell Evangelist," a paper edited by one of our ministering brethren in the state of Massachusetts, with which we have been favoured by a friend in New York, we copy some particulars respecting this highly favoured mission, which, we are persuaded, will be very gratifying to our readers.

In a report from the Committee of the General Convention of Baptist Churches, dated in June last, it is remarked,—

The present month completes the nineteenth year, since Mr. and Mrs. Judson sailed from Madras, to seek for an asylum and a field of labour in the Burman empire. The circumstances under which they arrived at Rangoon, and there commenced their enterprise, were apparently the most unpromising, and, had not their hearts been strongly fortified by the love of Christ against the force of "*things which are seen and temporal*," even *they* could not have withstood the dreary influence of the discouragements which frowned on their pathway. But they knew in whom they had believed, and were willing still to confide in his integrity. Relying upon Him as their Righteousness, Wisdom, and Strength, and imploring and expecting the promised agency of the Holy Spirit, they applied themselves immediately and vigorously to their Missionary work; and we are now permitted to witness results which, in the early years of the Mission, the most sanguine and romantic hardly dared to anticipate—results which have rewarded the friends of the enterprise a hundred fold for all their efforts and sacrifices, and practically refuted all the predictions of disappointment and defeat which "*the fearful and the unbelieving*," have so freely and confidently uttered.

True, Gaudama has not been dethroned from the affections of Burmah's millions. —"The age of dark hearts" has not yet passed away. Jehovah is not yet acknowledged as the ONE GOD of the Universe, nor is Jesus received as the one and only incarnation of the Divinity, nor are the pagodas converted into places of Christian worship. But the work of mercy is begun, and God has smiled propitiously, and much has been accomplished—much even to that eye which recognizes only the immediate *effects of missionary labour*, and *immensely more in the estimation of him* who looks into futurity, and measures the utility of these immediate effects by the chain of remote and ultimate consequences, which his vision contemplates, not only as embracing a single empire, but as encircling the globe and stretching away into eternity.

Previous to the commencement of this year, 348 had been baptized upon a profession of faith, and added to the several churches. Of this number 192 were baptized the last year. 150,000 tracts, containing more than a million of pages, had been printed, and upwards of two-thirds of them distributed to the people who solicited and seemed anxious to read them. —Mr. Judson, beside performing a large amount of other missionary labour, had succeeded in translating more than half the Bible into the Burman language, and several of the translated portions had been printed and circulated in the form of tracts, and the Holy Spirit had rendered them subservient to the conversion of a number of souls. Probably by this time, brothers Bennett and Cutter, the printers, are engaged upon the whole New Testament, which has long been ready for the press, and, should the life and health of Mr. Judson be spared, it is believed the day is not far distant, when the entire Scriptures shall be given to ten millions of pagan Burmah.

Various considerations unite to indicate most forcibly the duties of the American churches in reference to this Mission. It has been, from its origin to the present period, the child of special Providence; it was entrusted to our care; and so far as the events and intimations of special Providence can supply the place of explicit revelation, they seem to assure us, not only that it is incumbent upon us to make an effort for the regeneration of Burmah, but especially that such efforts shall not be unavailing. The whole history of the enterprise encourages us to "*believe in hope*," and to exert ourselves for its sustentation and enlargement, anticipating the continued blessing of heaven until not only Burmah, but the whole eastern hemisphere shall have turned to the Lord. But not only to our faith and our hope does that eventful history appeal;—it has begun to seize strongly hold of our sensibilities, and address itself to the tenderest sympathies of our nature. The soil of Burmah is already hallowed by the tombs of seven of our Missionaries,—and thirteen survivors are rapidly wearing out their energies in the severe but delicious services of garnering up the whitening harvest, and preparing a stock of implements for the use of their successors, and four others are taking their departure from Boston to join

earthly shepherds. As bearing upón this point, we insert the following letter, which has been for some time in our possession, from the church at Falmouth, over which our brother Knibb presided, till he was compelled to leave them. We have not corrected the few grammatical errors in this artless composition. Its pathos and piety will, we doubt not, appeal very forcibly to the hearts of thousands.

Falmouth, Jamaica, April 16, 1832.

From the Baptist Church to the Friends and Fellow-Christians in Great Britain.

"We doubt not, ere this, you must have heard of the distressed state of Mission and Churches in this Island. Immediately after the breaking out of the late recent rebellion, our Church in this place was levelled with the ground—our Minister was torn from us, and taken to prison, at a time when not the least shadow of a charge was brought against him. He humbled himself, he suffered imprisonment, not because he was guilty, but for the sake of Him who died to save a perishing world.

"Within the last three months, we have endured prosecutions of every description—we have been deprived of the public means of grace—Sabbath after Sabbath, no place of public worship to go to—no minister to unfold to us the words of eternal life—many of us, for years gone by, were in the habit of going to the Established Church of England, but was ignorant of the one thing needful, and would have been in gross darkness, were it not for the preaching of Dissenting ministers; many of us had a name to live when we were spiritually dead—we had the name of Christians when we were strangers to vital religion.

"We love all Christians, of whatever denomination or name they may be called, that love our Lord Jesus Christ in sincerity and in truth; we, as a church, therefore, beg and intreat, that the friends will leave no means untried for the promotion of the Redeemer's kingdom, in this wicked land.

"We know that our pastor did all that lies in his power to quell the late recent rebellion, and we are confident that the head and front of his offence is, for *preaching the gospel; he* never shun to *declare the whole counsel of* God; he never hesitated to say that all men by nature are sinners in the sight of God, whether rich or poor, high or low—profanation of the Lord's day, &c. &c.; these doctrines are too humbling for the Jamaica nobles. Look at the different resolutions that have passed in the different parishes for the expulsion of the Sectarian Missionaries from our land: what can we expect from such men as those who composes the *Colonial Church Union?*

"In April 1831, our church in this place consists of 885 members—we are now wandering like sheep without a shepherd: we trust that the friends in Great Britain will assist us in our great troubles, that we may again have a house erected for the worship of the living God, and that we may again be enabled to have him who has been labouring among us for more than two years. He has been a friend to the destitute, a counsellor in all our distresses, a faithful and affectionate pastor.

In our last Number we adverted, with great satisfaction, to the proposed Meetings for special prayer, on account of this persecuted Mission, on Wednesday, the 16th ult. These meetings, we are thankful to learn, were attended very numerously, in different parts of town and country, by the great body of Evangelical Dissenters. Several clergymen, also, we have been informed, testified their brotherly sympathy on the occasion, by convening their pious friends together for the same purpose—a *Church Union*, rather different from the impious Association which arrogated to itself that name in Jamaica! May the many fervent petitions offered up in the solemn assemblies on that day, be heard and answered; as well on account of the wicked persecutors of the servants of Christ, as for the objects of their cruel enmity.

We deem it not unsuitable to add, that at the first Meeting of the Central Committee of the Baptist Missionary Society, which

occurred after the 16th, the Treasurer, J. B. Wilson, Esq., in the chair, the following Resolution was unanimously agreed to:—

"That this Committee have witnessed, with much satisfaction, and acknowledge, with lively gratitude, the friendly promptitude with which so many of their Christian brethren of the Independent and Calvinistic Methodist denominations, together with those in the connexion of the late Countess of Huntingdon, united in observing Wednesday last, the 16th inst., as a day of public intercession on behalf of the persecuted Missionaries in Jamaica, and their oppressed and scattered congregations. The Committee trust that a divine benediction will follow these united services, and that so gratifying a proof of the sympathy felt in the welfare of one part of the Christian community, will prove an earnest of still increasing harmony and concord, among all who revere the authority, and hope in the mercy of our Lord Jesus Christ."

P. S. Although the regular Jamaica Packet has not yet arrived, intelligence has reached us, by the way of New York, up to the 24th of November last. In conformity with instructions from the Government at home, Earl Mulgrave sent a message to the House of Assembly, recommending them to provide means for rebuilding the Sectarian Chapels, so wantonly and illegally destroyed during the late insurrection. With this recommendation, it is said, the Assembly refused to comply; so that the subject will now come under the immediate notice and arrangement of His Majesty's Government. The *Jamaica Courant* has been indulging in his usual strain of invective on the occasion, describing the chapels as 'dens of iniquity,' 'set apart for preaching and teaching sedition,' &c. Our readers will be tempted to smile at these miserable efforts of imbecile malignity: we are sure they will unite with us in hoping that none of our missionaries will ever degrade themselves so far as to draw forth the commendations of men of this stamp!

LIST OF FOREIGN LETTERS LATELY RECEIVED.

East Indies....	Mr. J. C. Marshman.....	Serampore	July 30, 1832.
	Rev. J. D. Ellis.....	Calcutta.....	July 28,
	Do	Do .....Sept. 20,	
	Messrs. W. Pearce&Ellis.	Do .. ..Aug. 1.	
	Rev. John Lawrence. ...	Digah.....June 23.	
West Indies....	Messrs. R. Brooks&others	Kingston..... ....Oct. 12.	
	Rev. T. F. Abbott	Montego Bay .....Oct. 5.	
	Messrs. Nichols & Abbott.	Do .....Nov. 6.	
	Rev. John Kingdon.....	Do .....Nov. 13.	
	Francis Gardiner...	Kingston.....Oct. 11.	
	Joseph Burton.....	Do .....Oct. 5.	
	Do	Do .....Nov. 12.	
	Walter Dendy.....	Do .....Oct. 3.	
	Joshua Tinson. ...	Do .....Oct. 10.	
	Do	Do .....Oct. 12.	
	Do	Do .....Nov. 6.	
	H. C. Taylor.....	Spanish Town.....Oct. 11.	
	Do	Do .....Nov. 12.	
	Samuel Nichols....	Kingston.....Oct. 12.	
	John Clarke.....	Spanish Town.....Nov. 10.	
	W. Whitehorne...	Kingston .....Nov. 12.	
South Africa....	*William Davies*.....	Cape Town..... Oct. 19.	

Contributions received on account of the Baptist Missionary Society, from December 20, 1832, to January 20, 1833, not including individual subscriptions.

Legacy of Mr. John Hill, late of Westminster (Executors Rev. R. H. Shepherd and Mr. W. Harding)	100	0	0
Newbury, Subscriptions and Collections, by Rev. T. Welsh	44	19	0
Twickenham, collected by Mrs. Buchanan	1	12	0
Woolwich, collection at Salem chapel, by Mr. Abethel	11	8	9
Rotherham, female children at the British School, by Mr. Dexter	1	0	0
Stepney, collected at Miss Whitfield's school	0	10	0
Datchet, collected by Mrs. Bailey	2	0	0
Watford, collected by Rev. Thomas Burchell	13	14	0
Exeter, by the Rev. John Mason	30	0	0
Sheerness, collection by Rev. G. W. Moulton	11	5	0
South Devon, by Mr. John Nicholson:—			
Dartmouth 2 0 2			
Bovey Tracey 6 3 0			
Ashburton 2 6 6			
Modbury 1 2 6			
Kingsbridge 19 2 0			
	30	14	2
Dorking, friends, by Mrs. Jackson	2	0	0
Missionary Box, by Misses Spurden	1	1	0
Cheltenham, Collection and Subscriptions, by Mr. J. B. Winterbotham	69	18	0
Monmouthshire, Ladies' Society, by Mrs. Conway (Female Education)	20	0	0
Bratton, Collection and Subscriptions, by B. Anstie, Esq.	16	5	1
Beaulieu, Collection and Donations, by Rev. I. B. Burt	9	5	0
Oxford, by Miss Collingwood:—			
For Calcutta School 12 5 6			
Jamaica ditto 10 8 6			
	22	14	0
Chesham, Penny Society in Rev. J. Hall's family	0	10	0
York-street, Walworth, part of a collection by Rev. George Clayton	33	5	9

DONATIONS.

Friend, Rotherham, by Mr. Dexter	2	0	0
James Gorst, Esq. Somers Town (for Schools)	15	0	0
S. M.	1	1	0
James Taylor, Esq. Stoke Newington	5	0	0
A. Z., by Rev. Joseph Ivimey	2	10	0
J. G. Piffard, Esq. by Mr. W. Beddome	5	0	0

TO CORRESPONDENTS.

Magazines and other pamphlets have been kindly forwarded to the Mission House, by Robert Wigney, Esq. of Brighton; Rev. Jonathan Carver, Necton, Norfolk; and Mrs. Hobson, of Camberwell.

A box of various articles for the Native School at Digah, under the direction of Mr. and Mrs. Lawrence, has also been received, from the Rev. Samuel Brown and friends, of Loughton.

Of the sum of £78 4s. 6d., acknowledged in the Herald for December, from our friends at St. Mary's, Norwich, £3 18s. 6d., was a contribution from the church at Necton, under the pastoral care of Mr. Carver.

THE

BAPTIST MAGAZINE.

MARCH, 1833.

ON THE CONDITION AND DUTIES OF PROTESTANT DISSENTERS AT THE PRESENT CRISIS.

To the Editor of the Baptist Magazine.

Dear Sir,

Your readers will have seen, from the speech with which His Majesty opened the parliament, that the subject of church reform is to occupy an important place in the business of the present session. Whilst the notice of Lord Althorp, that he intends to propose a bill for the commutation of tithe on the 21st inst. leads us to expect something definite on that subject.

Every thing, therefore, proves that the affairs of the dissenters have come to a crisis. The principle of religious liberty must now be subjected to a new trial; and; if they suffer the present moment to pass over without making some real progress towards the attainment of their political rights, centuries may elapse, and a new system of policy must be exploded before another opportunity can be given them attended with equal advantage.

The danger of this result will also be manifest to a cursory observer of the following facts: for, in the plans of church reform proposed by the several writers on the subject, like that on which the bill for the reform of the Irish church proceeds, all *agree in this one point; they propose such alterations as may increase and consolidate the strength of the established church*; but they propose no relief for the dissenters. And the principle of commutation, whether it be the change of tithe for land, or for annual stipend, still leaves the country loaded with the same, or a greater amount of compulsory exactions, and gives the dissenters no relief, but that of taking refuge in the communion of the establishment.

This indeed is the very proposal of Lord Henley, and, no doubt, the aim of all on that side. The gross injustice of this principle, therefore, ought to be fully exposed, in order that the moment which places redress within our reach, may not be suffered to pass without obtaining it.

Let, then, the appeal be made in the first place to the proportion between the numbers really benefitted by the compulsory system, and those which support the worship of God, and the privilege of religious teaching, for themselves.

In this estimate it will be necessary to leave out of the calculation the appalling fact, that, after the Christian religion has been supported here for the last 1237 years, not one half of the whole population in the three kingdoms

attend to the worship of God at all: although this fact of itself is quite sufficient to prove that something has been fundamentally wrong in the system.

Taking, therefore, the religious population alone, the disproportion will, when properly examined, place the principle on which the proposed plans for church reform profess to proceed, amongst the most presumptuous instances of political temerity that have ever disgraced the history of our country.

For, if we turn back to the state of things so long ago as 1812, it will be found, from the paper presented to the House of Commons by the clergy, and ordered by that house to be printed, that even then, the result of the compulsory system bore no comparison with the efforts sustained by voluntary benevolence.

The estimate is there made in reference to places of worship, as the object was to obtain parliamentary grants for the erection of new churches. It was then found that in those parishes throughout England, in which there was a population of 1000 persons and upwards, there were

Dissenting places	3438
Churches and chapels..	2533
which leaves a difference of	905

in favour of the dissenters.

But, further, out of these 2533 churches, &c. there are 600 chapels of ease, which, being supported by free contributions, must be subtracted from the 2533 churches, &c. and added to the 3438 dissenting places; which will make, places supported by

Free contributions....	4038
By compulsory.....	1933
leaving a difference of ...	2105

in favour of the voluntary system.

It is said, that, without compulsion religion could never find support; let any man inquire for himself, whether, in those 4038 places, the worship of God is not conducted with as much efficiency and comfort to all parties, as it is in the 1933 churches supported by compulsion?

But this estimate would be more conclusive, if accurately made at the present time; and still more so, if made of the proportion between the number of sittings provided by the free and compulsory system. If the comparison were made of actual attendance, the result would be astounding; but, if a just comparison were drawn between the respective number of actual communicants, the result of the compulsory system would be reduced to comparative insignificance. Can any thing, therefore, be more unjust than to alter the form and increase the amount of these compulsory exactions, with an obstinate determination to legislate, as though no voluntary system existed.

Let the whole amount be considered: the compulsory exactions are said to be £6,000,000 a year; the free may be 2,000,000 a year, making in all 8,000,000 at least, annually raised for the support of religion in this country: and will the nation, with all the burden of poor laws, and the claims of government, suffer this sum to be increased, as though the management which renders £8,000,000 a year insufficient, could ever be made competent with £16,000,000?

It is true, that £2,000,000 a year of voluntary contributions is small, when compared with the whole, or with the £6,000,000 a year of compulsory exactions;

but the result is infinitely greater, and must be so: for, of the £6,000,000 a year of compulsory exactions, the greater part is sold and devoted to private uses, as much as an equal sum of bank stock dividends would be. The great means for religious worship and instruction, therefore, are as much dependent on voluntary exertions now, as they would be if no compulsory system existed.

Nor has this dependence on voluntary benevolence been found to fail; for, besides supporting the regular services of religion for themselves and families, there are other general efforts carried on with vast spirit, by pious and voluntary contributions. In connexion with each church there are schools for the young, and societies for the comfort and instruction of the poor. There are colleges for the education of the ministry; societies for the instruction of destitute places in our own country, and societies for the diffusion of the Gospel in foreign lands, &c. &c., which are cheerfully maintained, at an expense of not less than £400,000 a year. In every one of these departments there is the mark of an ambitious benevolence, which is labouring after an object greater than its capabilities; and yet the exercise of these better feelings of our nature are to be still cramped and embarrassed by political enactments and compulsory exactions.

Perhaps it will be worth while to observe the portion which we ourselves sustain of these merciful labours and political wrongs. We have within the British empire 1320 churches: in these churches there are not less than 120,600 members: connected with these, there are not less than 361,980 attendants, 1,350 schools, seven colleges, not less than nine missionary societies; funds for the aid of poor ministers, their widows, &c.—the whole of which involve an expense of not less than £182,500 a year.

Still, in the legislation of our country, we must be treated as though we had no existence; be subjected, like our brethren, to a compulsory tax, levied in every variety of form; encumbering and embarrassing all acts of mercy; impeding the culture and improvement of land, and constituting an injury under which no profession can ever prosper.

But it is not the result, so much as the principle, that demands to be considered; for, to take away any man's property for the support of religion, even supposing that religion to be good and useful, is, notwithstanding, an assumption of power, for which no justification can be found either in nature or revelation. In every case, therefore, in which the dissenters suffer that imposition, they sustain an injury, and, in every case where they sanction it, they inflict one.

Hence we have so much to deplore in the present proposals for church reform. For, if dissenters suffer themselves to be drawn into a childish approval of compounding the tithe, &c. for land, how shall we be able to complain, when we find that ecclesiastical rents are just as oppressive as tithe, and constantly increasing in mortmain, until every acre of land in the country belongs to the clergy. Look for one moment at the state of Turkey, where this system has been tried by the Mahomedan mosque to the fullest extent; and there, nine-tenths of the land is supposed to be held in the possession of the prophet. The same must transpire here. Every year will bring new grants from par-

liament, or from individuals; and the augmentation will proceed with the greater rapidity when covered with new artifice, inspired with fresh zeal, and backed by public opinion.

But, besides these pecuniary oppressions, there are legal disadvantages under which the dissenters labour, which demand their immediate attention. For, first, the conscientious discharge of their religious duty is stigmatized as a public wrong. And, therefore, secondly, instead of being blessed with that religious liberty, which is the birth-right of every Englishman, they are insulted by a limited toleration, which is conferred upon them as a mighty favour. But, thirdly, though this partial toleration is given to the dissenters in England, the 52 Geo. III., which is the most important act, does not extend to the colonies. And, therefore, fourthly, our brethren are, at this moment, suffering the most violent persecution, even to death, and the demolition of property, to an extent which we cannot ascertain. But, fifthly, even at home, in our own courts of law, where Englishmen ought, if any where, to be protected; even there the title to property, and the evidence of court, are made to depend on religious services which they cannot approve. 1. In the registry of baptisms instead of births. 2. In the registry of marriages; and 3. In the registry of deaths; the whole of which require to be changed. 4. The union of marriage, the most important in social existence, is made to depend for its validity on a religious ceremony, which neither of the parties approve. And, 5. Though they are compelled to support the church in *all its grandeur, they* are not allowed to inter their own dead in the public cemeteries, without a violation of feeling and of principle. What more can the brethren want to wake them from the slumber of their security?

One fact alone, which has been grievously lost sight of, is the state of the law in respect to places of worship. In order to enable the church to acquire and hold their property in mortmain, the dissenters are subjected to an expense in the renewal of trust deeds, which is nearly equal to the annual rent of the places they have erected.

My object, Sir, in troubling you with these facts, is, to remind my brethren that this is the moment when these evils ought to be redressed; and, 2dly, that their duty to the government and their God—which always agree in nature—must, by the continuance of these evils, be thrown into unlimited embarrassment and discord. Let them, therefore, determine upon activity, whilst activity is useful. Let each association, and each church, stand prepared to give whatever of information is necessary to guide, and all the energy needful to sustain, one great effort for the deliverance of their country from ecclesiastical bondage.

On the 6th of November, 1832, a string of resolutions was adopted and issued by the Board of Baptist Ministers, specially convened at Fen-court, London, on this subject: I hope that these will be adopted and circulated through every association in the country; and that each church, and each minister, and member, of our body will be prepared, the moment the signal is given, for making an united and determined appeal to the government.

About the latter end of January

in the present year, the Board of Independent Ministers, wishing to act alone in this great measure, presented a memorial to the cabinet, which included some points of importance. I hope that our brethren will extend those particulars to all the points which are essential to the religious freedom of our country, and present their memorial too; then let them use their utmost efforts to bring the various bodies of dissenters to join them in the great attempt. Let them not be afraid; the nation will respond to the call, in accents of cheerful approbation. And, having once begun, let them never cease until the dissenters are recognized simply as British subjects, and invested with all the natural rights of Englishmen; until the government has been relieved from the embarrassment of church affairs, and religion from all political restraint.

I am, dear Sir.
Yours respectfully,
C. S.

4, South Street, Finsbury.

Is a Slave-holder a Consistent Christian?

If this question were addressed to an individual who had never heard of this inconsistency, and was entirely ignorant of the pleas by which it is excused, his unsophisticated conscience would unhesitatingly answer, *No;* and it would, we conceive, be difficult to persuade him, that even in the West Indies—to breathe the very atmosphere of which is to inhale a moral miasma that extinguishes sensibility and corrupts virtue—the standard of Christian morals could be thus degraded. Such, however, is the fact, and not only *there,* but *at home, we find Christians,* who consider it no stain upon their characters, thus to deprive their fellow men of their dearest rights, of the invaluable possession of personal liberty—than which life only is more precious—while they continue by their example to sanction and support a system, whose atrocious cruelties might almost authorize the suspicion, that in the West Indies there had taken place an incarnation of the spirits of darkness. A *humane* master, and such, of course, are all *Christians,* is so far praise-worthy, that he need not "blush and hang his head to call himself a *man;*" but we know not how he can *unblushingly* call himself a *Christian,* a partaker of the Spirit of Christ, which is emphatically *love,* while he is habitually violating the command "*Thou shalt love thy neighbour as thyself.*"

It should also be recollected that every slave-holder, however kindly he may himself treat his slaves, is, in a certain degree, responsible for all the evils of the system he perpetuates, since by an unavoidable transfer of property, either during his life, or at his death, they may be exposed to all the horrible cruelties resulting from their state of bondage. Does the slave-holder satisfy his conscience by the plea, that, since the practice is sanctioned by law, it is innocent? Surely it will not be asserted, that whatever is *legal* is also *moral,* that sin becomes virtue as soon as it has received the approbation of the state; well indeed may we tremble for the interests of religion and virtue, if good men can be found to advocate such a sentiment. It is generally admitted, that the *state* is guilty in perpetuating slavery, and if so, how can individuals be innocent? This is a solecism we leave to the consideration of *slave-holding* Christians, who

thus attempt to reconcile the grossest contradictions. All that government can effect in this case, is to force their subjects to do their duty; and will Christians wait for the exertion of this *force*, to oblige them to do to others as they would have others do to them? If they could gain some advantage by immediately emancipating their slaves, they would quickly perceive the force of this obligation. The only valid plea would be, that the slaves themselves would be injured by a partial freedom: but this is one which few will have the effrontery to maintain in the face of so many facts, proving that such negroes have become most useful and industrious as free labourers, and have, in some cases, attained property and respectability.

We fear that some slave-holders imagine that they derive their charter of injustice and cruelty from the *New* Testament. We believe, however, it will be found only on the same blank page, which may be made to authorize every immorality that is not denounced by *name*. The epistle to Philemon has been especially adduced as proof, that the practice was sanctioned in the primitive church; and, it is assumed—as far as we can perceive, without adequate *proof*—that Onesimus was a slave; whereas, from his being called a brother to Philemon, "not only in the Lord, but in the flesh," (a term we never find used in reference to Gentiles, except when designating a relationship), the most obvious inference is, that he was a relative in his service, who had wronged and deserted his master and friend, to whom, as an obvious duty, the apostle sent him to receive pardon, and endeavour, by future good conduct, to atone for his former sins. The language also of the apostle, in reference to his wish and intention to detain Onesimus as his own servant, little comports with his recognizing the absolute property of Philemon in the latter. It would be rather extraordinary language to address to a West India planter, in reference to a runaway slave, "Whom I would have retained with me, that in thy stead he might have ministered to me in the bonds of the gospel: but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly." We suspect it would require nothing less than the influence of an apostle, to induce many a Christian slave-holder to relinquish his slave to become the servant of another, unless he were paid for his *hire*—an offer which Paul does not make. Allowing, however, that Onesimus were a slave, could Philemon, by any force upon language, be said to have received him as the apostle's "own bowels," and no longer "as a servant, but above a servant, a brother beloved," if he had refused him deliverance from a bondage, the oppression of which Onesimus felt as deeply as the present West India slaves? And if the great apostle were now to appear in that most self-denying field of missionary labour, where, after the lapse of eighteen centuries, he would have beheld, under a *Christian government*, a species of bondage, worse than that of Pagan Rome, would he not have "enjoined" upon Christians, as indispensable to the consistency of their character, that they should render their *slaves*, their *brethren*, by allowing them to participate in the just and inalienable rights of our common nature? If *self-interest* had not stood in the way

of *duty, this,* we are persuaded, would have appeared a *very obvious one* to all real Christians; and if slave-holders of this class in England, America, and the West Indies, had magnanimously made this sacrifice long since, at the call of humanity and religion, their example would have had a material influence in moulding public opinion, and many, probably, not influenced by their principles, might have been forced by shame to adopt their practice. They would have honoured those principles which their *conduct* now maligns, and have presented a most acceptable offering to the God of mercy But they have sacrificed charity to selfishness; and, in the diminished value of their property, the spoliations from the long restrained vengeance of the oppressed slaves, the scarce extinguished fires of their desolated sanctuaries, and the persecutions and banishment of missionaries, they have suffered deeply, and who can refuse to add *justly,* in the natural and inevitable reaction of the system upon its supporters and abettors. Whether the West Indies, which slavery has transformed into the very vestibule of the court of Moloch, have yet reaped the full reward of iniquity, will soon appear; but it is high time that all Christians should purify themselves from any further connexion with a system, which is a foul blot upon their piety and humanity.

On Jehovah's Sacred Names, I AM, JEHOVAH, *and* JAH.

WHEN the possessors of a city or territory arrogate to themselves lofty pre-eminence, the language of *their heart is thus expressed in* Holy Writ: "I AM, and there is none beside me." Is. xlvii. 8, 10. Zeph. ii. 15. Nor does it seem material whether I is expressed in Hebrew whilst AM is understood, as in the three passages here referred to, or whether I is understood and AM expressed, as in Exod. iii. 14, where Jehovah is represented as saying to Moses, "I AM what I am only;* and thus shalt thou say to the Israelites, I WHO THUS AM hath sent me unto you."

The Hebrew word *Jacob* signifies "*He supplants*" as a verb, and "*Supplanter*" or "*He who supplants*" as a proper name; and, on the same principle, the Hebrew for I AM means I WHO AM, when used as the appellation of the Most High. Moreover, there is an additional meaning which words sometimes derive from their connexion. Thus the name *Beulah* which means "*Married*" is used in Is. lxii. 4, as if it were the phrase *Erets Beulah,* which signifies "Married Land," or such Jewish claimants of the Holy *Land* as become "The Lamb's Wife." In a similar manner, I AM, being taken as a proper name, out of the fuller expression, I AM WHAT I AM, signifies not merely I WHO AM, but I WHO THUS AM, or "I who am what none besides is," language already quoted as insupportable arrogance in the mouth of mortals; but which, proceeding from the lips of the Most High, is holy, sublime, and eternal truth.

Moses, however, in delivering his message, would call God HE,

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* In the Baptist Magazine for February the reader may see why it is conceived that the Hebrew for "*I am what I am,*" means "*I am what I am only,*" an expression equivalent to "I am what *none besides* is."

and not I; and thus his compliance with the Divine command, recorded in Exod. iii. 14, would consist in his changing I WHO AM into HE WHO IS, and devoutly saying, "HE WHO IS hath sent me unto you," a declaration which is equivalent to "JEHOVAH hath sent me unto you," according to the dialect of Padan-aram, where most of Jacob's sons were born, and a declaration too which is equivalent to "JAH* hath sent me unto you," according to the language of Canaan, where Jacob and his sons sojourned after they *left* Padan-aram. Moreover, as the Hebrew for God's name, I WHO AM, is placed in a connexion which gives such a peculiar turn to the expression as to make it amount to I WHO AM PRE-EMINENTLY; so, JEHOVAH and JAH, being the same expression adapted to created lips, cannot mean less than HE WHO IS PRE-EMINENTLY, or HE WHO IS WHAT HE IS ONLY, or, in fewer words, THE INCOMPARABLE. Nor did God leave it to mere chance, the change of the first person into the third. For, in addressing Moses, he says, "I am what I am only. Thus shalt thou say to the Israelites, I WHO THUS AM hath sent me unto you. Yea, thus shalt thou say to the Israelites, JEHOVAH, (or HE WHO THUS IS,) the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my name for ever, and this is my memorial unto all generations." Exod. iii. 14, 15.

Nor does the word *Jehovah* appear to be of earlier origin. "I appeared," says God, "to Abraham, Isaac, and Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." Exod. vi. 3. Thus, when Moses received his commission to address his brethren, God was pleased to begin an arrangement for holy persons, holy places, and holy things, by the adoption of a Holy name for Him whom no man hath seen or can see, for Him, too, whose harbinger was John the Baptist, and for Him also who came suddenly into his temple on the memorable day of Pentecost.

That the names JEHOVAH and JAH had precisely the same meaning, may be inferred from their being interchangeable in proper names. Thus the word *Jehovah* being abridged like the English word *middle* in *midday, midnight*, &c. forms the first part of the name of Jehoram's youngest son, who, instead of *Jehovah Ahaz*, is called *Jehoahaz* in 2 Chron. xxi. 17; and who also, instead of *Jah Ahaz*, is called *Ahazjah* or *Ahaziah*, in 2 Kings ix. 27. In the Hebrew Bible, too, the same individual is called *Ahazjahu* in 2 Kings ix. 21, in which case

* The Canaanitish word for "*He is*" is sometimes deprived of its last letter, in which case the three preceding letters, taken conjointly, were pronounced like *ehe* in *Nehemiah*, as we may infer from Origen's Greek method of writing the word sixteen hundred years ago. Moreover, as the English sentence "*He is gone*," easily glides into "*He's gone*," and as the ancient French "*Si il*" has become "*S'il*," so the sound of *ehe* in *Nehemiah* easily degenerates into the sound of *e* in *idea*. Under such circumstances, therefore, the *ea* in *idea* exactly expresses IHAH when reduced in sound to I'AH or I'A, which we write JAH. From the Hebrew orthography, however, we may infer that the abridgment, in sound, was restricted to the proper name, whilst the verb retained the sounds of EHE and EHEAH; just as the English words *North* and *South* are fully sounded in common language, whilst the ancient expressions "*North Folk*" and "*South Folk*," having become proper names, are now written *Norfolk* and *Suffolk* as indicative of *abridgment in the sounds of the words North and South.*

Jahu is only such a variation of *Jehovah* as change of place and of accent effects in other languages, the apparent unnaturalness of the change being the effect of the Jewish points.

In the days of the Patriarchs, and even as late as the days of Solomon, Hebrew futures, as we call them, were often a present tense, so extended as to include the past, the present, and the future. Thus, though the word *Jacob* is expressive of futurity, as to its form, yet Esau did not restrict its meaning to "*He who will supplant*," but understood the name as unlimited by time. Thus, in reference to his brother, he says, "Is not he rightly named SUPPLANTER? for he hath twice SUPPLANTED me. He took away my birthright; and, lo! now he hath taken away my blessing." Gen. xxvii. 36. Nor should the future form of the two Hebrew verbs induce us to translate the last clause of Eccl. xi. 3, "Where the tree *shall fall* there it *shall be*;" for, as Solomon is speaking of all falling trees at all times, the meaning evidently is, "Where the tree *falleth* there it *is*;" or, adopting the last Hebrew word, we may say, "Where the tree *falleth* there *jehova*." As, therefore, the Hebrews, calling a tree *he*, say of it *jehova*, which means *he exists from age to age*; we perceive that, when no limits are given, God's name *Jehovah*, a variation of the same verb, must mean "He who is pre-eminently *from* eternity *to* eternity." For, as *time* indefinitely extended is the duration of the fallen tree, "*eternity* is the life-time of the Almighty." The names JEHOVAH and JAH, therefore, mean HE WHO HAS BEEN, IS, AND WILL BE, THE INFINITE SUPREME.

That infinite superiority over other gods was implied in the word *Jehovah*, may be inferred from the scriptural account of the different plagues of Egypt. The plague of flies, for instance, by affecting all the Egyptians and none of the Israelites, exhibited such a marked distinction of judgment and mercy, as showed that the God of Israel was infinitely superior to the deities of Egypt, to which gods an indiscriminate plague of flies might have been attributed. Hence a stress is laid on the remarkable exemption of the Israelites in the following message to Pharaoh;—"In that day I will keep separate the land of Goshen, in which my people dwell, that no swarms of flies shall be there, in order that thou mayest know that I am JEHOVAH in the midst of the earth." Exod. viii. 22. Moreover, in Exod. ix. 14, there is the record of an additional message from Jehovah, by which Pharaoh is informed of the ulterior reason of another plague, which reason is thus stated: "In order that thou mayest know that there is NONE LIKE ME in all the earth." The word JEHOVAH, therefore, means HE WHO HAS NONE LIKE HIM. "I am JEHOVAH," says the Holy One of Israel, "that is my name; and my glory will I not give to another, neither my praise to graven images." Is. xlii. 8.

JEHOVAH, or JAH, as expressed in Ps. lxviii. 4, or THE INCOMPARABLE, is the appropriate name of the living and true God, inasmuch as there is *none like Him* in the execution of justice. Other gods, indeed, may be the occasion of dismal foreboding, without their being able to execute the vengeance feared. But, in an address to the true God, Moses says, "Even according to the fear thou excitest so is thy wrath."

Ps. xc. 11. In reference also to Zion's enemies it is said, "Let them be confounded and troubled for ever; yea, let them be put to shame and perish, that men may know that Thou whose name alone is JEHOVAH art the Most High over all the earth." Ps. lxxxiii. 17, 18. Thus, whilst the name *Jehovah* was glorious, it was to the wicked a fear-inspiring name. "If," says Moses, "thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this GLORIOUS and FEARFUL name JEHOVAH, thy God, then Jehovah will make thy plagues wonderful." Deut. xxviii. 58, 59.

In existence also God is THE INCOMPARABLE. For, as other gods sprung up yesterday and will perish to-morrow, they are but the middle letters of the alphabet, whilst Jehovah is A and Z, the first and the last, yea, the eternal pre-exister and the eternal survivor. "Before me," says he, "There was no God formed, neither shall there be after me. I, even I, am JEHOVAH, and besides me there is no Saviour." Isa. xliii. 10, 11. And, substituting for *Jehovah* the expression HU, which means HE, or THE SAME, the Supreme Being says to Israel, "Even to your old age I am THE SAME." Isa. xlvi. 4.

Delightful thought then —— in friendship also God is THE INCOMPARABLE. His oath to Abraham he never forgot; and, forlorn as the Jews have been at particular periods, myriads of their nation are destined, like the fulness of the Gentiles, to pass from death unto life in this world, and to be partakers of eternal life in regions, whose *glory transcends* description. *In this very* aspect of the Jews' restoration, Paul says, "The gifts and calling of God are without repentance." Rom. xi. 29: and God himself says, "I am JEHOVAH, I change not; therefore ye sons of Jacob are not consumed." Mal. iii. 6. —— Among men a change of outward circumstances sometimes so reduces the number of a man's professed friends as to fill him with astonishment. Yea, a Jonathan may stand alone. And, inasmuch as Jonathan himself is mortal, the mourning pilgrim may, at last, have occasion to say, "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me, and thy love to me was wonderful, surpassing the strongest natural attachments." But, inasmuch as God ever liveth, death never places a veil between Him and the objects of his friendship; and, inasmuch as he changeth not, no tribulation through which his people may pass can cause his love to grow cold. "I am persuaded," says Paul, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other object in creation, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. viii. 38, 39.

Happy, therefore, is the man whose God is JEHOVAH, and the language of whose heart is, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Ps. lxxiii. 25. Without God all strength is weakness; all abundance, beggary; and all wisdom, folly: but to those who are savingly interested in the grace of the Lord Jesus Christ, in the love of God, and the communion of the Holy Ghost, the Apostle of

the Gentiles says, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." 1 Cor. iii. 21, 22.

J. F.

Stratford, Essex.

On Attending a Profitable Ministry.

To the Editor of the Baptist Magazine.

Dear Sir,

The following letter was addressed to a young friend, who sought my advice on the question, whether, after a long continued loss of benefit from the ministry of her pastor, she would do right in attending the ministry of the only other christian body sufficiently near for her to associate with. Should you deem it fit for insertion in your Miscellany, it is entirely at your service, and if any of your esteemed correspondents disapprove the advice I give, the frequency of the case will, perhaps, induce some one to oblige me by pointing out a more excellent way.

Yours, &c.,

G.

My Dear Friend,

No apology was necessary for your seeking any advice you suppose me capable of giving; for, though the distance to which you are removed must prevent very frequent indications of my concern for you, I cannot cease to feel deeply solicitous for your edification. On the importance of the subject of your application, there can be but one opinion: with every true Christian it will be the first object of concern to grow in grace, and *in* the *knowledge of his Lord and* Saviour Jesus Christ. To assist in the attainment of this object, God has provided all suitable means. Pastors and teachers are given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ—till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The question, what *is* the profiting which should awaken our solicitude, is, however, of great moment. I propose it, not because I suspect you to have fallen into error, but merely to guard you against false notions on the subject, which are exceedingly prevalent.

In answer to this question, it may be said, true profit must include an increasing acquaintance with ourselves, and such a dependence on the blood and righteousness of Christ, as is daily becoming more simple and unyielding. It will be sometimes accompanied with increasing joy and hope; not always, for we may grow in grace when we have but little joy, and our hopes and prospects are comparatively low and gloomy. Such profit includes a more comprehensive and accurate acquaintance with the doctrines of the Scriptures, and a closer resemblance to the character of Christ. A heart unimpressed with the truths of God's word, cold affections, and a languid zeal, are its opposites, and whatever produces them ought to be avoided.

Should the ministry you complain of, be really of this character, you should forsake it for another that is more useful; still, you will allow me to suggest, you ought to be perfectly satisfied that you are not mistaken in the

estimate you have formed. It will not be enough to prove that you have derived no benefit from the ministry in question, unless it be previously ascertained that there has been no want of effort on your part to hear with advantage—you must have listened with meekness, self-application, and earnest prayer; you must have been humble and impartial, strictly investigating the state of your own heart, and following out the practical bearing of every sentiment which has been urged upon you; you must have compared what you have heard with the word of God, and maintained the utmost vigilance against every feeling towards the preacher calculated to withstand the good effect of his ministrations; you must be quite sure that your desire for profit has been so single as to enable you to distinguish between the sentiments delivered, and any little improprieties of manner which the preacher may have discovered. To be perfectly safe in your decision, you must be conscious of having carefully guarded against receiving or saying any thing of your minister of a disparaging kind, and that when you begun to suspect your loss of profit from his preaching, you were then increasingly jealous over yourself, and poured forth your supplications for him more fervently than before. I have read somewhere of a minister, who, on being complained of as a less useful preacher to his people than he had been, quaintly replied, "No wonder, my friends, I have lately suffered a very grievous loss, my prayer-book is gone", alluding to the falling off of his people's prayers for him. You knew and revered *our late valued* deacon S. After *more than thirty* years' connexion with the church, and hearing many sermons from ministers of almost every variety of talent, he told me a little before his death, that he never remembered hearing a sermon from which he did not gain some advantage. The secret of this was, he always considered himself a learner; the minister he regarded as the servant of God, and preaching as a divine ordinance, instituted for the benefit of God's people. Though a man of sound understanding and judgment, he never could bring himself to hear as a critic—he always listened with affection, humility, and prayer, losing sight of the preacher in the message he delivered. Far be it from me to insinuate that you are deficient on these points. I suggest them only to show the necessity of your being cautious, extremely cautious, ere you pronounce the ministry of your pastor unsuitable and useless to you.

If, after the impartial investigation I have recommended, you should still find the deficiency you complain of, you will be right in seeking some other ministry; and there can be no objection to your attending on that which you have mentioned. Bear in mind, however, that you are a member of another community, and that it is still incumbent on you to perform, as far as possible, the duties of that connexion. If it were originally right to attach yourself to a Baptist church, your place should be maintained, unless the church should fall into errors of doctrine, or be tainted with unhallowed practices. Voluntary association with any body of Christians is, in most cases, tantamount to an approval of their distinguishing tenets. I need not say that you cannot approve of the peculiarities in the

creed and practice of the denomination you have mentioned.

While, therefore, you attend the ministry of this section of Christ's church, let not your fellowship with that to which you belong be broken more than necessary. The ministry of your present pastor may not be to your edification; still the church is your home, and you ought not to relinquish either your duties or privileges there. In church-meetings, sacramental solemnities, assemblies for prayer and praise, you may still have beneficial communion with your brethren. By attending these you will stamp your secession from the ministry with a character of sincerity and conscientiousness, which cannot fail to secure the esteem of your Christian friends. Be candid with your pastor, be equally candid with your brethren, and they will not be likely to censure or withdraw from you; or if they do, your mind will be sustained, and your regrets alleviated, by the consideration that you have preferred your own advancement in piety to the comforts of a home among those in whose thoughts, desires, and aims, you have been permitted to participate; that you have chosen the service, and favour, and glory of God, at the expense of the approbation of your christian friends.

I am, &c.

COLONIAL CALUMNIES REFUTED.

To the Editor of the Baptist Magazine.

Dear Sir,

I shall be obliged by your inserting the accompanying letter from Mr. Wilberforce, and also the reply of his successor, Mr. Buxton, to a similar charge.

The enemies of *Negro Emancipation, defeated in the field of honourable debate, have attempted*, by the most unprincipled means, to bring the character and proceedings of the leading abolitionists into suspicion. In this, however, they have utterly failed, as the statements of Mr. Wilberforce and Mr. Buxton most triumphantly show.

By aiding in the circulation of the accompanying documents, you will oblige,

My dear Sir,
Yours respectfully,
T. P.

Feb. 11th, 1833.

East Fareleigh, near Maidstone,
23d Nov. 1832.

My dear Sir,

I very gladly authorize you to give the flattest contradiction possible to the statement you mention, that "previously to my endeavours to effect the abolition of the slave trade, or the extinction of slavery, I had sold my slaves." The truth is, that neither I nor any of my family possessed a single slave, or had any concern with slavery. I cannot conceive how such a report could originate; and surely the gentleman who has assisted in circulating such a rumour must have thought it strange indeed, if such a charge against me could be truly urged, that, as the printed debates of the two houses will show, I should have gone on pleading for twenty years against the slave trade without the circumstance being mentioned. I rejoice to hear from you, that you proceed successfully in your sacred warfare, for so I must really term it, and remain with esteem and regard,

My dear Sir,
Very sincerely yours,
W. WILBERFORCE.

Mr. Buxton's reply to a similar

charge occurs in a letter to Sir C. B. Codrington, and was published in a provincial paper in September last. It has since been reprinted in the Tourist, and in the Anti-slavery Reporter, No. 103. It is the most complete and triumphant refutation of a malignant charge which we have ever seen :—

"One topic alone remains. You taunt me with the sale of my slaves, and with the profit which I derived from them. I have had my share of calumny. You remind me of one of that troop of libels with which I have been assailed. I have hitherto allowed it to remain unnoticed, because it rested on the authority of anonymous or hireling writers; but when a person so respectable as Sir C. B. Codrington gives it in any sort the sanction of his name, I have no alternative but to reply to it; and I trust you will excuse me for taking this opportunity of doing so. Though I am far from ascribing the greater part of it to you, yet, being compelled by your letter to allude to it, I could not do so without repelling the whole accusation. The charge first appeared in 1824, and thus it ran :—

"First—That in the year 1771 I prevailed on Mrs. Barnard to place £20,000 in a West Indian House. My reply is—*This is hardly possible, as I was not born till* 15 *years afterwards.*

"Secondly—That in 1783 I sent a Mr. Gosling to the West Indies to sell my negroes. *I reply again, that I was not born at the period.*

"Thirdly—That Mrs. Barnard dying in 1792, I, who had married her niece, became her executor, and the manager of her West India property, her heir—and that I derived from her *£170,000. I deny that I married her niece, or became her executor, or managed her property; and some confirmation of my statement is derived from the fact that I was but six years old at the time—an early age for matrimony, executorship, or management of affairs in America. I deny that I became her heir, or inherited from her* £170,000. *I did not derive a shilling from her. I was not mentioned in her will.*

"Fourthly—That I sent out a respectable gentleman to extort the last shilling from my West India debtors, and to sell my negroes. *I deny that I practised extortion on my West India debtors; for* I NEVER HAD A WEST INDIA DEBTOR. *I deny that I sent out a respectable gentleman, or any gentleman at all, to sell my negroes;* FOR I NEVER HAD A NEGRO TO SELL.

"The fifth charge is, simply, that 'I am Judas Iscariot,' an enemy to slavery, though every shilling I possess was wrung from the bones and sinews of slaves. *I repeat, I never was master of a slave—I never bought one, or sold one, or hired one. I never owned a hogshead of sugar or an acre of land in the West Indies.*

"I may as well here state what foundation there is for this widely circulated report.

'Some truth there is—though brewed and dashed with lies.'

"There was a Mrs. Barnard. She was my grandfather's sister. She embarked a sum of money in a West India House, the greater part of which she lost. The remnant descended to some of my near relations. So far is true. But it is also true that in that property I never happened to be a partaker. I am not, and, to the best of my knowledge, NEVER HAVE BEEN, THE OWNER OF A SHILLING DERIVED FROM SLAVES.

POETRY.

To the Editor of the Baptist Magazine.

Sir,—The following lines by the benevolent-hearted Cowper, though written more than fifty years ago, appear so applicable to the present time, that I transcribe them, and shall feel obliged by their insertion in the Magazine.

I am, Sir, Yours respectfully,

J.

THE MORNING DREAM.

'Twas in the glad season of spring,
Asleep at the dawn of the day,
I dreamed what I cannot but sing,
So pleasant it seemed as I lay:
I dreamed that on ocean afloat,
Far hence to the westward I sailed,
While the billows high lifted the boat,
And the fresh blowing breeze never failed.

In the steerage a woman I saw,
Such at least was the form that she wore,
Whose beauty impressed me with awe,
Ne'er taught me by woman before.
She sat, and a shield at her side
Shed light like a sun on the waves,
And, smiling divinely, she cried—
"I go to make freemen of slaves."

Then raising her voice to a strain,
The sweetest that ear ever heard,
She sung of the slave's broken chain,
Wherever her glory appeared.
Some clouds, which had over us hung,
Fled, chased by her melody clear,
And methought, while she liberty sung,
'Twas liberty only to hear.

Thus swiftly dividing the flood,
To a slave-cultured island we came,
Where a demon, her enemy, stood—
Oppression his terrible name.
In his hand, as the sign of his sway,
A scourge, hung with lashes, he bore,
And stood looking out for his prey
From Africa's sorrowful shore.

But soon as, approaching the land,
That goddess-like woman he viewed,
The scourge he let fall from his hand,
With blood of his subjects imbrued.
I saw him both sicken and die,
And the moment the monster expired,
Heard shouts that ascended the sky,
From thousands with rapture inspired.

Awaking, how could I but muse
At what such a dream should betide?
But soon my ear caught the glad news,
Which served my weak thought for a guide:
That Britannia, renowned o'er the waves
For the hatred she ever has shown
To the black-sceptered rulers of slaves,
Resolves to have none of her own.

JUVENILIA.

CHRONOLOGICAL REGULATIONS FOR MARCH.

For a long series of years previous to 1752, January the 1st was the first day of the year according to the licensed Almanacs, and March the 25th was the first day of the year according to the Rubric of the Church of England. Thus the date on the coffin of king Charles I. is 1648, the year established by authority; whilst, according to the year established by precedent, that monarch was put to death, January the 30th, 1649. In reading old books of history, therefore, as well as other ancient documents, we should carefully observe whether the writer adopts the legal year, commencing March the 25th, or whether he changes his date immediately after the 31st of December.

Notwithstanding the utmost care, however, in comparing dates, *mistakes were often made whenever January the 1st, or March the 24th, or any day between,* was connected with a single date. During these eighty-three or eighty-four* days of uncertainty, therefore, our ancestors adopted a double date, and thus prevented any mistake. According to their plan the fourth sabbath of the present month would be written on paper, or inscribed on tombstones, March the 24th, 183$\frac{3}{4}$, whilst Palm Sunday, being after March the 24th, would be simply written March the 31st, 1833.

In the year 1751, however, when the Act for changing the stile was passed, it was therein enacted that in 1752, and in all subsequent years, the old legal year should cease to be recognized. Consequently, January the 20th, 17$\frac{30}{31}$, should be read January the 20th, 1730, the lower date being that which is now established both by authority and by precedent.

J. F.

Stratford, Essex.

* In Leap-year the ambiguous period was exactly twelve weeks.

PILGRIMS OF THE NINETEENTH CENTURY.

We intend to present our young readers with a series of extracts from the "Pilgrims of the Nineteenth Century," a work, we think, which deserves to be much better known than it is at present, and to which, we trust, the attention of our numerous readers will be directed by the citations we purpose to introduce.

The writer, having stated what he considered to be the occasion of his dream, mentions that a venerable person whom he met with gave the following account of himself. "I am, Sir, a grandson of *Greatheart*, who was guide to *Christiana* and her children. My father was his eldest son, and was called *Nonconformist*, and I am called by the same name." After some further conversation he proceeded thus,—

Nonconformist: "I have understood, from my father's relation of the story, that, when my grandfather returned from this long journey, he found considerable alterations had been made in the house Beautiful since he left it: it was somewhat enlarged, and some of the windows, which had been fastened up, had been re-opened. The way which led to it also was altered; 'the narrow passage' had been widened, and 'the hill Difficulty' was considerably lowered, though it was found impossible entirely to remove it. The lions were still in front of the porter's lodge, but, in addition to their being chained, they were now muzzled. This, it was said, was effected through the 'indulgence' of a great one, who exercised the power of 'dispensing' with some former regulations; not so much, it was thought, out of friendship to pilgrims, as to their implacable enemies: the sun-shine of liberty, they said, was intended to introduce again the black cloud of slavery.

"I well recollect," continued Nonconformist (and the old gentleman's eyes brightened as he spoke), "with what animation my father would *narrate the following* part of my *grandfather's history*:—Greatheart was one evening admiring the wonders of creation, looking at the firmament, when he discovered some black lowering clouds gathering in the heavens. He heard distant thunder most distinctly, and saw the lightnings flash with terrific brightness, serving only to make the darkness the more dreadful. My grandfather, whose heart was like the heart of a lion, was unmoved; but the hearts of the pilgrims in the house began to fail, on account of what they expected would be a terrible and destructive storm. He heard, too, the confusion of hostile and numerous armies, a tumultuous noise of the kingdoms of nations gathered together, the noise of a great multitude, and as the noise of many waters. 'Surely,' he exclaimed, 'the Lord of hosts mustereth the host to the battle.' Soon after he beheld, and lo! the powers of heaven were shaken, 'Now,' said he, 'will the predictions be accomplished, the stars of heaven and the constellations thereof shall not give their light: the sun and the moon shall be darkened in their going forth, and the moon shall not cause her light to shine;' and then the sun and moon appeared to be removed from their habitation: the stars in their courses now fought as they once did against Sisera, against an avowed and perfidious enemy of pilgrims. The awful scene was as suddenly altered. As in a moment, in the twinkling of an eye, another sun appeared in the heavens—for glory, as if two suns had united their beams, displaying their effulgent radiance: the whole hemisphere became instantly as a morning without clouds, as clear shining after rain. This surprising change of weather had such a powerful effect upon the family at the house Beautiful, that they were like those who dream, they wist not it was true that had been done for them, but thought they saw a vision! But when they had considered the thing, they found it to their no small comfort, to be a most glorious reality, effecting in their circumstances a wonderful 'revolution.'"

(To be continued.)

REVIEWS AND BRIEF NOTICES.

The Works of Robert Hall, A. M., with a brief Memoir of his Life, by Dr. Gregory; *and Observations on his Character as a Preacher, by* John Foster, *&c. &c.* vol. 6.—London. Holdsworth and Ball.

Many of our readers have already seen, and admired, and enriched their minds with the contents of this concluding volume. Two years having elapsed since the lamented death of Mr. Hall, nothing more of importance can be expected, unless it be a publication from Mr. Morris, whose pen was so well employed in depicting the life and writings of the venerable Andrew Fuller.

To those of our friends who have not seen the volume now lying before us, the following brief notice may not be altogether unacceptable. The Memoir is very creditable to the judgment and taste of the writer. It will be read by myriads now living, and by millions yet unborn. *Goodness*, in all its forms, is touching and impressive, in proportion as it is allied to *greatness* in intellect, wealth, rank, or power. Aware of this, Dr. Gregory has given a charm to his narrative, by judiciously interweaving some little incidents, which cannot fail to endear the memory of Mr. Hall to all who ever heard of his eminence and his fame. Mr. Hall was, no doubt, often sick with the incense of his own praise. The eulogies that issued from the press, year after year, in newspapers, magazines, and reviews, in addition to numberless passages in theological publications, would have filled a large volume. What does he think now of all the extravagance and exaggeration, which must have annoyed him very much, while he *was in this imperfect world? himself imperfect.*

Whatever defects or eccentricities belonged to his character (and Dr. G. with biographical fidelity has noticed a few of these) he was eminently a good man.

Having already published in our volume for 1832, a highly valuable memoir of Mr. Hall, by his intimate friend Mr. Bosworth, it is not necessary to repeat at length, what has been so often said in the hearing of the religious public. We shall only state, summarily, that he was born at Arnsby, May 2, 1764, that he was placed under the tuition of the Rev. John Ryland, of Northampton, when about twelve years old; that he entered the Bristol academy, in October, 1778, in his fifteenth year; that he was called to the ministry, by the church at Arnsby, in 1780; that he was sent to King's College, Aberdeen, in a little more than a year after his public designation; that he became assistant pastor to Dr. Evans, at Bristol, and assistant tutor in the academy, in 1785; that he succeeded Mr. Robert Robinson, at Cambridge, in 1791; that he suffered an eclipse of mind in 1804, and another in 1805, which occasioned the resignation of his pastoral office in 1806; that he became pastor of the Baptist church at Leicester in 1807; and was married in March, 1808; that he removed from Leicester to Bristol, in 1826, and died February 21, 1831.

Without pretending to delineate Mr. Hall's character, in any one of its aspects, which would require a pencil like his own, we shall mention a few particulars which struck us, in perusing the memoir, in proof of what has been stated, that he was eminently *a good man.*

He gave himself to prayer.

"About the year 1812, he commenced the practice of setting apart one day in a month for especial prayer and fasting. On these occasions he retired into his study, immediately after the morning domestic worship, and remained there until the evening. Finding this eminently conducive to his own comfort, at the end of about two years, he recommended the church to hold quarterly fasts. They at once adopted the recommendation, and some of the members often speak of the first meeting for this purpose, as a most extraordinary season of devout and solemn feeling." Memoir, p. 93. see also p. 104.

He was remarkable for a child-like simplicity.

"While he was in London, a few years after his marriage, he lodged with the late pious Mr. Button, in Paternoster Row. Several times, on the Saturday evening, he went to worship at the Tabernacle. On Mr. Button's inquiring what induced him to go, and on a Saturday evening too, when the ablest preachers were seldom, if ever, engaged, he replied:—'I do not expect to gain much information; but it does my heart good.' Yet he knew how to give a most cutting rebuke, when occasion seemed to require it. A preacher having delivered a sermon in Mr. Hall's hearing, pressed him, with a disgusting union of self-complacency and indelicacy, to state what he thought of the sermon. Mr. Hall remained silent for some time, hoping that his silence would be rightly interpreted; but this only caused the question to be pressed with greater earnestness. Mr. Hall at length said—'There was one very fine passage, sir.' 'I am rejoiced to hear you say so. Pray, sir, which was it?' 'Why, sir, it was the passage from the pulpit into the vestry."—p. 41.

His cheerfulness among his children, though he was himself always in affliction.

"He uniformly retired from evening parties full of grateful references to the pleasure which he had felt. If any of his family who accompanied him happened to say that the evening had been dull, he would reply, 'I don't think so.' 'It was very pleasant.' 'I enjoyed it.' 'I enjoy every thing.'"—p. 103.

His kindness and compassion to the poor members of the church.

"For some years he made it a rule to pay a pastoral visit to every member of his church, once each quarter. He did the same also, with regard to such of his ordinary hearers, as he thought willing to receive him as a minister of religion. These were not calls, but visits, and especially paid on evenings, that he might meet the whole assembled family. Among the lower classes, to make them quite at their ease, he would sit down with them at supper; and, that this might involve them in no extra expense, he took care they should all know that he preferred a bason of milk. The poorer widows of his flock were not forgotten in these periodical visits. To them, he said he repaired for religious instruction, and was seldom disappointed. On such occasions, he selected his ever favourite repast of tea. It was his practice to carry tea and sugar with him, taking especial care that there should be more than could possibly be needed; and asking permission to leave the remainder behind him."—Memoir, p. 40.

"Not long after his marriage, when his own pecuniary resources were much restricted, he proposed to fast on certain days, that he might have it in his power to distribute more among the needy; and he thought it wrong to have more than two coats, when so many persons around him were clothed in mere rags.—p. 87. Nor did he confine himself to the church, or to the congregation. Dr. Gregory informs us that his sermon on 'The Advantages of Knowledge to the Lower Classes,' as well as his two able pamphlets on 'The Frame-work Knitters' Fund;' and in 'Reply to Cobbett and others,' should be regarded as flowing entirely from his benevolence. This, with him, had never been a fleeting sentiment, in occasional operation; but one that was permanently fed by Christian principles. It was, however, greatly extended, to adopt his own language, —'by these impressions of tenderness, gratitude, and sympathy, which the endearments of domestic life supply,' and led him to investigate the actual circumstances of the neighbouring poor; and constantly to aim at the alleviation of their distress. A friend, subject to constitutional depression of spirits, assured me, that on several occasions he has found his sadness soothed, by the balm of a visit, or a sermon, for which he had resorted to Mr. Hall."—p. 87, and 139.

He was a patient sufferer under long-continued affliction. It has often been remarked that the strength of affliction lies in the length of it. "The sharper the blast the sooner 'tis past."

At about six years of age he was placed, as a day-scholar, under the charge of a Mr. Simmons, of Wigston, a village about four miles from Arnsby. At first he walked to school in the mornings and home again in the evenings. But the severe pain in his back, from which he suffered so much through life, had even then begun to distress him; so that he was often obliged to lie down upon the road, and sometimes his brother John and his other school-fellows carried him, in turn, he repaying them, during their labour, by relating some amusing story, or detailing some of the interesting results of his reading.

"Throughout the whole of Mr. Hall's residence at Leicester, he suffered much from his constitutional complaint; and neither his habit of smoking, nor that of taking laudanum, seemed effectually to alleviate his sufferings. In 1812 he took fromfifty to one hundred drops every night. Before 1826 the quantity had increased to one thousand drops. For more than twenty years he had not been able to pass a whole night in bed. When this is borne in mind, it is truly surprising that he wrote and published so much; nay, that he did not sink into dotage before he was fifty years of age. The following is a quotation from a letter to Dr. Gregory, by Mr. Addington, written about a week before Mr. Hall's death: 'I found him in a condition of extreme suffering and distress. The pain in his back had been uncommonly severe during the whole night, and compelled him to multiply, at very short intervals, the doses of his anodyne, until he had taken no less than 125 grains of solid opium, equal to more than 3000 drops, or nearly four ounces of laudanum!!—Powerful stimulants, such as brandy, opium, æther, and ammonia, were the only resources; and in about an hour from my arrival, we had the satisfaction of finding him greatly relieved, and expressing his lively gratitude to God.'

"No murmuring, no language of irritability, escaped from his lips. During one night, in which the attacks were a little mitigated in number and severity, he frequently expressed the most lively gratitude to God, as well as his simple, unshaken reliance on his Saviour; and repeated nearly the whole of Robinson's beautiful hymn, 'Come, thou fount of every blessing,' &c. The same night, under one of the paroxysms, he said to the friend who was with him, 'Why should a living man complain—a man for the punishment of his sins? I have not complained, have I, sir?—and I won't complain.'

"When he was a little removed from one of his severe paroxysms, 'I asked him,' says Mr. Chandler, 'whether he felt much pain;' he replied 'that his sufferings were great: but what,' he added, 'are my sufferings to the sufferings of Christ? his sufferings were infinitely greater: his sufferings were complicated: God has been very merciful—very merciful: I am a poor creature—an unworthy creature: but God has been very kind—very merciful.' He then alluded to the character of the sufferings of crucifixion, remarking how intense and insufferable they must have been, and asked many minute questions on what I might suppose was the process by which crucifixion brought about death. He particularly inquired respecting the effect of pain—the nervous irritation—the thirst—the oppression of breathing—the disturbance of the circulation—and the hurried action of the heart, till the conversation gradually brought him to a consideration of his own distress; when he again reverted to the lightness of his sufferings when contrasted with those of Christ." *Memoir*, p. 3, 95, 103, 109, 112.

The last book the venerable Abraham Booth read was Campbell on the Four Gospels: and so it appears it was the last with Mr. Hall.

"During the whole of this severe illness," says Mr. Chandler, "he read much in Campbell's Translation of the Gospels; and at intervals one of his daughters read to him from this version—his favourite to the last. On the morning of the 21st, the day on which he died, he had it laid before him, as usual, and read it himself in his ordinary recumbent attitude."

Sir James Mackintosh, in a letter to Dr. Gregory, dated 7th of March, 1831, says, "My paper would chiefly contain the recollections of my youth, and the result of such observations on Hall's writings, as a careful perusal of them might naturally suggest." How much we have lost by the lamented death of Sir James, before he had performed his part, it were idle now to inquire. But we cannot take leave of the "Memoir" without expressing a wish that it may often be reprinted. With a few additions from Mr. Hall's correspondence, it would make an addition of no ordinary value, even to the rich and ample treasures of British Biography.

(*To be concluded in our next.*)

Report from the Select Committee of the House of Commons, on the Extinction of Slavery.—Sherwood & Co. London, 1833.

Every Abolitionist in the kingdom should immediately obtain this volume. The multifarious and important information it supplies, establishes the general correctness of the view which Anti-slavery writers have been accustomed to give of the immorality of the white, and the wretchedness of the black, population of the West Indies. The safety of immediate emancipation, nay, more than this, the fearful convulsions which are hazarded by its delay, are also distinctly affirmed by numerous intelligent and disinterested observers. Accustomed, as we have been, to the examination of documents, bearing on this question, we have never met with one which supplies so complete a vindication of our cause, or enables us so triumphantly to refute the unblushing falsehoods of our opponents. Let any person be thoroughly acquainted with this volume, and he need not fear the most subtle, talented, and unflinching of the Colonial advocates.

The West Indians must bitterly repent their having so clamorously demanded the appointment of this Committee. They meant it for evil, but God has over-ruled it for good. Thus it frequently happens, that the very means which vice employs for the accomplishment of its designs, are rendered subservient to the interests of virtue. The reprint before us is published at a very cheap rate, and should be extensively and rapidly circulated. The evidence of Messrs. Taylor, Wildman, and Austin, in conjunction with that of the Missionaries Barry, Duncan, and Knibb, and of Admiral Fleming, will be found to supply a comprehensive, accurate, and heart-rending view of the state of the slave population. To this portion of the volume we would especially direct attention; though the Colonial witnesses will be found, on a careful examination, to have materially served our cause.

We regret our inability to extract at any considerable length, from this invaluable document. We should be glad to do so; but our limits forbid. The following is from the evidence of Mr. Wildman, the proprietor of three estates in Jamaica, and of 610 slaves. The law referred to, is still in force; the clause respecting punishment being included in the Act of 1831.

"What do you conceive was the limitation of your power in Jamaica at the time, as to the punishment of the slaves? —If I had stuck to the law, which is not usually the case, either on one side or the other, I might have given them thirty-nine lashes with the whip; I punished him with a small cat, made of string with six tails to it.

"As you were permitted with respect to law, might you have given to the extent of thirty-nine lashes altogether if any thing displeased you, or must it have been for some legal offence?—Just as I liked, for looking at me.

"That you understood to be the law at that time?—Decidedly; I was the sole judge when a man should be punished, and to what extent, provided it was not beyond that; that was the nominal punishment I was restricted to by law; but persons do go far beyond the law constantly.

"From your understanding and from your conversation with other gentlemen, you believe their understanding of the state of the law to be that, for looking at you, a man might be punished with thirty-nine lashes?—That I put as an extreme case; it was perfectly arbitrary; and if a slave did anything to offend his overseer or owner, he might do that.

"You understood that a man was not liable to be questioned for the exercise of punishment within those limits?—Certainly; he was answerable to no one."—p. 492.

Here is a commentary on the law of Jamaica, which, if read by the people of England, will harrow up their soul, and sting them, by the thought of the negro's wrong, to effect his speedy redemption. The following evidence, given by the same gentleman, may serve to show us what that kindness is, which the negroes are reported by the Colonists to receive from their masters:

"Will you state what they are?—The general system of flogging is to give them a certain number of stripes with a

long whip, which inflicts a dreadful laceration or a dreadful contusion; and then they follow up that by a very severe flogging with ebony switches, the ebony being a very strong wiry plant, with small leaves like a myrtle leaf, and under every leaf a sharp tough thorn, and then, after that, they rub them with brine.

"In what part have you known that practised?—I can speak of it as having been practised in every part of the island.

"To your own knowledge?—I never saw it done; I could not have borne it; but I have seen the slaves who have complained of its having been done, and shown me their persons; and my own people have complained most wofully of it; they strike them a number of times with one, and then throw that away and take another; also they punish them in the bilboes in the most unmerciful manner.

"That is a species of stocks?—Yes; there is an iron clamp goes round the foot, and it is put into a bar, so that they may have ten or a dozen on the same bar; they let them out for their work, and put them in again when that is over, and keep them for three weeks together.

"Can they recline at night?—Yes, they do recline, the bench is an inclined plane, and the iron bar is along the bottom of it, when the foot is clamped on upon the iron bar, and the negro lies back; the punishments in the workhouse also are dreadful.

"Is the state of the gaols good in general?—I have never been in any but one, and that was extremely filthy, that was at Halfway Tree, near my own house; I had occasion to commit a negro there, and she was reported to me to be in so bad a state, I made a point of inspecting the gaol in consequence, and found it in a most filthy state, and the punishments were very little short of the inquisition; they were actually tortured there; the mode of flogging was to put a rope round each wrist, and a rope round each ancle, and then they were what the sailors call bowsed out with a tackle and pullies.

"Did you make any complaint of this state of the workhouse in Saint Anne's?—I did to the custos and to the parish generally.

"What was the result of that complaint?—The result was, that the system of the block and tackle was defended as being a humane practice, that it prevented their turning and getting a blow in a tender part; but when I went to examine the gaol, a negro was called to come and lie down, that I might see how it was done: a skin was put down on the gravel, he was laid upon the skin, and then this tackle was applied to him; and though I was looking on, and several others at the time, when a negro took hold of the rope to draw it up, the man gave a yell that quite made me start.

"Was that from apprehension?—From the actual pain."—p. 514, 515.

The following extract from Mr. Taylor's evidence, who was a resident in Jamaica thirteen years, and, during two years and a half, the manager of Mr. Wildman's estates, will show his estimate of slavery in its best form, as compared with freedom:

"You stated, in the early part of your examination, that the negro had sufficient food raised by himself upon his provision grounds for his maintenance; that he had also the opportunities at times, and in certain situations, of purchasing some of the luxuries and indulgences of life; being then in this situation of comparative comfort, do you believe that slavery is for him a better thing than freedom; or, if you think freedom preferable, will you state upon what grounds?—I certainly think it would be preferable; and I firmly believe that, in a vast majority of cases, the slave thinks so too. I think that, whatever advantages the slave may have, there are so many accompanying evils, that no man would remain in that state who could get rid of it. I will take a negro of Vere, who I believe to be the most comfortable negro in the island, and I would even double the amount of comfort that he has, and yet I would not be in his situation, nor do I think he would be himself, if he could get rid of it without being turned adrift. It is true, he has those comforts; but then he has accompanying evils, and the evils, in my estimation, far counter-balance the comforts. Judging from my own feelings, I would rather be the poorest labourer in England than the richest slave in Jamaica, taking that slave even in the most favoured circumstances, and with the best master; he cannot call the Sunday his own, strictly speaking, I mean in a religious sense; he may see his wife indecently stripped at shell-blow, and flogged; he may see his adult daughter put in the same situation; there is nothing to prevent it, and it is done over and over again. Now I cannot conceive that any man that has the slightest portion of proper feeling, if you were to offer him the greatest abundance of comforts, that would take it upon such terms."—p. 23.

The dangers which are hazarded by deferring the emancipation of the slaves are represented by many witnesses as most imminent and appalling. Thus Mr. Taylor:

"Do you think there is any danger of disturbance among the slave population at this moment in Jamaica?—It is in a state of disturbance.

"Do you apprehend an increase of those disturbances; in point of fact, do you think there is any danger of rebellion, provided slavery be not abolished?—I cannot answer the question directly, but I will answer it in this way, to show how very ignorant an individual may be of the state of society in Jamaica; the very state of society at his very door; up to the moment I left Jamaica, which was May 1831, I firmly believed there was not the slightest tendency to insurrection; and, had I been asked in January last, the very day before the arrival of the intelligence of the disaster, if there was any disposition to riot or insurrection, I should have scouted the very idea of it; and, if I had been called upon to fix any parish more than another where it was not to be expected, saving the immediate district round Spanish Town and Kingston, I should have fixed on St. James's. The transactions in Jamaica have completely falsified my own predictions, and convinced me that, although living in the very centre of those people, yet I did not know what was passing amongst them; and I believe that to be a peculiar feature in Jamaica, in a slave community—that there may be living hundreds at your very door, and you do not know what they feel, or what they are going to do. The effect of slavery is to separate the two classes from each other; but I had no idea of the extent of it, till those recent occurrences in Jamaica; and since those recent occurrences my opinion is, so far as I can give an opinion, that the military executions and the horrors that have been going on, have for the present quelled the spirit of insubordination; but, from the vast increase of knowledge, lettered knowledge, amongst them, and which there is no controlling, I believe that when that terror has worn away, they will break out again; and if they do, you will not be able to control them, they will be more successful and more methodical. I cannot understand how you can expect men to be quiet, who are reading English newspapers and publications on both sides *of the question. You see the effects of knowledge in this country: I do not see* why you are to anticipate a different result in Jamaica. The great error appears to me to have been, in Jamaica, that they have always fancied that the negroes of 1810 were the same as the negroes of 1830: legislation has been half a century behind the state of the people."—p. 23.

Mr. Barry, a Wesleyan Missionary, gives evidence to the same effect:

"You stated in your last examination that you thought there would be more danger from withholding emancipation than from bestowing emancipation; will you state the grounds upon which you form that opinion?—In the first place, I am perfectly aware that the negroes are very sensible, as I have now stated, of all that is taking place in their favour. The fact is, that their minds have been long set upon freedom, and they never will be satisfied without it. Another circumstance upon which I found that opinion is, that the feeling of liberty appears to have gone abroad among the negroes; I mentioned a confirmatory fact, which was, that a vast number of the negroes, who suffered during the last insurrection, by the sentence of the law, died glorying in their death, and stating that, had they twenty lives, they would sacrifice all rather than return to slavery; and another reason why I state that opinion is this, that I am convinced that no evil could possibly result from the abolition of slavery, bearing any proportion whatever to the evil which has resulted from the late insurrection."—p. 97.

So also, Mr. Duncan, another Wesleyan Missionary:

"Do you think that, if rapid emancipation were granted to the negroes, it would tend to the effusion of human blood?—I do not think it would; that is now my calm and decided opinion; I do not say but what there would be inconveniences, but I believe that the perpetuating slavery will tend to the effusion of human blood; from what I have heard within this day or two, I am almost certain that peace cannot long be preserved in the island.

"Do you then think that, whatever dangers there may be in a sudden emancipation, they are greatly exceeded by the dangers of the continuance of slavery?—Very greatly exceeded. Perhaps I may be allowed to mention one fact with respect to those slaves who have been lately executed; of course I did not see any of them myself, but I

have heard it from those who were eye witnesses, as well as it is noticed in the public prints without any contradiction. Those slaves who were executed went to their end with the greatest firmness, some of them exulting in it; one man stated that, if he had eleven times to die, he would rather give up his eleven lives one by one than go back into a state of slavery again; and it appears that that was the disposition of the whole or nearly the whole of them; I mention that to show how the negroes now feel upon the subject of freedom.

"Do you think that, with this anxiety for freedom upon their part, and with their growing knowledge, there is likely to be any less desire for freedom in future?—Not at all likely.

"Do you believe that, in point of fact, the peace of the island can be preserved five years longer if slavery is continued?—I do not think it can; slavery may be continued longer, but I think the peace of the island cannot be continued so long as that, unless there be some certainty respecting its abolition. A plan must be contrived and acted upon, which will give the negroes a sure and certain hope of the termination of slavery in some way or other. I believe that, if they had this hope, it might reconcile them to it; but, while that hope is deferred, I firmly believe that the peace of the island cannot be maintained for any thing like five years longer. Of course it is possible that I may be mistaken; but I see no ground to think that I am.

"What you have now stated is your deliberate opinion?—That is my deliberate opinion; and I am confirmed in it by what I have heard since I left the island." p. 122, 124.

Mr. Austin, a native of the West Indies, and a clergyman of the church of England, who had formerly been engaged as manager of his father's estate in Demerara, gave evidence of a similar kind:

"Then are the Committee to understand that it is your opinion, viewing all these circumstances, that there is more danger from withholding emancipation than from granting it?—I am decidedly of that opinion, so much so, that, if emancipation were granted, I should feel happy immediately to return to my native country; I am attached to it, and I should greatly prefer residing there on the score of climate; if emancipation were granted I would be glad immediately to return there with my family; but there is no *consideration under the sun* that would tempt me to become the inhabitant of a West India Colony at the present moment; and, if I were to return, I should be under the perpetual apprehension of personal danger from insurrection.

"But, if emancipation were granted, you would return with your wife and children without any apprehension?—I should be very glad to do so; I should think it a privilege and a happiness to do it.

"Are you heir to your father's estates in Surinam?—I am joint heir; but I have other not inconsiderable prospects in other reversionary interests in the West Indies.

"With reference to these reversionary prospects, taking the mere question of money interest, are you of opinion that it would be for your interest, as well as consistent with your feeling, that emancipation should be granted?—My reversionary interests must suffer, I admit, by emancipation, because they consist chiefly, if not entirely, of securities on slave property, and, if the slaves were emancipated, of course I might lose. I have no reversionary interest in land, or at least to a very trifling amount." p. 171.

Vice-Admiral Fleming spoke to the same effect:

"Do you apprehend, from what you know of the state and condition of the slave population, that, if all hope of emancipation was to be extinguished, they would remain quiet in a state of hopeless slavery?—Not for a moment. I think the only reason why they are tranquil now is, that they do hope to be emancipated by the government of this country; and I do not believe that any island, that ever I have visited, would be tranquil for a moment if that hope was cut off. I certainly believe that insurrection will soon take place if the Resolutions of the House of Commons are not carried into effect.

"Will you state your reasons for forming that opinion?—The reason I have for forming that opinion is their great anxiety, on the arrival of any news from England, to know what is going on, their constant conversation amongst themselves, and the interest they show, wherever they have it in their power, to acquire a knowledge of when the term of their emancipation will take place, and likewise their great desire to free their children."—p. 183.

We must make room for another extract, which our readers cannot

fail to peruse with pleasure. It is taken from the evidence of Mr. Wildman.

"Has there been a marked increase of exertion in any quarter?—Yes; the Church Missionary Society has been exceedingly active since that time,

"When you say the Church Missionary Society, do you confine it to that body?—Oh, no.

"To whom do you extend it?—I should extend it also to the sectarians.

"Great exertions have been made by sectarians to instruct the people?—Certainly.

"On the part of the Established Church has there been any great increase of exertion in the island of Jamaica?—If I were to give a candid opinion, I think the appointment of the Bishop has very materially impeded the progress of instruction in Jamaica.

"Are you a Dissenter or a member of the Established Church?—A very zealous member of the Established Church, and very much opposed in some respects to the Dissenters.

"Yet, being yourself a zealous member of the Established Church, having knowledge of the island of Jamaica since the passing of those Resolutions, and since the appointment of the Bishop, is the conclusion at which you arrive, that religious instruction on the part of the Church of England has advanced or retrograded in the island of Jamaica?—It has not advanced in any degree at all adequate to the expense of the new establishment.

"You state that the appointment of the Bishop has, upon the whole, formed an impediment, will you assign your reasons?—The bishop has thought it dangerous to interfere with the vices of the people; he has not proceeded at once to endeavour to do away with the gross immoralities he witnessed, but he has rather thought it necessary to temporize, and to leave them in their present state.

"When you say he has thought it necessary to temporize with the vices of the people, do you mean of the whole population, white and black, or with any distinction of colour?—The whole population, white and black; when he has known instances of gross immorality, he has not set his face against them in the way a Christian bishop ought to have done.

"Not adverting to particular instances, but speaking generally of the life and *conduct* of the ministers of the Esta*blishment, and the sectarian* teachers in *Jamaica, during your stay*, consistently with your own knowledge, you being a member of the Establishment, with all your prejudices in favour of the Established Church, which should you say were the most efficient teachers of the black population, the ministers of the Establishment or the sectarians?—The sectarians decidedly; they give themselves up very devoutly to the work, and in many instances have been eminently successful.

"Adverting to the lives and conduct of the clergy and the sectarian ministers, which were the most pure?—I do not know of any case of immorality among the sectarians.

"Do you know any among the ministers of the Established Church, not mentioning names?—I do.

"Do you speak from your own knowledge?—I speak from what I have heard; there is no doubt of the fact."—p. 510, 511.

Memorials of the late Rev. Thomas Stevenson, Minister of Gate Street Chapel, London. p. 83.—Hamilton.

The removal of a Christian minister by death, in comparatively early life, from a sphere of enlarging usefulness, amidst animating prospects of more than ordinary success, is one of those mysteries in the Divine administration, the complete knowledge of which is reserved to the revelations of the heavenly state. To mourning survivors, whose affectionate regrets induce many anxious, but at present unavailing, inquiries, it may be permitted to suggest, and the suggestion should calm the mind into serene and sacred submission, "God shall reveal even this unto you." Such lamented events have occurred, indeed, with a frequency which might be supposed sufficient to prevent those expressions of surprise which we, however, still find their repeated arrival occasions. And, upon the whole, we cannot but regard this condition of things as much more favourable to that universal exercise of sympathy, which visitations so painful are adapted to excite; than any stoical state of feeling arising from attempts to suppress tender, or even strong, emotions; because the claim upon their indulgence is so often renewed. In short, should our respected readers peruse,

and we sincerely desire they may, the "Memorials of the late Rev. Thomas Stevenson," they will meet with much that is calculated to awaken reflections and feelings from which no Christian, however eminent, can honourably seek to be exempt. For our own part, we cheerfully embrace the opportunity thus afforded, of expressing our unfeigned sympathy with the widow of our departed brother, and with the church and congregation who have been so prematurely deprived of his pastoral superintendence.

These memorials consist of four parts. First, an impressive address, delivered at the funeral of Mr. S., at Ramsgate, by the Rev. Caleb Morris, of London. Second, an edifying discourse addressed to the mourning church and congregation, in Gate Street, by the Rev. James Sherman, of Reading, containing, besides much important instruction suggested by the affecting bereavement, an interesting account of some of the principal occurrences in the life of the departed. Third, the last sermon which Mr. S. delivered to his charge, April 22nd, 1832, discovering great seriousness of spirit, and much of evangelical sentiment. Fourth, an appendix, in which will be found the most pleasing and satisfactory evidences of the piety of the departed minister, and of the affectionate intercourse which was maintained between himself and the people to whom he ministered, during the period of health, and in the season of his continued and mortal affliction.

We hope a second edition of this little work will be speedily required: in which case we would respectfully suggest, that the addition of some dates and facts—by which the reader might be informed of the age, time, and circumstances of the death of Mr. Stevenson—would impart increased interest to the publication.

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1. *The Family Chaplain, or Preacher's Substitute; being a series of Short Sermons on the essential truths of the Gospel; designed for the use of those families that cannot attend public worship.* By Amos Sutton. *p. 329.—Wightman.*

2. *Winter Lectures; a series of Discourses illustrative of Divine Dispensations.* By John Ely. p. 552.—Westley.

The first of these volumes, from the Calcutta press, contains twenty-six sermons on the following subjects: The importance of an attention to religion; The way of Salvation; The knowledge of the love of Christ; On Conversion; On becoming real Christians; On Prayer; The value and use of the Scriptures; The small things in Religion to be regarded; A practical view of the Holy Trinity; The grace of Christ in the reception of sinners; On observing providence; The last words of Jesus on the cross; The Christian stranger going home to God; Conformity to the example of Christ obligatory; Conformity to the example of Christ applicatory; The mourning sower a joyful reaper; Satan's Lie; The nature and privileges of the children of God; Salvation by grace explained and defended; The union and resemblance which subsists between Christ and his disciples; The sure refuge; The evidence of an interest in Christ; On death and Futurity; Salvation explained; The second coming of Christ, A valedictory Address, delivered just before the removal of the preacher, and dispersion of the congregation at Balasore.

In a short advertisement, the author says, "This volume contains twenty-six sermons. A second volume, it is expected, will be shortly published, making complete the series of one for each Sabbath in the year. The profits to be devoted to a benevolent purpose."

The sermons contain many important statements and valuable reflections, in the course of which the author's theological views, as a general baptist, are introduced.

Mr. Ely's "Winter Lectures" extend to eighteen. The subjects are, The first promise; The offering of Isaac; On the book of Job; Scope of the book of Job; Departure of the Israelites from Egypt; Character of Saul, the first king of Israel; The sweet Psalmist of Israel; Design of the book of Ecclesiastes; The Babylonish captivity; Daniel's

prophecy of Messiah; The Samaritans; Subjugation of the Jews by the Romans; The Magians' visit to Bethlehem; Miracles of Calvary; The first Christian church; The first Christian Mission; The destruction of Jerusalem; The last surviving apostle. We hope our readers will see this valuable and interesting volume. They will soon find that Mr. Ely is no vapid or unedifying lecturer. The subjects, whose titles we have transcribed, are ably discussed, and instructively illustrated. They discover a sound judgment, considerable research, and much good taste. Would our limits permit, we should be at no loss for extracts from this volume, to sustain our commendation. In treating of "the first Christian Church," the preacher says,

"Guided by these principles, we shall find the following characteristics claiming the authority of a model. The constituents of the church must be converted men. Of their conversion we must judge by external evidence: if that evidence be simulated, the guilt rests with the hypocritical pretender; if, without that evidence, we recognize the individual, or the body, it rests with ourselves. The evidence demanded must be a credible profession of the truth, sustained by a holy life and a spiritual character. The church so constituted is a society; it is not a casual congregation varying, with every season of convention; it is a body incorporated for permanent communion, held together by common laws and institutions, every member of which is amenable to the whole for his obedience to those laws and his observance of those institutions. Such a society is voluntary and spiritual. Membership depends not on birth or civil government; as neither can make a man a Christian, so can neither constitute him a member of the Christian community. Deliberate conviction and personal dedication are essentially pre-requisite. The incorporation thus constituted is purely spiritual; the member does not, indeed, lose his character as a constituent of general society; but in his capacity *as a member*, he sustains a character purely spiritual. Every church is a society having a distinct subsistence; and conducting its affairs, not by delegation, but by the immediate acts of its *congregated members*. Numerous as *those at Jerusalem were*, we find them *'all with one accord in* Solomon's porch.' When converts were afterwards gathere in the different cities of Judea, the were not incorporated with the metr politan church, nor with one anothe they are characterized as distinct soc eties — 'the *churches* of Judea whi were in Christ,'—the *churches* of G which in Judea are in Christ Jesus.'- Every such church has the right of a ministering its own affairs, in subjecti to the law of Christ. Even apostl lorded it not over God's heritage, n did they refuse to explain their ow proceedings when arraigned, and tha perhaps, by a factious spirit. Ev they committed it to the brethren elect their own deacons; and, argui from the less to the greater, we conclu that the right also of electing the spiritual officers was in the associat body. If every society was a distin church, having the right of managing i own affairs, then there would be no u inspired officers beyond the pale of t society, to whom its members we bound to yield obedience; the sole o cers were the *elders*, whose functio were spiritual, and the *deacons*, w served tables. One appeal the prim tive churches had to an authority beyo their own pale—an appeal to inspir and apostolic men; and we have a sim lar appeal to their writings. The ins tutions of worship were divinely auth ized, and consisted in spiritual instru tion, prayer, praise, the proselyti ordinance, and the Lord's supp Happy had it been for the church u versal, had these simple characteristi been preserved. Let well-accredit piety be the only avenue to communio let the purity of the individual socie be guarded by scriptural discipline; a let every church thus constituted a minister its own affairs; and truth a holiness will be preserved."—p. 452-45

We were sorry to observe th this sensible writer, in advertin in this discourse, to the ordinan of baptism, finds it expedient abridge the quotation from the Ac We hope he will permit us to r mind him that, by resorting to suc means as are too frequently em ployed in endeavouring to impa plausibility to infant sprinkling- we mean referring to texts of Scri ture which have not the slightest co nexion with the subject, and citin dislocated portions of others— it would not be difficult to give a imposing aspect to some of t grossest errors of popery.

of William Kiffin. By Joseph
.—London: Printed for the
, 1833.—8vo. pp. 109.

an interesting and valuable
and cannot be attentively
thout raising our estimate
Nonconformist character,
ting gratitude to the Father
rcies for the protection we
Mr. Kiffin—who was up-
f sixty years pastor of the
n Devonshire-square, Lon-
ccupied a prominent sta-
the persecuting times of
two Stuarts, and experi-
is full share of the ob-
hich nonconformity then in-
The history of such a man,
such an age, cannot but be
to succeeding times. To
tist denomination, more es-
, it presents many points of
as Kiffin stood before the
as the leader, if not the
of this body. Mr. Ivimey
ed to our thanks for the
ion of this volume. It con-
Kiffin's own manuscript; in
se of which our author has
rsed such additional infor-
as was necessary to eluci-
facts mentioned. We hope
isive circulation of his work
rd him a gratifying proof of
nation in which his labour
by the religious public.

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*ed Trust: a Charge delivered at
lination of the Rev. T. Atkinson,
Church assembling at Hounslow,
ex, Oct. 2nd, 1832.* By An-
Reed.—Holdsworth. pp. 36.

is certainly a very serious,
ve, and valuable address;
ich, would the extent of our
ermit, we should be glad,
accounts than one, amply
cribe. But we must con-
rselves with presenting to
ders the text, the author's
of his subject, and the con-
passage of this excellent
The text is, 2 Tim. i. 14.
good thing which was com-
into thee keep by the Holy
hich dwelleth in us."
lying these words," says Mr.
I trust we may, to your own
*ents and qualifications, they
uggest three considerations:
ge committed to you—The*
Duty it requires of you—The Assist-
ance by which this Duty may be ac-
complished."

The conclusion:—

"My brother! we have seen that a *precious treasure* is committed to your care; that the charge is, that you should *keep it*, and employ it for its pro-
posed uses; and that, to effect this, you are promised even *divine assistance*. Rise, then, with the elevation of your engagements, and *receive your charge*. Before your sympathizing brethren, who are silently praying for you—*re-
ceive your charge*. Before your beloved people, who shall witness against you if you fail, rejoice with you if you are faithful—*receive your charge*. Before the invisible spectators from other worlds, of whose presence you should be as conscious as of the objects of sense—*receive your charge*. Before God, who shall be your final Judge, and who shall revise the transactions of this day—*receive your charge*. Keep it, I beseech you, keep it! In sickness and in health, in sorrow and in joy, in life and in death, *I beseech you, keep it*. By purity, by faith, by charity unfeigned, and by the armour of God on the right hand and on the left—*I beseech you, keep it*. By study, by prayer, by conflict, and 'unto blood'—*I beseech you, keep it*. Above all, by the *Holy Ghost*, that dwelleth in you—*I beseech you, keep it.*"

The existing Monopoly an inadequate protection of the authorised Version of Scripture. Four Letters to the Right Hon. and Right Rev. the Lord Bishop of London; with specimens of the Intentional and other Departures from the authorised Standard: to which is added a Postscript, containing the Complaints of a London Committee of Ministers, on the subject: the Reply of the Ministers, and a Report on the Importance of the Alterations made. By Thomas Curtis, of Grove House, Islington, Secretary to the Committee.--Effingham Wilson, Royal Exchange. 8vo.

It has been the duty of the universities, and the king's printer, from the time that the received version of the Bible was made, in the reign of James I. to publish copies of the sacred Scriptures, by the first printed copy in 1611. The London Committee, in a letter addressed to the delegates of the Clarendon press, dated April 2d, 1832, say, "That the modern Bibles issued from the press of your university,

abound in deviations from the authorised version of King James. Some of these are clearly typographical errors; others (and it is to these our attention has been more particularly directed) are as evidently intentional departures from King James's Bible, with a view to improve the version: alterations of the latter class are found to a very serious amount. One of our number has pointed out, in the book of Genesis alone, upwards of 800; in the Psalms 600; in the Gospel of St Matthew 416; in about a fourth part of the Bible 2931—not including minute alterations of the punctuation, nor matters of orthography." p. 109.

This standard copy, from which the Oxford Bibles are printed, is the folio edtion of 1769, corrected by Dr. Blayney, which contains innumerable errors, and, some of them, of a very serious kind. Is it not for a lamentation that "the British and Foreign Bible Society should have circulated upwards of a million copies of the Holy Scriptures thus corrupted." Their fundamental rule is, that they will "*only* circulate the *authorized Version.*" Mr. Curtis says, "*but they have never circulated a single copy of the Scriptures* that has not contained thousands of *intentional departures from that version.* Their well-meant resolution on the subject, through the unauthorised proceedings at the only presses to which they could apply [for Bibles] having been all along an utter and gross *fallacy.*"—p. 80.

Our readers will be startled at the statement that there are numerous *intentional* departures, in the copies of the Bibles now in circulation, from the authorised version of 1611. We give a few specimens from the "marginal additions, or alterations" in list B.—Gen. xviii. 27, "Lord, for LORD; xviii. 27, LORD, for Lord, thrice, lately corrected." Exo. xv. 25, "Made for them a statute," *for them* inserted. Exodus xxxiv. 23, "Before the LORD God, the God of Israel; for the Lord God:" with numerous others, of a similar kind.

That many of the alterations, *especially in* the headings of chapters, and the running titles, in some copies, have been made with the design of effecting improvements, there can be no doubt; still we would indulge the charitable conclusion, that this unjustifiable liberty, whether by Dr. Blayney or others, was not prompted by a corrupt purpose. We therefore think that the term *intentional* should not have been employed, as it conveys a meaning so strong as to lead the reader to conclude that the Version has been corrupted with the design of misleading the mind as to essential truths, for which, in our opinion, there is no sufficient evidence. Mr. Curtis has certainly made out a strong case, why the universities should *correct* their new editions of the authorised Version, as we see no reason why it should be said, even of typographical errors, "to remain." *

It is gratifying to find that the university of Oxford has been so far roused to this subject, as to have commenced an exact reprint, in Roman letter of the authorised Version, printed in the year 1611, in large black letter, folio. Affording the public an opportunity to compare with this standard the modern copies, and thus to judge for themselves of the heavy charges brought against the universities by Mr. Curtis.

Our readers must peruse this extraordinary pamphlet, in order to judge of the labour and vexation which Mr. Curtis must have endured, in writing and publishing it. We consider him as being entitled to great praise, for his *intrepidity*, as it will doubtless render him in some quarters very obnoxious;—let him, however, be satisfied with the consciousness of having proved himself "an honest man."

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* Referring to a Cambridge New Testament, which thus reads Gal. iv. 29. "But, as then, he that was born after the flesh persecuted him that was born after the Spirit, to remain even so it is now:" It is supposed the words here strangely introduced were merely the printer's directions respecting a comma, which he had first marked out of the proof, but afterwards wished "to remain."—p. 13,

A Manual for the Afflicted; comprising a Practical Essay on Affliction, and a Series of Meditations and Prayers, selected and arranged for the use of those who are in Sorrow, Trouble, Need, Sickness, or any other Adversity. By Thomas Hartwell Horne, B. D., of St. John's College, Cambridge. —Cadell. pp. 275.

Our readers will, of course, conclude, that, if the contents of this work correspond with the amplitude of the title, they must necessarily exhibit considerable copiousness and diversity. And it is quite due to the excellent author to state that, considering the limits he has prescribed to himself for the accomplishment of his task, the superstructure he has reared is commensurate with the foundation as laid in the title-page. The volume consists of two parts; the first "On Affliction," and the second "Consolations for the Afflicted." The first part is divided into three chapters: the first contains "the Doctrine of Scripture concerning the Origin and Design of Afflictions;" the second is "on the Best Preparation for Afflictions, and our Improvement of them; and our Duty on being delivered from them;" the last is "on the Privilege and Duty of Prayer, especially in Seasons of Affliction." The second part comprises four chapters: first, "Devotion for those who are Afflicted in Mind;" second, "Devotions for those who are Afflicted in Body;" third, "Devotions for those who are Afflicted in Estate;" and, finally, "Thanksgiving for Deliverance from Affliction." These chapters are subdivided into a considerable number of short sections, the subjects of which are every one of them important. The devout reader, whether under the pressure of affliction, or partially exempt from its influence, will meet with much in this book adapted to elevate his mind, cheer his heart, and strengthen his confidence.

The Vale of Light, and the Vale of Death. —Simpkin and Marshall. pp. 105.

"The prophet that hath a dream, let him tell a dream." True; but there is an important distinction between *having* and *making* a dream; and, moreover, between *making* and *publishing*. However it has come to pass, the public taste has become so fastidious, that all who dream, whether awake or asleep, by night or by day, need be particularly cautious how they tell their dreams through the medium of the press. Upon the whole, we most sincerely wish that those visions of fancy, which are so often deemed of sufficient interest to be embodied in expensive volumes, were as important in their details, and as pious in their intention, as "the Vale of Light, and the Vale of Death."

Five Minutes' Advice on the Care of the Teeth, and on the Best Means of Preserving, Recovering, and, when Lost, Restoring them. Second Edition. —Renshaw. pp. 40.

We are not at all surprised to find that this elegantly written and published tract has so speedily reached a "second edition." The "advice" it communicates is so universally valuable, and is imparted in so interesting a manner, that it is scarcely possible it should fail to attract extensive notice. We shall be most happy, by this brief reference to it, to recommend it to the attention of all our readers, and thus to promote its still more enlarged circulation.

The Christian Directory; or Guide to Daily Walking with God, for Young Persons. By Thomas Tinson, Author of "Church History through all Ages," &c. &c.—Dinnis. pp. 180.

The respected author of this work is favourably known, by several publications which have already appeared and obtained extensive approbation. "The Christian Directory" is dedicated to the children of his own family, and to young persons generally, in our churches and sunday-schools. It consists of four chapters; the first contains the Preface, and an Address to Young Christians. The second is on the Evidences of Christianity, and is divided into ten sectio

The third treats of the Gospel Method of Salvation, and is extended to twenty sections. The fourth comprises a Catechism of Christianity—Guide to Prayer—Guide to the Lord's Supper—Daily Self-Examination—Daily Resolutions—Divine Promises for Every Day—Personal Hymns—Chronological Index to the Bible.

This effort to promote the best interests of juvenile Society is entitled to the warmest expression of their gratitude, and to the cordial support of all who have their advantage at heart.

Selections from the Old Testament: or the Religion, Morality, and Poetry of the Hebrew Scriptures, arranged under heads. By SARAH AUSTIN, p. 304.—Wilson.

The authoress says, "My sole object has been to put together all that presented itself to my own heart and mind, as most persuasive, consolatory, or elevating, in such a form and order as to be easy of reference, conveniently arranged and divided, and freed from matter either hard to be understood, unattractive, or unprofitable (to say the least) for young and pure eyes." What Sarah Austin would say *at the most*, we shall not even attempt to conjecture; but we would earnestly recommend that, before she makes another book of selections from the Scriptures, "for young and pure eyes," with about one fourth part extracted from the *Apocrypha*, she would seriously read and ponder in her "own heart and mind," the following passages. Joshua viii. 35. Nehemiah viii. 1—8. Revelations xxii. 18, 19.

MISCELLANEOUS.

Extracts from the Memoirs of Anthony Benezet, an American Friend, who died 1784.

"Having lived during that interesting period, when the religious community to which he belonged was occupied with those considerations which led to its purification from the iniquity of slavery, he took an active part in promoting that righteous work. His ardent and pathetic communications on this subject, in the select assemblies of his brethren, were powerful and irresistible. He awakened the unconcerned, confirmed the wavering, and infused energy into the most zealous.

"On one occasion, during the annual convention of the society at Philadelphia, when that body was engaged on the subject of slavery, as it related to its own members, some of whom had not wholly relinquished the practice of keeping negroes in bondage, a difference of sentiment was manifested as to the course which ought to be pursued. For a moment it appeared doubtful which opinion would preponderate. At this critical juncture *Benezet* left his seat, which was in an obscure part of the house, and presented himself, weeping, at an elevated door in the presence of the whole congregation, whom he thus addressed:—"*Ethiopia shall soon stretch out her hands unto God.*' He said no more: under the solemn impression which succeeded this emphatic quotation, the proposed measure received the united sanction of the assembly."—p. 109.

"He made communications on the subject of the slave trade to the Countess of Huntingdon, who had founded a college for the education of indigent orphans, near Savannah, in Georgia: the managers of it employed slaves for the cultivation of the lands, with which she had liberally endowed the institution. His appeal to that benevolent female was successful; for the Countess assured him, in reply to his address, "*that such a measure should never have her concurrence, and that she would take care to prevent it.*"—p 51.

Letter from John Wesley to Anthony Benezet.—"Mr. Oglethorp, you know, went so far as to begin settling a colony without negroes: but at length the voice of those villians prevailed, who sell their coun-

try and their God for gold, who laugh at human nature and compassion, and defy all religion, but that of getting money. It is certainly our duty to do all in our power to check this growing evil; and something may be done in spreading those tracts* which place it in a true light. But I fear it will not be stopped till all the kingdoms of this earth become the kingdoms of our God."—p. 53.

* Mr. Benezet had published several tracts to expose the iniquity of slavery.

COLONIAL SLAVERY.

What is meant by immediate emancipation?

The following is the answer to this question which has been published as the explanation of the anti-slavery party:—The right of property in man must be extinguished for ever, and entirely extinguished. No third party must be allowed to interfere between him and his Maker. Freedom of conscience, and personal liberty, without which freedom of conscience cannot exist, must be secured upon solid foundations. That responsibility to himself, which the Creator has imposed upon every created being, must not be controlled by any human power. This, in our view, implies the removal of every restraint upon liberty, *not essential to the well-being of society*; but it is not inconsistent with the rigorous enforcement of every obligation which members of society owe to each other. We therefore insist upon the necessity of substituting for the present authority of the master a system of legal constraint, of equal, if not superior rigour; and of maintaining that system, by regulations of police, as severe as the case may require. In a word, we would abolish slavery, but we would not abolish law. We would supersede the private cart-whip, and replace it by the magisterial treadmill. The magistrate, and not the irresponsible owner, must be the judge of what shall constitute offence; and a jury, not an overseer, must pronounce whether such offence has been committed; the protection, as well as the punishment, of law, must also be administered by authority equally removed from suspicion. Any man who can object to immediate abolition, thus explained, is unconscious and grossly ignorant of the privileges which he himself, as an Englishman, enjoys.

RELIGIOUS INTELLIGENCE.

FOREIGN.

AMERICA.

To the Editor of the Baptist Magazine.

Sir,

The following extracts from a letter, recently received from a Baptist minister in the state of New York, may possibly by you be considered suitable for our Magazine:—

I am yours respectfully,

Lambeth. J. T. JEFFERY.

"I will mention the manner in which ministers are ordained. A church having invited, and the invitation being accepted, the church convenes a council, by sending to the various churches, and requesting the attendance of the pastors and they are usually accompanied by several lay brethren. They meet various members of the electing church, who attend as part of the council. In this private council, the questions are asked—the regularity of proceedings investigated—the candidate examined as much, and on as many points, as the persons present deem necessary. If all be satisfied, or the majority, they vote for the usual motion—'That the candidate be ordained.' The different parts of the service are then apportioned, and at the ordination no questions are asked. In ——'s case I suggested a deviation from this practice, pointing out the propriety of the church and congregation knowing the creed professed at ordination. The council passed my motion, and —— read his creed to the congregation just before he was ordained. The holding of

ecclesiastical councils is common here; and, perhaps, it would be well if they were common in England, I shall, probably, attend two next week: one for the constitution of a church, and the other for the ordination of a pastor. In case of disputes in a church, of oppressive conduct, &c. &c. &c., it is competent to the complaining party to summon a council, which is done by writing to various churches, requesting attendance; and each church delegates its pastor and several discreet members; and, though their decision does not bind parties, yet it is respected by the association: and respect to it is quite necessary, if the character of walking orderly is still desired by the church. When a minister comes here he is expected to produce credentials; and, if he cannot, and can furnish nothing more than his own testimony, the associations publish his name in their minutes as one against whom they would caution. If the *credentials be satisfactory*, individual ministers, seeing them, invite the stranger to preach; and if his character and talents be satisfactory, and he be willing to give all required information, the ministers agree to recommend him, and show him all brotherly attention.

"Many persons coming to this country bring no letters of any kind from the churches to which they belong, and, in perhaps *eight* cases out of *ten*, others bring only certificates of membership. The consequence is, that many, who probably are fit persons for fellowship, cannot receive it; and doubts exist as to the propriety of receiving others into full communion, as the letters entitle them to only transient communion. I am aware that the cause of this confusion is a doubt respecting the proper course to be adopted. To remove this doubt, you will oblige those ministers with whom I have conversed, and who may be regarded as making the request of the denomination generally, in this country, if you send an article to the BAPTIST MAGAZINE, recommending the giving letters to all members emigrating, addressed to '*All Churches of the Particular Baptist Denomination in America*,' stating that ——— is a member of good standing, and recommended to fellowship; adding this clause—'Should he request to be received into your number, you will please to notify the same to us by letter, from the date of which we shall regard him as no longer under our watch and care.' This latter clause is very important, and, would the English churches *attend to it, English members would be received with more regularity and confidence than is now possible.*"

Montreal, Nov. 8, 1832.

My dear Tutor,

* * * * * There is no Baptist minister at Quebec; I wish very much there was. A man of tolerable talent, prudence, and deep piety, would be a great blessing to that city. He would need assistance from some society for a season, as the few Baptists who are there would not be sufficient to support him. I wish our denomination at home could do something for Canada, by way of sending men and affording a little support; generally £25, besides what could be raised for them on the spot where they labour, would be sufficient for each. The destitution in many places is great. Years pass away in some places without the people's even so much as hearing a sermon. Lately we found a place called Grenville Augmentation, about seventy miles from Montreal, where the people had not heard a sermon for five years. There were about 100 inhabitants. Deterioration of character, in many places, is beyond all description, and, if not checked, must become worse and worse every year. Will no one come over and help us?

The province of Lower Canada contains about 500,000 inhabitants. About 100,000 of these are Protestants. The number of ministers, of all denominations, about sixty. Of these, thirty are episcopalian clergymen; shall I say of the best sort? I fear, had you an opportunity of examining, you would contradict me. The number of Methodist preachers is about ten. The number of Presbyterian, Congregational, and Baptist preachers, is about fifteen, or, say twenty. This will be a minister to every 1,700. But a moment's reflection will show that this supply is utterly inadequate to the wants of the population. In a great many cases, a population of 1,700 Protestants is scattered over two or three townships, each of them ten miles square, that is, over a territory of two or three hundred square miles. It must be recollected, too, that in this new country the roads are at all seasons of the year bad, and, for some months, absolutely impassable; that a want of bridges frequently make, even these bad roads extremely circuitous. In one word, it is physically impossible for such a population, so scattered, and in such a country, to be under the ministry of a single individual. It would exceed the truth to say that more than 500 could be attended to, and hence we find that the pastoral charge in country places is small, never exceeding 500. Supposing this to be the truth, there are 70,000

altogether destitute, and hence whole townships never hear the voice of a Christian minister for months, and sometimes years. Such is a very brief sketch of the moral condition of this province. Not more than one-third of its Protestant population is supplied with preachers of the Gospel. Whole townships, with from one to two thousand souls, growing up without any of the institutions of the Gospel, and peculiar circumstances rendering it impossible for them, by their own unaided efforts, to procure those blessings for themselves! But what are those circumstances? It does not arise from the fact that, in any given township, there is not sufficient property to support a Minister of the Gospel; but from a want of union and moral principle. A very large portion of the population care little or nothing for religion of any kind. Of those who do, and are anxious to have ministers among them, there is a wide diversity of religious sentiment, and hence the lack of support.

This state of things is becoming worse and worse. Each returning year finds a destitute people, more and more indifferent whether they ever enjoy the means of grace. If they are unable or unwilling this year to support religion among them, they will have less ability the next; that indifference will become *dislike*; till at length that people, who would once have welcomed an evangelical preacher among them, will be absolutely opposed to religion, and ready to bid Christ and his Gospel depart from their coasts. Every year, therefore, renders the work of planting the Gospel in the new settlement more difficult and expensive.

My dear Tutor, could you do nothing for us? Remember him who is separated from his brethren. Our church is yet small, but we purpose supporting a Missionary this year. He has gone to a most destitute neighbourhood. In the course of a year or two a prudent, pious man, by persevering effort, under the blessing of God, would be supported in the township. I hope you will consider the matter. I heard from Mr. Hutchinson about two months ago. He has been ordained over a church in Hamilton, near Lake Ontario, and likes his situation much. Mr. Sinclair met with great difficulties at first, but things now wear a more pleasing aspect.

We have got a place of worship built here which will contain about 350, and, with galleries, 500. Twenty-four of us formed a church on the 13th Nov. 1831. Our number is now doubled, and more seem impressed.

Rev. Dr. Steadman. JOHN GILMORE.

AMERICAN TEMPERANCE SOCIETY.

We have received from the Rev. H. Malcom, the fifth report of the American Temperance Society, presented at the meeting, in Boston, May 1832. It is very long, but made up of very striking facts: it states, p. 25, "hundreds of distilleries have been stopped and thousands of merchants have given up the traffic." P. 33, "so strongly marked are the facts of disasters happening to vessels which carry ardent spirits for the use of the sailors, that such are now becoming the sentiments of respectable merchants throughout the country. More than 500 vessels are afloat, which do not carry ardent spirit; and they will outride storms which will shipwreck a great portion of the vessels that do: insurance offices have, in some cases, on such vessels, diminished the rate of insurance five per cent."

P. 51. "From the best information which the Committee have been able to obtain, they are led to conclude, that more than 1,500,000 people in the United States now abstain from ardent spirit, and from furnishing it for the use of others; that there are more than 4000 temperance societies, embracing more than 500,000 members; that more than 1,500 distilleries have been stopped, more than 4,000 merchants ceased to traffic in the poison, and more than 4,500 ceased to use intoxicating drinks. There is also reason to believe that more than 20,000 persons are now sober, who, had it not been for the temperance reformation, would have been sots; and that 20,000 families are now in ease and comfort, with not a drunkard in them, or one who is becoming a drunkard, who would have otherwise been in poverty or cursed with a drunken inmate; that 50,000 children are saved from the blasting influence of drunken parents, and 200,000 from the parental influence which tended to make them drunkards. There is also reason to believe that thousands and tens of thousands are members of Christian churches, and rejoicing in hope of the glory of God, who, had they continued to drink, had now been without hope and without God in the world."

DOMESTIC.

DENOMINATIONAL SUPINENESS.

To the Editor of the Baptist Magazine.

Sir,

I very well recollect the origin of the Baptist Magazine, and was acquainted with the first editor.

This Magazine has never yet met with the encouragement which might have been

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expected. We are not, as a body, sufficiently united, or the sale of this periodical might be increased tenfold.

Our Missions in India, in the West India islands, and in Ireland, are not to be despised: but how little do the members of our churches, and especially the young members, know of these missions? "Charity should begin," but not end "at home." Our Home Missionary Society requires more support. The inhabitants of London generally are little aware of the state of the country. Many congregations would be thankful for some humble, zealous, kind-hearted preacher to reside amongst them, but they cannot support him; and, unless the gospel can be freely preached to them, they cannot hear it at all. I would say to every zealous advocate of foreign missions, fill your own country with properly qualified itinerant preachers, and you will greatly increase the funds of your society.

The friends of the Surrey Missionary Society say, very justly, "our society is not supported, because the people will give their money to the London Missionary Society." This is true. If, however, rich men in London *know* as much, and *felt* as much, as I know and feel for the population of Surrey, we should soon have more stations for preachers in this fine county. I speak *experimentally*. The principles of dissent are little known, and *less* felt and acted upon. Palmer's Nonconformist's Memorial; the Dissenter's Catechism; Neale's History of the Puritans, and Towgood on Dissent, seem to be out of fashion. How is this? The ordinance of believers' baptism is not understood as it ought to be; and, in a word, we require to be aroused from our lethargy in all respects. It is a very common thing to hear persons say, "*I am a Baptist in sentiment, but have never been baptised.*" Why then are they not baptized? In many cases, in the country, because there is no Baptist church, or Baptist minister. These, Sir, are notorious facts.

"Dear Lord, and shall we ever live
At this poor dying rate;
Our love so faint, so cold to Thee,
And thine to us so great?"

There is a wide field open to us in the counties of Surrey and Sussex. In the latter county I fear there is but little done. The city of Chichester contains an ample population to raise a Baptist interest, but no attempt, that I am aware of, has yet been made to raise one; and the same may be said of many other places. How is this? Are there no preachers, or no funds?

I am not so well acquainted with the *present state of* the Baptist Home Missionary Society as I wish to be; but I am well aware that much more *might* be done, and *ought* to be done by it, if the funds would allow of greater exertions.

I have not, Sir, stated these facts to find fault, but to stir up our friends to greater exertions, and, if you think this letter is worthy of your notice, I will (if spared) resume the subject, as I have much more to say upon it. I do hope that much greater exertions will be made *at home* than have ever yet been made.

I am, Sir,
Yours respectfully,
A BAPTIST OF THE OLD SCHOOL.

TO A MINISTER IN LONDON.

Torrington, Feb. 9th, 1833.

My dear Sir,

We are about to establish an Infant School in this town, for which there is great need, the children being generally awfully neglected. Could you among your friends, who are well disposed to such an object, procure us a trifle towards the outfit, which will be about £60. You know we are very poor, and have a *heavy* debt, therefore need help on every hand, but we think, if we cease to exert ourselves till the debt is paid, we shall do nothing besides all our lives; we are desirous of doing all we can: and pray, my dear Sir, do help us. The past has been a year of great mercy; we have baptized fifty-two, and still the prospects are very pleasing, both in the town, and in eight villages where we labour. May the Lord make bare his holy arm, and pour out his Holy Spirit from on high, that multitudes may return with weeping and supplication. We want four chapels built in four market towns in this neighbourhood, where there are very good openings for raising causes. In one of them we have a church with fifty members, in a population of 5000, but we have no chapel; two of the other places contain 3000 each, and the other 2000. Oh! would to God, we could raise chapels in and send ministers to each of them immediately. The distance of these towns from this place is seven, ten, seventeen, and twenty miles. I am compelled to think our Baptist friends are not half awake. Oh, God, awaken them, and come and save us, I pray!

I am, yours affectionately,
THOS. PULSFORD.

A Plan for extending the circulation of the Baptist Magazine, addressed to the Editor.

My dear Sir,

In compliance with your solicitation, calling upon ministers to use their influence to increase the sale and circulation

of your Magazine, I beg to inform you, that by a little exertion I have succeeded in introducing two more numbers into our congregation. The plan I have adopted in order to accomplish this desirable object, is the following:—At two villages connected with our congregation, I preach occasional lectures; in each of these villages we have some serious praying friends residing, who meet for social prayer at intervals when other engagements prevent me from attending. In order to render those prayer-meetings still more interesting, I proposed to the leading friends, in each of those places, that six of them should unite and take the magazine to read, at their prayer-meetings; and I feel happy in being able to inform you, that our poor friends cheerfully embraced my proposal; my stationer has written for, and obtained, the back numbers, so as to begin with the year 1833.

Having travelled in many counties in England, I am persuaded the circumstances and situation of a great number of our country congregations would admit of the adoption of a similar plan; and if only two more numbers were introduced into our numerous congregations upon an average, it would very considerably increase the circulation of this useful periodical. I think the reading of the magazine is generally confined to a very few individuals in our churches, who are able to take it single handed; while the interesting information which its pages contain is, in a great measure, unknown to many thousands of our poorer brethren. Might not this evil be considerably remedied, if our ministers and deacons were to exert themselves to promote a more extended circulation of the Magazine, among the humbler classes of their respective churches. If they could persuade such persons to unite in little companies of six each, the expense would only be one penny per month; and I feel inclined to believe, that many of our pious friends, though indigent, would cheerfully unite in so good a work. Should our dear brethren in the ministry think proper to suggest to their christian friends the above, or some similar plan, I think its general adoption would be attended with the most happy consequences. Under the gracious influence of the Holy Spirit, the reading of the magazine would have a tendency to enlarge the mind, and increase the comfort of thousands of Zion's pilgrims—a spirit of fervent prayer would be excited—missionary feelings would be more extensively enkindled—a much deeper interest for the glory of Christ, in the enlargement of his kingdom amongst men, would be generated in many kindred minds; and a holy combination of benevolent exertion to promote the cause of Christ generally, would spring from an increase of spiritual knowledge, while the fruit thereof would "cause the widow's heart to sing for joy."

Should you deem the insertion of these few lines in your next number likely to promote an increased circulation of your valuable periodical, they are at your service.

Wishing much success to your interesting monthly publication,

I remain, dear Sir,

Yours, very truly,

A PLAIN COUNTRY MINISTER.

February 20, 1833.

FACTORY CHILDREN.

A most numerous and respectable meeting of the Society for bettering the condition of children employed in the cotton, flax, silk, woollen, and worsted Factories, was held at the City of London Tavern, on the 23d. ult. We earnestly hope that all our congregations will immediately adopt Petitions to the Legislature, praying that a Bill, to be brought in by Lord Ashley, may be adopted to confine the hours of labour to ten hours per day, &c., and that no children under nine years shall in future be employed.

CHAPEL OPENED.

BLUNHAM, BEDFORDSHIRE.

Tuesday, January 8th, the Meeting-house at Blunham was re-opened for public worship. Mr. Vorley, of Carlton, preached in the morning from Zech. iv. 6, 7. Mr. Rowland, of Baldock, in the afternoon, from Job, vii. 20; and Mr. Middleditch, of Biggleswade, in the evening from Psalm cii. 16. The devotional services were conducted by Messrs. Hillyard, of Bedford; Frost, of Cardington, Cotton-End; Knight, of Staughton; and Hawkins, of Wilden. This ancient church probably owes its origin to the labours of the celebrated John Bunyan, although there is no distinct record of the fact; from the minutes of the church, at the Old Meeting, Bedford, it appears that in 1709, the Rev. Mr Thompson, a member of the church, having preached for some time with approbation, was appointed to supply the meeting at Blunham, one Lord's day in a month, "and in 1724, a number of members were dismissed to the newly formed church in Blunham." They assembled in a barn, till 1751, where the present Meeting-house was erected. For a considerable time it has been in a state of decay, and when the roof was taken off, the timber and the walls were found

in such a condition as to furnish matter for gratitude to the Preserver of men, that it had never fallen in upon the congregation. The walls have been rebuilt in part, and raised three feet, and a new and substantial roof now covers the building. There was but one gallery, and that very inconvenient, besides being in a dilapidated state; this has been taken down, and three neat and convenient galleries erected; some additional pews have been made, and the place which had before a dismal appearance, is now a commodious house for the worship of God.

Mr. Hindes, of Tittleshall, Norfolk, formerly of Sharnbrook, has accepted an invitation to labour in this place.

ORDINATIONS.

Bexley-Heath, Kent.

Wednesday, October 31st 1832, Mr. C. Collins was ordained over the newly formed Baptist Church, Bexley-Heath, Kent. The services were opened by Mr. John Scoble, (Independent) of Shelling, reading suitable portions of scripture, and engaging in prayer; Mr. Blakeman, of Crayford, stated the principles of dissent, asked the questions of the church and minister, and received the confession of faith; Mr. John Davies, (late pastor at Crayford) offered the ordination prayer; Mr. Blakeman then addressed the newly ordained Minister, from Titus i. 7. "As the steward of God."

Mr. W. B. Bowes, of Woolwich, addressed the people from Phil. i. 27. and closed the services by prayer.

Stotfold, Bedfordshire.

Thursday, December 6th, 1832, a church of the Baptist denomination was formed at Stotfold, and Mr. Samuel Stanbridge at the same time set apart to the pastoral office. Mr. Davis, of Royston, after reading the scripture and prayer, delivered the introductory discourse. A letter was then read from the church at Biggleswade, dismissing the several persons who were to constitute the church; a form of church covenant was read, to which the brethren and sisters signified their assent, and also their call of Mr. Stanbridge to the pastoral office. Mr. S. then answered the usual questions, relative to his conversion, call to the ministry, &c., and gave a statement of his religious sentiments. Mr. Brower, of Shefford, commended the church and its pastor to God, by solemn prayer. Mr. Middleditch, of Biggleswade, (Mr. S.'s *pastor), gave the charge* from Acts xx. 28. Mr. Hobson, of Maulden, preached to the church from 1 Peter, ii. 5. Mr. Wayne, of Hitchin, concluded. Mr. Rowland, of Baldock, preached in the evening. The gospel was introduced into this village by the late venerable John Berridge, from which time the ministry of the word has been continued among them. In 1825, several persons who had believed through grace were baptised, and added to the church at Biggleswade; who now compose this new church. Some others are already candidates for communion.

RECENT DEATH.

On February 3, 1833, aged 59, Jacob Bath, Esq., M. D., of Chalford Hill, in the County of Gloucester. In his professional character he was eminently the friend of the afflicted poor, affording them advice, medicine, and attendance, gratis; his hand was ever open in the exercise of private charity; he was a liberal contributor to those public institutions which contemplate the temporal and spiritual interests of our race. The chasm occasioned by his death, will be long and painfully felt, not only by his family—who have sustained an irreparable loss—but by a widely extended circle of friends, who were the admirers of his character, and many of them the sharers of his munificence.

NEW PUBLICATIONS, &c.

On the 10th of March the following will be published by S. Bagster, 15, Paternoster Row.

Cruden's Concordance of the New Testament, containing every Name and Text of the great edition—the size, 4 by 2 inches; the weight about two ounces; II. The New Testament (with coloured Maps, &c.) and Cruden's Concordance, one volume. III. Schmidt's Greek Concordance of the New Testament, by Greenfield, and Cruden's English Concordance, in one beautiful volume.

The Genuine Epistles of the Apostolic Fathers. — St. Clement, St. Polycarp, St. Ignatius, and St. Barnabas; the Shepherd of Hermas, and the Martyrdoms of St. Ignatius and St. Polycarp, written by those who were present at their sufferings: being, together with the Holy Scriptures of the New Testament, a complete collection of the most primitive antiquity, for about one hundred and fifty years after Christ. Translated, and published with preliminary Discourses, by Archbishop Wake.

The Rev. C. Stovel will commence an Evening Lecture, at Prescot-st., on the first Sabbath in March, at half-past six.

IRISH CHRONICLE.

MARCH, 1838.

The friends of the Society will learn with pleasure, that their indefatigable agent, the Rev. Stephen Davis, has remitted another £100 from America, making, in the whole, £650 contributed by our transatlantic brethren, towards giving a scriptural education to the natives of Ireland. We give a short extract from the letter of Mr. Davis, to Mr. Paul Millard, dated Philadelphia, January 7th, 1838.

My dear Sir,

I send enclosed a bill of exchange for £100. I go to Baltimore, (Providence permitting) in a few days, and from thence to Washington. It is the general opinion, that but little aid can be expected towards the society in either place. Whether I shall go further North is uncertain. I purpose to leave America for Europe, if possible, by the 1st of April, so that, if I obtain £100 more, with my expenses, it is quite as much as I calculate upon. The weather is very mild. I never remember it so clear and warm in the middle of winter.

Yours affectionately,

STEPHEN DAVIS.

The following Allegory is written by a female friend, to serve the Society:

THE THREE SISTERS.

SOME time ago, a Prince of great power, and immense possessions, gave three of his daughters a fine estate each, a book of Wise Laws, and then withdrew to his golden Palace, where he received daily accounts of their conduct and administration. As they were young, many little jealousies and quarrels, I regret to say, frequently interrupted the affection which their Father had most expressly commanded them to maintain. They were (as fallen creatures are) very selfish and obstinate, ambitious and designing; and the motives which governed their intercourse by turns were sullen or suspicious, cheerful or confiding, as the aspect of the moment might suggest. All this waywardness arose from their not sufficiently examining the book of Wise Laws; for if they had, they would have spared each other the pains and sufferings which the evil passions of human nature never fail to inflict. One of these laws is, "Thou shalt love thy neighbour as thyself." Another, "Be kindly affectionate towards each other." A third, "Do unto others as ye would they should do unto you." However, as they grew older, (which is not always the case), they grew wiser. The two elder sisters, whose estates were contiguous, became more united and friendly. They forgot the peevish rivalries of youth in the dignity of a matured understanding. They not only attended to the cultivation of their estates, and the welfare of their numerous children and dependents; but they began to value and regard the book of Wise Laws, which taught them the great secret of immortal prosperity. And reading this, and obeying its directions, they were soon considered by surrounding nations, as the "light of the world." Indeed, so sensible were they of the immense importance of this wondrous book, that they sent copies of it to every quarter of the globe, that the stewards of similar estates might also become wise for everlasting life. The third sister, of equal interest and beauty with the other two, was sinfully neglected by them. One reason perhaps was this, that as their estates joined, her's was separated from both by a broad channel of water. Hence she was a comparative stranger to them, and the warm affections of her ardent and confiding spirit, thrown back upon herself, made her jealous and unhappy. Her fine estate was much injured by a swarm of locusts, much resembling those described in the 9th chapter of Revelations; and her book of Wise Laws was captured by Roman Banditti, which much infested her plains, *so that her children* grew up sadly ignorant of that great *Prince, from whom they derived* "life, and breath, and all things." She also, in *consequence of these unhappy divisions*, lost all power of government; and feuds, *murder, and famine, filled the echo of her* valleys with dismay. Her sisters blamed

her much for all this, forgetting that their negligence had contributed to produce it. And, without quietly assisting her forlorn condition, in the arrogance of prosperity, they sent messages of reproach instead of the assurance of sympathy and love. It is true, some slight assistance was sent to her, but her wants were so great, that the few holy men of God who took the oil and wine to pour into her bleeding heart, were as unable to give her effectual relief, amid those desolations of ignorance and wretchedness, as the sweet lute to control the raging of the tempest. My young friends, are you not concerned for this unfortunate Princess? Do not emotions of a noble benevolence already kindle in your souls the ardour of commiserating love? She may still, by prompt and active measures, recover her former health and prosperity. To enable her to do this, she wants a great many copies of the book of Wise Laws; and teachers, who shall go on her mountains, and through her verdant fields, proclaiming salvation through a crucified Redeemer.

The names of these three sisters are, *England*, *Scotland*, and *Ireland*. It is the last-torn, suffering Ireland, who stretches forth her burning hands to beg the waters of salvation. O let her not implore in vain. Commence an immediate subscription for the accomplishment of all you feel and desire on her behalf. If every young friend to the interests of her fellow-beings would imitate the example of her whom the Saviour praised, not for doing wonders, but for "doing what she could," the Irish Society would soon be able to send sweet consolations to that unhappy country. Many young people are discouraged because they cannot effect all they wish; but the great secret of success is, not to trifle with trifles. The ocean is made of drops: the hill, which the eagle's wing hath not dared, is composed of atoms. One shilling a week from a hundred collectors, would support 20 schools in Ireland for the year, and how small the effort this will require! "On!" said the Carthaginian warrior, in the accents of ambitious triumph, and he passed. Shall Christian zeal be less decided in the armour of God? Answer for yourselves, in prayer and ceaseless diligence.

RHODA.

One of the Secretaries, Mr. Ivimey, has been applied to by a lady who has been labouring in the same cause, for a grant of money from the Society. An extract from her most interesting letter will be read with pleasure by the friends to Scriptural Education in Ireland.

7, *Grosvenor Street, West,*
February 13th, 1833.

Sir,

Having heard from several persons that you were a sincere friend to scriptural education for Ireland, I feel encouraged to lay before you a statement, which, I trust, may interest you, for a very interesting and simple-hearted race, who have engaged my attention for some years past. I went to the county of Kerry, to visit the majestic mountains, and far-famed lakes of Killarney, upon these mountains. I met a number of children, as wild as the goats, and living mostly in the cavities of the rocks: I was much struck and affected by their condition; so much so, that I could not think of any thing else for some time. I made it a subject of prayer, that the Almighty would permit me to do something towards bringing these hapless beings to the knowledge of the truth; and He has prospered and blessed *the effort in* a manner which affords me *grounds to believe* that the work is *pleasing to Him*, and that I ought to *continue it, if possible*. For two years I resided in a little cottage, under the great mountain of Mangerton, for the purpose of establishing an Infant School. By degrees the children were attracted, and numbers, at length, attended: their progress was beyond my expectations: I soon found that many who laboured all day for their support, were yet willing to attend in the evenings, and listen to the Scriptures, and other works adapted to them; and in the same place I usually had about seventy adults, such as woodcutters, boatmen, guides, &c., &c. The gentry ridiculed my attempts as Utopian; but I was enabled to proceed, solely looking for support and success from above, and feeling that I was nothing, and could do nothing. As my plan differed very much from others, I received no assistance from societies, nor did I seek it; my own income enabled me to pay teachers, and support my little institution. The present disturbed state of Ireland now precludes the possibility of continuing my schools upon these mountains, unless I could interest those who have inclination and ability to assist me, just for the present, as I trust the

excitement now prevailing may, ere long, subside; my chief object in coming to London was to represent this matter, also to show the advantages of this mode of instruction, as, although around my poor, the country has been much disturbed, no one case of crime has occurred; drunkenness and swearing are fast taking flight, and many, old and young, have passed into eternity since the work commenced, who have given evidence upon their death-beds that the Scriptures were blessed to them; I could enumerate many instances of this description, but space does not admit of it.

Yours truly,
CATHERINE ELLIS.

Extract from a Letter of the Rev. William Thomas to the Secretaries, dated Limerick, Jan. 19, 1833.

I have the satisfaction to state that some of the Society's Schools especially were never at any time so much crowded as at the present. In that at Croagh there are 207 scholars, all, with the exception of three, the children of Roman Catholic parents. I found the school at Ballyear and Corbally greatly increased. Major Calpoys has written since I was there, a few weeks since, for another supply of books and slates. There are 180 at present, and I expect there will be 200 by next Monday: of these there are but about seven Protestants.

I send enclosed a series of resolutions addressed to the Committee, signed by forty-two names of Protestant magistrates, clergymen, and gentlemen of the first respectability and character, in the counties of Clare and Limerick.*

Wherever the priests cease to oppose for a time, the schools are crowded: this fact speaks for itself, and proves how gladly the parents would receive for their children scriptural instruction so freely bestowed.

Yours truly,
WILLIAM THOMAS.

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* The Committee declined printing these resolutions: but passed a respectful vote of thanks to those gentlemen who had signed them, for the approbation they had expressed in regard to the adaptedness and usefulness of the Society's Scripture Schools; and for the information which they communicated, as to the necessity, if the funds would admit, of even additional schools, in those counties—but two schools having been established by the government commissioners for national education; and of those the masters were *Monks*.

J. I.

Since the preceding part of the Chronicle was set up, a most pleasing letter has been received from the Rev. Stephen Davis, of Clonmell. It will be seen that the society now reckons among its contributors *the President of the United States of America*. It has been thought right to comply with the request of Mr. D., to print it entire in this month's Chronicle, notwithstanding a small expense will be thereby incurred in giving an additional quarter sheet.

This arrangement will also afford the gratification of inserting some letters of correspondence, in relation to the cases of Eliza Cain, the small library and proposed new meeting-house at Ballina.

Columbian College, Washington, January, 24, 1833.

FROM THE REV. STEPHEN DAVIS,
To Mr. Ivimey.

MY DEAR SIR,

I forwarded £100 more to Mr. Millard for our Society a fortnight since from Philadelphia, which makes the amount transmitted £650. I have £50 in hand, and expect to receive another £100 before I re-embark for England; but I am now going into Virginia, and shall scarcely be able to send any thing further until I return to Philadelphia, in about a month or six weeks, and perhaps I may send no more until I reach New York or Liverpool. I mean to try to leave by the 1st of April, or the 1st of May. If I do not return till June, you may depend (Providence permitting) on hearing from me again before that time. If I followed the advice of friends in this vicinity, I should scarcely return in twelve months; but I expect the expense of travelling would scarcely be covered by my collections. I experience marked attention every where, and I trust my labours in preaching are not in vain, any more than my labours for the society. I think, however, I should now return to my family, as soon as I can with propriety, on several accounts.

Last week I had the privilege to be introduced to General Jackson, the

President of the United States, by our worthy brother, Dr. Chaplin, the President of the Columbian College, with whom I chiefly make my abode here. I was received very respectfully, and had about half an hour's conversation with him, free from interruption by any other visitors. He is about seventy years of age, and was quite unreserved and unaffected. We discoursed very freely about Ireland, England, America, &c., and he kindly accepted our 17th Annual Report, and not only promised to read it, but also to come and hear me preach on the Lord's day, if he could accomplish it; but he was taken so unwell on Saturday, that he had to be bled, and could not go out at all the next day. He sent, however, on Monday morning, through his secretary, to the Rev. O. B. Browne, pastor of one of the Baptist churches, a donation of five dollars, to add to the collection, with an expression of his regard for the Society. He doubtless intended it as a private gift to assist the collection. Several members both of the senate and the legislature heard me at two places where I preached, and the collections, I was informed, were quite beyond what was usual.

I had also the honour last week, to be admitted to a prayer-meeting confined to members of the congress. Fourteen were present, five of whom, besides myself, engaged; and the humility they manifested at the divine footstool was indeed delightful.

You are probably aware that the State of South Carolina has a quarrel at present with the general government; but I trust it will be accommodated without bloodshed, or disturbing the Union. The freedom of speech and writing here is certainly what no despotism would wink at, and what even our own happy constitution would not admit; nor do I think it is at all for the advantage of the community, though many sensible people think it is best not to put any restraint upon it. I, of course, as being only a visitor, do not mix myself at all with their politics, and I often wish I could be more out of the hearing of them; but with it all religion is progressing through the country, and I think the great proportion that pay little attention to the former pay more to the latter, and find it their truest wisdom.

This city is at present a widely scattered village, but the Capitol is a noble structure, worthy of its high designation. There are good views of it, and the president's house, in Hinton's History *of the United States*, and the purchasers of that respectable work may depend upon the general faithfulness of its numerous well-finished engravings, which are a complete refutation of Mrs. Trollope's libel that the enlightened citizens of the States are destitute of refinement. I am happy to believe that what she would call good company, is difficult to be found here; but the fault is assuredly rather in herself than in the country; and I greatly wish such society was as difficult to be found in England as it is in America. I have been much pleased with a Review of her work in the New Monthly Magazine for November, for the Quarterly Review was unjust and offensive.

I was concerned to understand, by Mr. Pritchard, that you have been seriously unwell; but I trust you are now mercifully recovered, and I shall yet in due season have the pleasure of meeting you again to record God's goodness to ourselves and the Society. Give my cordial regards to Mrs. Ivimey, Mr. Pritchard, and the Committee and friends generally, and allow me to intreat your constant prayers for

Yours affectionately
In Christ Jesus,
STEPHEN DAVIS.

From P. Glynn, a Scripture Reader.
Sligo, Jan. 15th, 1833.

Rev. Sir,

The aspect of the field of the Society's labours is most encouraging. There is a stop, in some happy measure, to the torrent of immorality, and many who were the slaves of a "*demoralising system*," come to the place where prayer is wont to be made, and, with decorum and delight, listen to the message of mercy with reverence and attention.

The harvest of the Lord is plenteous, and those to whom we were as a filthy nuisance, now call for our instruction. Since I last addressed you, I have frequently visited the infirmary, and exhorted some of the patients: they listened to the word with readiness of mind, and I trust have been benefited by their attention.

The following pleasing anecdote related to me by one on whose veracity I could depend, fully demonstrates that the word is taking root. A child about ten years old, in whose mother's house I hold prayer-meetings twice a week, was coming down the street last week, she saw, at some distance, a man counting money; when she came as far as the spot where he stood, she found a shilling, picked it up, and ran to his house, saying, "Here, Mr. Haslem, is a shil-

ling you lost."—"No, child, it's not mine, keep it."—"No, no," said she, "I saw you counting money, and when I came where you were, I found this." He then took it and gave her a penny, for which she bought a toy, and went home: when her mother saw the toy she asked her where she got it; the child then told the story, and said, "A honest penny is better than a dishonest shilling, for the love of money is the root of all evil."

It is truly pleasing to see with what attention the people in general listen to the word. None but those who can take a retrospect of past scenes in this part of the country can form a just estimate of the beneficial results of the labours of the society. May the Lord be our strength, and crown our humble labours with proportionable tokens of his love and mercy.

I am, Rev. Sir,
Your very humble servant,
P. B. GLYNNE.

FROM A GENTLEMAN AT BERWICK,
To Mr. Ivimey.
Berwick, February 19th, 1833.

MY DEAR SIR,

Inclosed I send you £5, to be applied by your Committee, as follows, viz.: For the benefit of Eliza Cain, Easky, £3; for the Baptist Irish Society, (of which you are Secretary) £2.

I have read, with much interest, in the Irish Chronicle for this month, the letter from this amiable young woman to Mr. Berry, and also noticed your foot-note upon the subject: you will be so kind as to apply it as you think proper for the benefit of herself and the orphan family, of which she makes a member.*

It is truly cheering to every enlightened mind, to hear of the effects of divine truth in that island; and I trust the time is not far distant, when every hinderance will be removed, and the Saviour's kingdom be established where Satan has long had his seat. The divine blessing has already greatly attended the labours of your Missionaries in Ireland; and if the people of God continue fervent in their prayers, united with their endeavours to make known the only name by which sinners can be saved, we may yet expect greater success.

Have the goodness to write to me by return of post, that I may know you have received the inclosed, and acknowledge it in the Baptist Magazine, if you think proper, as noted below. Wishing you every blessing for time and eternity, and praying that your life and health may be long preserved for a blessing to the flock over which you are an overseer, and to the church of God in general,

I am, dear Sir,
Yours very truly,
C. R.

* The most scrupulous attention will be paid to the best mode of applying the amount so generously contributed to the permanent assistance of this distressed family. The sum of £24 18*s.* 4*d.* has been paid into the bank at Ballina in the name of Mr. Allen. J. I.

From the Rev. R. Pengilly, to the Rev. Joseph Ivimey.
Newcastle, Feb. 18, 1833.

From an interesting young female in a village near Newcastle I received the following note, accompanying three guineas for Eliza Cain:

"*Broomley, Feb.* 15, 1833.

"My dear Sir,

"Having seen in the Irish Chronicle of this month, the distressing case of Eliza Cain and family, we thought it right to do what little we could to supply their present needs; and though our mite is very small, yet when we recollect who declared his approbation of 'a cup of cold water given to a disciple in His name,' we are encouraged to send it.

"Yours affectionately,
"D. ANGUS."

If one such member were found in every Baptist Church, who, upon reading a case of urgent distress, would go round among friends, and *glean* their several mites, how easily might most important relief be afforded, and the hearts of Christ's poor be filled with joy and gratitude!

Yours very truly
R. PENGILLY.

From Mr. Richard Wood, to Mr. Ivimey, dated St. Helier's, Jersey, February 18, 1833.

DEAR SIR,

I have sent you £2: one for Eliza Cain, a member of the Baptist Church, at Easkey: the other for Mr. Allen, to help him to make a beginning *to establish an Orphan Asylum in* BALLINA; as I very much approve of his conduct since he has been settled there. Please to give my Christian love to him.

Yours in the best bonds,
RICHARD WOOD.

From the Rev. James Allen, to Mr. Ivimey.
Ballina, Jan. 21, 1833.

My dear Brother,

I beg to acknowledge through you the receipt of a second parcel of books fr "the Ballina Baptist Education S

ciety," from our kind and warm-hearted friend "DORCAS." The bound volumes of the Baptist, Evangelical, or Biblical Magazines, to which a reference is made, would be extremely acceptable. Were I called upon to name such works as might "be more immediately wanted," it might not, perhaps, be so easy a task as is imagined. The Society in Dublin, which pays for the education of the two young men, has engaged to supply me with such *Classical* works as may be necessary; but, beyond this little more can be expected. It will be evident from this, that the books which are most needed, are such as treat upon *Theology*. A few works of this kind we already possess; but, from the state of my health for the last two or three weeks, I have not been able, as I had expected, to furnish a Catalogue. For the present I would say, that any of the works of Owen, Gill, Howe, Doddridge, Baxter, Henry, Watts, &c. &c. would be exceedingly desirable. The same might be said of works upon Ecclesiastical History, as Mosheim, Du Pin, Milner, &c. &c. And the same might be added respecting works of a *critical* nature. In fact, our wants are so universal as well as immediate, that I fear our friends would find it a difficult task to supply them. I am aware, however, that it will be of importance to inform the public as to the books possessed, in order to prevent the sending of duplicate copies. I will, therefore, endeavour to make up a list of the books we now possess, and subjoin a list of such as may be more immediately wanted, if possible for the February Chronicle, which, should it be your convenience, I should feel obliged to you to insert. You will please to acknowledge, at the same time, the safe arrival of the two parcels from "DORCAS," and also the parcels from Leeds. May that God, who has put it into the hearts of those kind friends to attempt to serve the cause of Ireland, give them to see their prayers answered, and their desires realized, in the blessed advancement of his truth. With much affection,

Yours, My dear Brother,
JAMES ALLEN.

The following is the letter referred to by MR. ALLEN.

Dear Sir,

I forward you by Mr. Ivimey a few other books for the Infant Baptist Education Society under your care. May the Lord greatly bless the undertaking, and make your instructions useful to those who receive them, that with hearts full of love to the Saviour, and melting in tenderness over the miseries of ungodly men, they may go forth under divine influence to call men to repentance, and to proclaim the glad tidings of mercy. Allow me to suggest as a hint, the desirableness of your naming any books that may be *more immediately* wanted by the young men under your care—and also whether Baptist and Evangelical or Biblical Magazines *bound* would be acceptable. I now forward to you

Lectures on Revivals, by J. H. Hinton.
Kinghorn on Baptism.
Fry's Scripture Reader's Guide.
Life of Owen Stockton, A. M. 1689.
Gouge's Christian Directions, new edition, 1660.
Jenks's Meditations, 2 vols. large.
3 Copies of Law on Regeneration.
7 Copies of a Treatise on the Lord's Supper, by Law;* and some Tracts —"*The Good Minister.*"

You will oblige me by presenting to Mrs. Allen the enclosed volume "*Practical* Piety," as a token of the Christian affection of an unknown sister in the gospel—one who has rejoiced in the opportunities that were put into her hands of aiding the temporal necessities of the poor around her.—May her own soul prosper, and long, if it be the divine will, may you each be spared to labour together in the Saviour's cause, and to spend and be spent in pointing the perishing Irish to the only sacrifice for sin.

Believe me to remain sincerely yours,
DORCAS.

* These are given that they may be kept, to be presented to any young men as their own, on leaving your care.

PROCEEDINGS OF THE COMMITTEE.

On Thursday, February 7th, 1833, Mr. John Bates, a member of the church in Eagle Street, was set apart to the work of an Itinerant Minister in Ireland, at Keppel Street Meeting. The Rev. C. Woollacott commenced by reading and prayer. The Rev. James Elvey delivered the introductory address, and asked Mr. Bates the customary questions, which were most satisfactorily an-

swered. The Rev. Thomas Thomas offered the intercessory prayer for a blessing to rest upon the future labours of Mr. Bates. Mr. Ivimey gave Mr. B. some advice, founded upon Matthew x. "*Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.*" The Rev. Mr. Pritchard gave out the hymns.

Mr. Bates has proceeded to Ballina, where he is to board with Mr. Allen for two years, *for the purpose of acquiring the Irish language.* He will be also employed in preaching, with the other students, to the churches formed at Sligo, Easky, Mullifary, and Ballina: and in assisting Mr. Allen, in superintending the schools in his large district.

We are happy to say that Mr. Bates, who left the River on Sunday, the 10th instant, by the Shannon steamer, after a most stormy passage, had reached Plymouth safely on the 21st.

From the Rev. James Allen,
To the Committee.

Ballina, January 21st, 1833.

My Dear Brethren,

I have at length come to some determination respecting a site of land for the erection of a Meeting-House, &c., in Ballina. In accordance with your wishes, I have taken sufficient land to erect both a Meeting-House and a house for the resident minister. By a little management, too, I hope there will be sufficient to erect two school-houses; so that the resident minister, whoever he may be, should this be effected, might have a male and a female school directly under his eye. This, besides extending a degree of respectability to the establishment, would be attended with great utility.

The encouragement I have received in Ballina has been equal to my expectations. I have, in my subscription book, upwards of £46; and I think I may calculate with certainty upon £20 more. Besides this, I intend to try Sligo and Dublin, &c. &c., as soon as the subscriptions for the general purposes of the society have been made. This, with the aid which I calculate upon of the London building fund, will, I hope, go far towards the erection of the Meeting-house; but, if the other parts of the concern are not erected or commenced at the same time, I fear they could never be attempted with any prospect of success. *I should wish to have your advice on this subject.* If you would be so kind as to repeat your directions about the mode of getting the property into trust, I should feel obliged.

The land I have taken is in a central situation, eighty feet in the front, and one hundred and forty feet in the rear. The rent three shillings per foot or £12 the whole, per year, the lease to be for ever, the payment of rent to commence January 1st, 1835, leaving it free of rent for two years.

I expect brother Jackman here to-morrow, to draw a sketch and make an estimate of the building.

I shall be most ready to receive any advice you may offer, and to submit to any plan you may propose; and must entreat you, therefore, to write with freedom whatever your better judgments may dictate. I am aware that I shall need all the counsel and assistance you can afford.

Believe me, My dear Brethren,
Your's very affectionately,
James Allen.

*** Mr. Allen has been advised not to attempt at present any other buildings than a Meeting-house.

CONTRIBUTIONS.

Received by the Treasurer.

From Rev. S. Davis, Philadelphia	100	0	0

By Mr. Ivimey.

Collected by a Little Boy	2	1	10
Mr. Richard Beard, Annual	1	1	0
Rev. E. *Fall's congregation, Rugby*	3	0	0

From Exeter, by Mr. Lillycrop, as under:

Sir John Kennaway, Bart.	2	2	0
Rev. John Mason	0	10	0
Miss Salter	0	10	0
Donation	0	10	0
S. Lillycrop	0	10	6
Mr. S. Davies	0	10	6
Mr. Upham	0	5	0

Mr. J. C. Wilcocks	0	5	0
Mrs. Mason . .	0	5	0
Mrs. Glyde . . .	0	5	0
Mrs. Lillycrop . .	0	5	0
Mr. C. Upham . .	0	5	0
Mr. Tanner . . .	0	5	0
Mr. J. P. Nichols	0	5	0
A Friend . . .	0	5	0
Mr. Mills . . .	0	5	0
Mr. Jeffery . . .	0	5	0
Mrs. Gregory . .	0	5	0
Mr. Wright . . .	0	5	0
Miss Beal . . .	0	5	0
Mrs. Cummin . .	0	5	0
Miss E. Bury . .	0	4	0
Mr. W. Davis . .	0	2	6
Miss May . . .	0	5	0
Mr. Wilson . .	0	5	0
Edwin Ware . .	0	4	0
Miss Lee . . .	0	5	0
Mrs. Tanner . .	0	2	6
Mrs. H. Tanner .	0	2	6
Ellen Bridgman .	0	1	0
Sunday School Boy	0	0	6
		10	7	6

Collected by Rev. B. Evans .	29	0	0
From Worsted, Norfolk, Rev. J. Puntis	2	10	0
Mr. C. Robson, Berwick . .	2	0	0
East Lane, Walworth, Female Auxiliary Society, by Rev. John Davis	3	12	0
For Mrs. Wilson	0	2	6
For Eliza Cain	0	2	6

By the Rev. J. Dyer.

Mr. Wm. Carpenter, Greenwich	2	2	0
Mr. C. Robson, Berwick . .	3	0	0
Do. for Mrs. Wilson	2	0	0

By Mr. Pritchard.

A box containing rewards for children in the Society's schools in Ireland, from Mrs. Clement and Miss Sargeant, of Leightonstone.

By Mr. Ivimey, for Mrs. Wilson.

Mrs. Ruff	0	10	6
Mrs. Kennaway, Charmouth .	1	0	0
E. K——, Esq.	0	6	0
A mite from Road, Northamptonshire, for the widow of the Rev. Josiah Wilson, Sligo	2	0	0
By Rev. C. Darkin, Woodstock	0	10	0

For Eliza Cain.

Friends, by Mr. Woolley . .	0	10	0
Do. by Mr. C. Burls . .	1	2	6
Do. by Mrs. Stock . .	3	3	6
Do. by Mrs. Ivimey . .	0	18	6
From Leicester, by a friend to the destitute	1	0	0
Friends at Torrington, by Mr. Veezey	1	15	0
— Skinner, Esq., Bristol . .	5	0	0
Mrs. Ruff, Kingston . . .	0	10	6
Mrs. Churchhill, Cheltenham	1	0	0
Mr. Churchill, Cheltenham .	1	0	0
Collected by Mrs. Fernie, Tottenham	2	11	6
Collected by Miss E. S. Hawkins, Stroudwater . . .	3	0	0
Mr. Wood, St. Heliers, Jersey	1	0	0
A few Friends, Berwick, per C. Robson	3	0	0
Collected by Miss Angus, Broomley	3	3	0
By Rev. C. Darkin, Woodstock	0	10	0
Friends at Sharnbrook, Beds.	1	5	0

For Mr. Allen.

From Mr. Wood, St. Hiliers Jersey	1	0	0

For the library at Ballina from an Unknown Friend:

Boston's Crook in the Lot.
Vincent, on Affliotions.
Sherlock, on Death.
Memoirs of Mr. Pearce, of Birmingham.
Dissenters' Three Letters.
Dickinson's Letters.
Beart's Divine Breathings.
Dodd's Reflections on Death.
Evangelical History of the Twelve Apostles, vol. 2.
R. Robinson, on Nonconformity.
Complaint and Night Thoughts.
Wisdom and Equity of Divine Providence.
Various Tracts and Pamphlets.

Subscriptions received by W. Napier, Esq., Grand Junction Wharf; Mr. S. Marshall, High Holborn; Mr. P. Millard, Bishopsgate-street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; by Messrs. Ladbroke and Co. Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank-street, and Rev. Mr. Innes, Frederick-street, Edinburgh; and by P. Brown, Esq., Cardigan.

Mr. Ivimey respectfully informs "O" that he sent £1. to the Rev. Mr. Irons, and expended £1. in purchasing a work against Popery, as directed.

MISSIONARY HERALD.

CLXXI. MARCH, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

Our readers will sympathise in the details of personal affliction contained in the following letter from Mr. George Pearce. We apprehend that Mr. and Mrs. Penny, and Mrs. Pearce, may soon be expected in their native land.

Calcutta, Aug. 26, 1832.

My dear Brother,

Too long a period has elapsed since I last wrote to you. At first a want of something interesting to write about, and latterly, severe domestic affliction has made me delay writing longer than I otherwise should have done. You will be sorry to hear of Mrs. Pearce's renewed indisposition: she has now been ill for nearly three months. At present, through the mercy of God, she is somewhat better, but her constitution, through repeated attacks of disease, and especially by the last, is almost undermined. Her medical attendant, who is a pious and conscientious man, has given it as his decided opinion, that she cannot fully recover her strength without a change of climate, and that her life will be in imminent danger if she remains longer in this country. In this opinion, I believe most, if not all, our immediate friends, fully coincide. It is, therefore, nearly determined for her to leave India as soon as practicable. You will be happy to learn that this measure will be attended with little or no expense to the society, as I hope to be able to defray the expenses attendant on the voyage out and back, from my salary. I must make some sacrifices to do this, but I would rather do this than clog the operations of the society by drawing on its funds at a time when, in consequence of its losses in the West Indies, it must be in great straits for money. It is possible that Mrs. P. may leave in the course of another month, otherwise she will not probably sail till December. She expects to accompany Mrs. Penny, whose departure is, I believe, fully determined on.

Mrs. P. has been a great sufferer in India; not a year has passed in which she has not spent a considerable portion of it in bodily pain. Besides chronic diseases, she has had, every year, some acute disease or another. She experienced, in coming out to the country, a severe fall on board of ship, the effect of which she did not recover from in less than three years. This also was doubtless the cause of the other diseases from which she has suffered. She proposes to be gone about two years, and it is hoped that the change will be of essential benefit to her. Through the goodness of the Lord my own health continues good. It is proposed, but not settled, that during Mrs. P.'s absence I take up my abode with Brother W. H. Pearce, in Calcutta; in which case, my time will be occupied in preaching in the native chapels, and in visiting, occasionally, our village stations. Should this arrangement take effect, Brother and Sister Ellis will have charge of the Chitpore station. All, however, will h

settled, probably, in a few days, when I hope to write to you at greater length, particularly in reference to my labours.

I have hitherto related only my own sorrows; but the present year has been a particularly trying one to several others of my dear colleagues. Brother and Sister Thomas have had a great deal of sickness among their children during the last three or four months. Their second child, a fine little girl, has been near death once or twice, and they are still full of apprehension for her. Mrs. Yates' and her children's health, have been in a very delicate state. She is now with them at Monghyr trying a change of air. Brother Penny is in a very critical condition, and there appears no hope for him but in a visit to his native land. Thus you see we are troubled on every side, and our hands exceedingly weakened. May the Lord graciously appear on our behalf. I had almost forgot to mention Brother Aratoon's case: he is also, and has been for a long time, very unwell. He continues to preach a little, but I fear he will not be able to continue that little long."

CEYLON.

The following extract from a communication sent us by Mr. Daniel, some months since, contains full and satisfactory information respecting the schools under his direction.

In my last quarterly communication I gave an account of our missionary labours here, as far as the preaching of the gospel is concerned. I intimated my intention of giving an account of the schools connected with the Mission in my present letter—this I shall proceed to do. As much money has been expended here in education, it is proper our friends in England should know what is done with it. The day schools connected with the Baptist Mission in Ceylon are fifteen: ten of them were under the care of the society on my arrival; five have been added since I have been here. Six hundred and fifty-four children, according to the last monthly returns, are in a course of education in them. I do not mean that this number is present at one time; for even in England our Sunday-schools are never in this state; and in Ceylon, *where the great poverty* of the people *frequently requires them* to call their children *from the school* to the Paddy-fields, and where education is not valued by the natives as it is by even the lower classes in England, to secure a constant attendance requires all the vigilance of the master, the visitor, and the missionary. But this is the number who are on the class paper, and who are at different times in the school. Four entire schools and part of another, are female schools; six of them are in Colombo, and nine in the different villages about Colombo. In all the schools the children are taught to read the New Testament, to commit portions of scripture to memory, with catechisms, and other summaries of the truths of christianity. They are not only inspected by a visitor, but Brother Siers and myself go as frequently as we well can to most of them, examine, and talk to the children on the great things connected with their eternal salvation. When we visit the village schools, while we are hearing the children their lessons and questioning them, we order the master to send round to his neighbours to invite them to come and hear the word of God. Sometimes a considerable number attend. They have no communication with the children. After which, we carry on a public service, and preach the gospel of Christ. In some of our village schools I have been at other times much vexed with the inattention of the masters, or "goroonanseys," as they are called, and have been ready to dissolve some of their schools; but when I see such numbers of persons in my itinerating excursions who, in reply to the question, "can you read," reply, "a pota bæhæ," i. e. "we cannot;" when I think that on this account the knowledge of salvation "by one entrance is quite shut out;" when I think by the means of schools this defect is in some degree remedied, and that the word of God is read by them, and the way of salvation is made known; I have concluded that an imperfect education is better than none; and have, therefore, endured the deficiencies for the sake of the benefit rather than abolish the school. The following is a tabular view of our day-schools:—

Names of the Schools.		Division where situated.	Number Scholars.
Grand Pass,	boys	Colombo .	60
Grand Pass,	girls	do. . .	43
Checkwa-Street,	boys	do. . .	59
Moderah,	girls	do. . .	32
Pettah,	do.	do. . .	29
Silversmith-st.	do.	do. . .	45
Talwatta,	boys	Senakorle .	35
Paliagodda,	do.	do. . .	34
Calary,	do.	do. . .	44
Worgagodda,	do.	do. . .	34

Names of the Schools.	Division where situated.		Number Scholars.
Wabodah,	do.	do.	40
Byanwille,	do.	do.	49
Harpenden,	boys & girls,	Hewagan Korle	35
Hanwella,	boys	do.	40
Kattcopallella,	do.	do.	38

A Korle means a large division of the Country, equal to the size sometimes of an English County, under the administration of a Modeliar.

JAVA.

Extract of a letter from Mr. Bruckner, dated Samarang, 11th of September, 1832 :—

I trust you have received my letter dated in the month of November last, in which I stated more fully the reasons which had obliged me to go to Batavia, as also the result of the matter.* I have experienced, in that affair, the aid of God perceptibly, and seen that he is not only able to support the mind under trials with sufficient consolations, but also to give an issue to them which makes us rejoicingly to trust in him. I have understood since, that a person who has great confidence with government had cunningly represented my distributing of Javanese tracts to government as intentionally done by me as an instrument of the English government in Bengal to move the Javanese to an insurrection ; but these charges against me being cleared up, the effects of them were soon removed ; and since that time I have been permitted to go on undisturbed in visiting the native villages around. The distribution of tracts among those natives seems to have had a salutary effect on their minds, as they have gained more confidence in me, and in my speaking to the people. Formerly, I could hardly collect a few persons with difficulty; but now, when I appear in any place, immediately a few come standing or sitting round me to listen, and I am constantly asked for tracts. The field here around is really large ; within a few miles live upwards of 50,000 people, and I trust to God when divine truth has sufficiently been disseminated that the effects will be glorious. I go out among the natives during the week as many times as my measure of strength will permit. On Sundays I have twice preaching ; in the morning to about thirty or forty persons in Javanese, and in the afternoon in my house in Malay, when some soldiers attend who are from the eastern Islands, and do not understand another language. My tracts have been circulated over a great part of the island, and are still every where received with pleasure. A friend wrote to me lately that a great number of them had found their way to the people on the southern sea-shore ; thus the contents of the gospel have become known in districts to which there is hardly an access for a Missionary. The natives uniformly declare that they can understand them very well, and like their contents upon the whole. I rejoice, indeed, that I was placed in such circumstances that I could get a goodly number printed of these little messengers, and have been the means to bring in circulation about 11,000. It would have required a long period before the principles of divine truth would have become so extensively known in this Island without these tracts."

* *See our Herald for June last, p. 43.*

SOUTH AFRICA.

A letter from Mr. Davies, dated Cape Town, Oct. 19th, announces their safe arrival at Table Bay on the 27th of September, after a voyage of seventy-two days from Gravesend, and sixty-eight from Plymouth. They had been favoured with fine weather and propitious winds nearly all the way; and Mr. Davies had attempted in various ways to promote the spiritual good of those on board. In the absence of our respected friend, Dr. Philip, who had gone to visit the Missionary stations in the interior, Mr. and Mrs. Davies were very kindly received by Mrs. P. Mr. Davies had preached at the Doctor's chapel, and also for the Wesleyan brethren, both at Cape Town and Wineberg, a beautiful village about eight miles inland. The friends at Graham Town had been apprised of Mr. Davies's arrival, and proposed to meet him at Algoa Bay, and conduct him and his family to their future

re sidence. May a divine blessi n rest on this new effort to promote the cause of God and truth in long-neglected, much-injured Africa.

JAMAICA.

Late arrivals from Jamaica have brought additional proofs of the hostile spirit which continues to prevail among many of the Colonists. In addition to other brethren who, on various pretexts, have been forbidden to exercise their ministry, Mr. Baylis of Port Maria has now been silenced, The house in which he was preaching (at Oracabessa) was licensed, and Mr. B. was in possession of an island license himself, and yet the warrant under which he was arrested, charged him with preaching and teaching in an unlicensed house! The subject has been again urged on the attention of His Majesty's Ministers, and we hope some measures will soon be adopted to put an end to this vexatious state of things; for at this rate, as Mr. Tinson very justly remarks, every Missionary on the island might be stopped.

The House of Assembly was dissolved by His Excellency the Governor on the 17th of Dec., but, previously to the dissolution, a Committee had been appointed to examine whether any amelioration had taken place in the state of the slaves since 1823, and also whether any obstructions had been put in the way of their religious instruction! Several of our Missionaries had been examined before this Committee, after being previously sworn to answer any questions that might be proposed. The object of this arbitrary, and, we apprehend, illegal requirement, soon became apparent, for the great majority of the questions had no reference whatever to the professed object of the inquiry; and appear as though designed, if possible, to elicit such information as may render the Missionaries objects of contempt. It remains to be seen whether this Committee will be renewed when the House shall have re-assembled.

It is most gratifying to learn that, amidst all the violent efforts which have been made to check, and, if possible, to put an end to the labours of our Missionaries, the work of God is still proceeding, and many present themselves for Christian communion, undismayed by the perils to which their profession will expose them. This will appear by the following extract of a letter from Mr. Clarke, dated Spanish Town, November 10, 1832.

With the Church here I have much cause to be highly gratified; a more peaceable and interesting people, I think, could not be found anywhere. In every thing I attempt for their spiritual advantage, I am encouraged by their zeal and readiness to meet my desires. Once I have gone through all the classes in individual examination, and am just about to go through them a second time. I have had the assistance of my Brethren, Taylor and Dendy, in examining a large number of candidates for baptism, and on Sabbath the 21st ult., I had the pleasure of baptizing seventy-seven, who had been very strictly examined and cordially approved of by us, in connexion with the Church. It is no small encouragement to see that God is still blessing our feeble attempts to do good: and surely, when we reflect upon the almost certain punishment the poor slaves have to endure on professing attachment to religion, and, notwithstanding, see them coming forward, with their temporal danger full in view, we may conclude that they have been made sensible of their greater danger; and that God has still thoughts of mercy and of peace towards the oppressed and distressed bondmen.

You will be informed by Mr. Taylor, respecting the situation in which he is now placed, as it regards preaching the Gospel: my own is not yet so bad; but how soon

I may be in the same case I cannot tell. I had the good fortune to obtain an island license soon after my arrival;—this may be deemed sufficient, and it may not. Mr. Burton has one, and is, notwithstanding, to be tried for preaching, at the next assize court. For some time past, the public prints have made much ado about my being allowed to preach, and have even affirmed that I should soon be prevented; but I have not yet been troubled, though the Head Constable and several others entered the Chapel last Sabbath evening, and remained during the sermon—one of them, I have been informed, carried loaded pistols. I believe their object was to take Mr. Taylor, had he attempted to preach.

A band of soldiers came a few days ago, to march me to the Court House, that I might enrol my name and enter as a soldier in the militia; but, on informing them that I had an island license, the serjeant thought that sufficient to exempt me, and so I was saved the trouble of having to appear before a Court of Inquiry. My mind is made up on both these subjects. I shall never carry arms, whatever may be the state of the island; or however they may be pleased to punish me for refusing—nor shall I desist from preaching, unless compelled by being put into prison: at the same time, I shall endeavour to honour those in authority on account of their office, and shall obey them, so far as I can do so with a good conscience towards God.

I have thought it might be interesting to you to know some of the answers given by a few of those lately examined for baptism; and so shall give them, as taken down during the examinations by Brother Dendy. You will please to bear in mind that many more questions were put to each than what are here given, and that satisfactory testimony was borne by those that knew them to their general conduct.

Joanna Thomas, a blind woman, a slave.—Q. What made you first think of praying to God? A. Sister Davis spoke to me, and say, massa Jesus was good.—Q. Whose son is Jesus? A. The Son of God.—Q. How do you expect to be saved? A. By massa Jesus' blood.—Q. Do you love Jesus? A. Yes, He died for me, and loved me first.—Q. Are you a sinner? A. Yes, me never did good.—Q. Do you love sin? A. Me feel hate to it, me no love sin; me used to love quarrelling, fighting, and me no live married.—Q. What book do you love best? A. The Bible.—Q. Whose book is the Bible? A. God's.—Q. Why do you love the Bible? A. There's no book like the Bible, it tell me true.—Q. Do you think you believe in Jesus Christ?—A. Yes.—Q. Where is He now? A. Massa Jesus all about; He is in heaven, and all in the church.—Q. Does Jesus know what you mean when you pray, but do not speak out? A. Yes, when me raise my thoughts to Him, massa Jesus can see inside my heart.—Q. Do you know any thing about the Lord's Supper, what do the bread and wine represent? A. Massa Jesus' body and blood, torn and poured out for me, the bread and wine mean.—Q. Is the wine the blood of Jesus? A. No, the wine come from shop.—Q. Suppose you were not to be baptized, nor to take bread and wine before you die, could you get to heaven? A. Baptism no take me to heaven, blood of massa Jesus *so, so,* (meaning *alone*) can save me.—Q. Cannot good works help a little? A. No.—Q. Of what use is your ticket? A. To show me joined to Spanish Town Church.—Q. What kind of a place is heaven? A. A holy place, &c. &c.

Robert Bailey, an aged man, about 70, free.—Q. How long have you been concerned about your soul? A. Been praying two years.—Q. Do you hate sin? A. I do hate sin, massa.—Q. Why do you hate sin? A. Because it no good, it no what God likes.—Q. Did you always hate sin? A. I once did n't hate sin, because I did n't know any better then.—Q. Are you a sinner? A. Really me feel so from my heart; but I pray against it.—Q. Do you think that God has changed your heart? A. Yes.—Q. How long do you mean to serve God? A. As long as I live on this side.—Q. Where do you hope to go to when you die? A. I hope to go to heaven when I die.—Q. What kind of a place is heaven? A. It is a City of Glory.—Q. What will you do in heaven if you get there? A. Glorify God, and praise.—Q. Has God done much for you? A. Yes, He has changed my heart, and made me feel love good.—Q. Have you any thing to strive against? A. Yes, sin.—Q. Have you a good heart? A. I beg God to cleanse it.—Q. Are you ever tempted to do bad? A. I feel sometimes bad, and then I pray God to take it from me.—Q. Are there more Gods than one? A. One God, three persons.—Q. Who is God the Son? A. God and man, massa Jesus.—Q. What did Jesus come to do for us? A. He come to dead for sinners.—Q. Is God willing to save you if you believe in Jesus Christ? A. Yes, if I believe in Jesus—no one but the blood of massa Jesus can save.—Q. Why do you desire to be baptized? A. Massa Jesus commands.—Q. Will the water wash away sin? A. No.—Q. What can? A. Nothing but the blood of massa Jesus Christ.—Q. Were you to meet with

much persecution for Jesus Christ's sake, do you think you would give up your religion? A. I will never give up my religion.—Q. Can you keep *yourself* from giving up religion? A. No keep in own strength, but pray to God to give me grace. —Q. What does the bread mean at the Lord's supper? A. It puts me in mind of massa Jesus' flesh torn upon Mount Calvary.—Q. What does the wine represent? A. When I see the wine it puts me in mind of massa Jesus' blood spilt on Mount Calvary.—Q. Is there any book you love more than you love another? A. Yes, the Bible, God's book.—Q. Would you trust to dreams or to the Bible? A. To nothing but the Bible.—Q. You have had an inquirer's ticket, and if you be baptised you will receive a member's—of what use is the ticket? A. All it is for is only to show I a member.—Q. What is repentance? A. I glad feel change, sorry for sin—it is all bad, massa—sorry so long time in sin.—Q. Will Jesus Christ come again into this world? A. Yes, Sir, he will come to judge the quick and the dead.—Q. Who are the quick? A. We living.—Q. What caused you to think about your soul? A. A broder force me long since, and teach me, and set me off pray.—Q. What does the Holy Spirit do for you? A. Sanctify.

An old Female, formerly a slave, had freedom given to her by her owner.—Q. What led you to think about your soul? A. Heard the Word, beg God to touch my heart and make me better.—Q. Are you a sinner? A. Yes.—Q. What punishment do you deserve? A. To be sent to hell. —Q. What kind of a place is hell? A. A bad place.—Q. Who are punished in hell? A. Bad people.—Q. Who is the worst? A. The devil.—Q. Who can save you from hell? A. The blood of the Lord Jesus Christ.—Q. Who can make you holy? A. The Holy Spirit.—Q. Would the Holy Spirit have made you holy, if Jesus had not died? A. It is for Jesus's sake.—Do you think that God has changed your heart? A. Yes.—Q. What reason have you for thinking so? A. Because I loved sin, and used go among all bad people, and hated my God, now I love my God, and serve Jesus, and love to come to chapel, and sing, and pray.— Q. Is there any other Saviour besides Jesus? A. No.—Q. What is Jesus more than man? A. He is both God and man. —Q. Where is Jesus now? A. In heaven.—Q. Will He come again? A. Yes, to judge.—Q. Do you trust in Jesus Christ? A. Yes, to His blood.—Q. Will good works get you to heaven? A. *Can't do nothing (anything)* for myself. —Q. Will God receive you to heaven because you pray, or because Jesus died? A. Because Jesus died.—Q. Why do you wish to be baptized? A. Massa Jesus was dipped in water—wish to follow pattern—God commands to be baptised. ---Q. What do the bread and wine used at the ordinance of the Lord's Supper put you in mind of? A. Put me in mind of the flesh and the blood of massa Jesus? ---Q. How will you show your love to God? A. I will hail any of my fellow-creatures I see around me in sin, and will tell them to come to Jesus, and what the Lord has done for my soul.

To these interesting details we add a letter lately addressed to the Secretary by the Church at Montego Bay, and which, we are assured, our readers will feel to be equally honourable to the parties from whom it proceeds, and to their worthy pastor. Their testimony was not, indeed, necessary, to vindicate Mr. Burchell's reputation; but still it affords additional satisfaction to find a large body of conscientious persons unanimously coming forward to assert the utter falsehood of the charges so wickedly fabricated against him.

Montego Bay, 11th Dec. 1832.

To the Secretary of the Baptist Missionary Society.

Reverend and Dear Sir,

As we have lately heard with much pleasure of Mr. Burchell's safe arrival in England, we take this opportunity of addressing you as the Secretary of the Society to which we are attached.

As members of the churches of Montego Bay and Gurney's Mount, we feel it a duty we owe to our late beloved minister, and to our society in the mother-country, to establish, as far as we are able, the innocency of the former, and feel great regret that we did not, long ere this, address you on the subject.

We, as a people who have for many years received instructions, both private and public, from the Rev. Thomas Burchell, do firmly avow, that we have never heard him preach or teach any doctrine that could tend to excite negroes, or any other person or persons, to rebellion; on

the contrary, he always endeavoured to impress on the minds of negroes the necessity of being obedient to their owners, and on the free people submission to the powers that be; he himself set us an example; for, during the years that he resided in this Island, he always showed due regard to the authorities, as far as was consistent with his duty to the great Head of the church.

We feel very much grieved that there should have been such a desire among many in this our Island, to attach to his character so much infamy; and we now declare that we are ready to refute, on oath, the charges that have been brought against him; and the greatest body of our church, who are in a state of slavery, would be ready to do the same if their situation did not prevent, for they have repeatedly told us that our minister never, at any time, said anything that would induce them to resist the authority of their owners.

His enemies have persecuted him without a cause; but the Lord has helped him, and made a way for his escape.

We deeply regret the necessity of his departure from us; and if we could consult our feelings alone, we would desire no other minister but him, for he was kind to his people indeed, he was a pastor that we never will forget, but will ever remember him with the affection of children to a kind parent; he is in the hands of a kind Redeemer, who has saved him from cruel enemies in this Island, and will, we trust, guide and protect him through life, and render him useful wherever he may be.

We should feel very thankful to God if he were pleased to open a way for him to return to us again; and, as a society without the means of grace, we entreat you, Sir, not to forget our situation, but to do all you can to call forth the prayers and exertions of our christian friends in England on our behalf, that we may enjoy religious toleration, and have the word of life preached again among us.

Signed on behalf of the Montego Bay and Gurney's Mount Churches, by fifty-two individuals.

As Mr. Burton is, for the present, prevented from engaging in his usual labours at Manchioneal, he was about to embark for the Bahamas, partly with a view to examine and report upon the condition of the large Baptist Churches which have long existed in those islands, and partly for the benefit of Mrs. Burton's health, which has been so much impaired of late, as to render some such change of scene and residence absolutely necessary.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

East Indies....	Mr. John Marshman.....	Serampore	Sept. 5, 1832.
	Rev. George Pearce.....	Calcutta.....	Aug. 26.
	G. Bruckner.....	Samarang.....	Sept. 11.
West Indies....	Samuel Nichols.....	Montego Bay.....	Dec. 14.
	Do	Do	Jan. 4, 1833.
	H. C. Taylor	Spanish Town.....	Dec. 17, 1832.
	John Clarke	Do	Dec. 12.
	John Kingdon	Kingston.....	Dec. 17.
	Do	Do	Jan. 7, 1833.
	Edward Baylis..... ...	Do	Dec. 11, 1832.
	Joshua Tinson.....	Do	Oct. 27.
	Do	Do	Dec. 17.
	Do	Do	Jan. 4, 1833.
	Joseph Burton.....	Do	Dec. 14, 1832.
	Do	Do	Dec. 15.
	W. Whitehorne	Do	Jan. 5, 1833.
	Walter Dendy	Do	Jan. 4.
	Dr. G. K. Prince.....	Do	Jan. 8.
	Messrs. Vaughan and others	Montego Bay.....	Dec. 14, 1832.
	Rev. Joseph Bourn	Belize.....	Nov. 26.

Contributions received on account of the Baptist Missionary Society, from January 20, to February 20, 1833, not including individual subscriptions.

Road, Friends, by Mr. Hands	2	0	0
Newtown, Sunday Scholars, by Mr. Thomas Jones	1	5	0
Carlton Road, Church, by Rev. W. Brock	2	0	0
Walworth, Female Society, by Mrs. Steward	3	12	6
Hackleton, Collection, by Rev. W. Knowles	3	0	9
Walgrave, Sabbath School, by Mrs. Smith	0	18	4
Thrapston, Collection and Subscriptions, by Rev. Samuel Green:			
Mr. Abbott	0	10	0
Mr. Bateman	0	10	0
Mr. Collier	1	0	0
Mr. Green	1	1	0
Mr. Hill	1	1	0
Messrs. Hill, jun.	0	10	0
Mr. Lewin	1	1	0
Mr. Ladds, sen.	0	10	0
Friend, by Mr. Ladds, jun.	0	10	0
Mr. Marshall	0	10	6
Small Sums	0	18	6
Weekly Subscriptions, by Mrs. Stevenson and Miss Hill	6	0	8
Part of the Public Collections after Sermons by Mr. Burchell	11	17	4
	25	0	0
Dunkeld, Auxiliary Miss. Society, by Rev. James Black	5	0	0
Leeds, Subscriptions and Collections, by Rev. James Acworth	20	11	6
Boroughbridge, Collection, (less expenses 12s.) by ditto	5	0	5
North of England Auxiliary, by Rev. R. Pengilly:			
Newcastle	72	0	5
North Shields	5	7	6
Sunderland	12	12	0
	89	19	11
High Wycomb Auxiliary, by Mr. Carter, Treasurer	18	7	6
Reading Auxiliary, on account, by Mr. Williams	50	0	0
Loughton, Missionary Association, by Rev. S. Brawn	6	11	9
Committee of Youth's Magazine, for Schools, by W. B. Gurney, Esq.	25	0	0
Southampton, Collections and Subscriptions, by Rev. B. H. Draper	30	0	0
Northamptonshire, Independent Association, by Rev. J. Robertson:			
Kettering, Rev. T. Toller	2	0	0
Market Harbro', W. Wild	5	0	0
	7	0	0

DONATIONS.

Mr. B. Giles, Abergavenny	2	0	0
Friend, by Rev. T. Burchell	0	10	0
Mr. Marlborough	5	0	0
Q. Q.	20	0	0

LEGACIES.

Mr. John Deakin, Birmingham, further on account of residue	1000	0	0
Mr. Edward Parker, Chipping Norton, (less duty and expenses)	17	13	4
Miss Mary Smith, Camberwell	10	0	0
Mr. John Baldam, Royston (less duty)	18	0	0

TO CORRESPONDENTS.

After a Missionary journey, unexampled, we believe, for extent, duration, and continuity of labour, our brethren Carey and Knibb have approached within a day's journey of London, and are expected in town at the close of the present week (Feb. 19). We rejoice to find that the health of both has been preserved in a very merciful degree, in their continual travels and exertions, and that, after a brief repose, they hope to recommence their visits to our Churches in various directions, on behalf of the Society. A few days, however, must elapse before any arrangements can be made; and this intimation is given to prevent any uneasiness or surprise on the part of those friends who may have received no answer to their applications to the Secretary on the subject.

We hope, in our next number, to insert an account of the collections made in Scotland, &c., during the last few months. This has, of necessity, been delayed, for reasons sufficiently apparent from the foregoing paragraph.

THE

BAPTIST MAGAZINE.

APRIL, 1833.

THE GOSPEL "GLAD TIDINGS."

In the scriptures of truth, the gospel is frequently styled "glad tidings." Numerous as are the appellations given to it in the bible, there is no one more descriptive of its nature, or better suited to express its excellence. In the prophet Isaiah, the church is represented as exclaiming, when she beholds the apostles coming over the hills of Judea with the evangelic message: "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" When the angels appeared to the shepherds by night, they said, "Behold we bring you glad tidings of great joy, which shall be to all people." Though their intellect was wonderful and profound, their views of the economy of mercy lofty, and their admiration of it intense; though issuing from the gates of heaven, whose splendour, poured around them, transformed night to day, they exulted in the news they were about to announce to our world; no term of designation more appropriate was suggested to their excited minds: "Behold," said they, "we bring you glad tidings." Indeed, this is the literal import both of the Greek *Evangelion*, and the Saxon *Gospel*.

To understand the covenant of mercy, as thus exhibited, two things are requisite; first, that we recognize the scriptural account of the lapsed condition of mankind, which rendered it necessary; and, secondly, that we comprehend the full import of the message which it brings.

We are fallen, depraved, guilty, condemned, lost. There are many who acknowledge the fall in words, and yet virtually deny it. You must, say they, be honest, virtuous, benevolent; you must be as good as you can, and God will be merciful to you and save you at last. Such language implies either that our condition is not that of fallen beings, or that the injury we have sustained from it is slight. But the scriptural doctrine is, that we are utterly lost and ruined; that we are averse to all that is good, and prone to what is evil; that the imagination of the thought of the heart is evil, only evil, and that continually; that all men are the slaves either of sensual appetites, or of pride, or avarice, or pleasure; that man is the object of

the divine displeasure, and must bear the rod of his vengeance, unless saved by grace, through the atonement which is in Christ Jesus. And the state of society corresponds with this description. We meet with numbers of vicious characters in every town, village, and hamlet. Many delight in profane swearing—in oaths horrible to hear. Many take the name of God in vain on the most trivial occasions, showing that their minds are totally destitute of all reverence for God. Many give vent and expression to the most malignant and diabolical passions. Many view their prosperous neighbour with an envious eye; their cheek turns pale when they hear of his success, and their voice falters when they have occasion to speak of it; or, perhaps, they even endeavour to injure him in his good name, and with the club of calumny aim a blow in the dark at the statue of his fair reputation. Multitudes there are, every where, who, instead of spending their leisure at home, in the bosom of their families, cultivating their own minds or training those of their children, frequent places of intemperance, and listen to conversation the most degrading and base. And what shall we say to these facts? Shall we not acknowledge that man is a being whose course is sin, and whose end is misery? And what are prisons, the hulks, convictships, dungeons, fetters, and public executions, save monuments and proofs of the awful fact to which we have referred? But then it may be said, these remarks relate only to the worst part of mankind,—to the refuse of society, and not to the decent, virtuous, and honourable portions of it. We confess that there is great difference observable among men. Some are amiable and excellent characters, considered simply as members of society. But let us not forget that sin consists in two things, in commission and omission. Taking it for granted that we are free from the first, are we innocent of the last? The standard of truth requires that our love to God should be supreme, perfect, constant. The end of all our actions must be the glory of God. We must live, not to ourselves, but to him. We must always act from pure and spiritual motives. Our heart must be the altar of piety; it must be the abode of every gracious disposition. There must not rise in our bosom a single jarring thought, the slightest murmur against providence,—against God. We must not indulge one unlawful desire. The smallest stain will be sufficient to soil the purity of our garments, and to sully and mar all our righteousness. He that breaketh the law in one point, is guilty of all.

Come now, thou man of virtue—say, is this *thy* character? Do you love your neighbour as yourself, and God with all your heart? Could you, at the bidding of the Almighty, sell all that you have and give it to the poor, in the confidence of having treasures laid up in heaven, and follow the despised Nazarene in the service of the gospel? If not, there is a deficiency in your character, which all your boasted merits cannot supply. Whatever you may be in the sight of man, you are in the sight of God hollow and empty. Your excellencies are as paint on a rotten door; your virtues are like the borrowed feathers, and gay finery, with which wrinkles and deformity may be adorned. The most religious persons that have ever

lived—men of the most exemplary piety—have been free to confess that, in all things, they have offended and come short of the glory of God. So true is it that all have sinned—that all do sin—that there is none righteous, no not one. What, then, is the inference? It is that you are exposed to the tremendous curse of a broken law—to all its threatenings and penalties, in this life and that which is to come. The law of God shuts you up to the faith of the gospel. It allows of no egress, no method of escape, except what is obtained by submission and the grace of God. You are like a person enclosed by a compact ring of warriors, with locked shields and ported spears,—a wall of iron. The pardon of the gospel can only open for you a passage. Whoever entertains these views, will thankfully receive the redemption which is in Christ Jesus. He will hail it with gladness, he will believe it with tears of gratitude; to him it will be glad tidings of great joy. In proportion to the depth of our convictions on the subject of human guilt and depravity, and all the melancholy consequences of the fall, will be the pleasure with which we shall embrace the gospel. If we feel that our whole head is sick, and our whole heart faint; if we are sensible of the wounds, and bruises, and putrifying sores, occasioned by our sins; if we know the plague of our own heart, and loathe and abhor ourselves, and repent in dust and ashes, saying, "Wo is me, for I am undone!" if, trembling under apprehensions of divine wrath, we feel in ourselves the sentence of condemnation—the incipient principle of death, which, when matured, produces everlasting death; and we exclaim, in the anguish of our spirit, "What shall I do to be saved? How shall I escape the vengeance of eternal fire!" To us the gospel message will be glad tidings of great joy. It will be as the proclamation of liberty to persons languishing in captivity; as the breaking away of the dark clouds of night to the tempest-tossed mariner. It will be as the extraction of the arrow from the festering flesh; as the healing of broken bones; yea, as life from the dead. Appearing not only as a *sufficient* remedy, but as the *only* remedy—the rope thrown down to us, by which we may be drawn up out of the horrible pit and the miry clay—the hand stretched out to snatch us from the burning—its annunciations will, indeed, be good news: the joy they will impart will be too great for utterance; and will partake of the measures and dimensions of that peace to which it will afterwards give birth; the peace that passeth all understanding. Reader! have you known the suitableness of the gospel to your case? Do you feel that you are utterly ruined without an interest in its provisions? Guilty, are you longing for pardon? Weak and helpless, are you seeking for righteousness and strength? Bound over under sentence of condemnation, are you looking for release? On the point of being given up to the ministers of wrath, are you waiting for the arrival of a strong deliverer? Then, to you will the gospel be as light arising in darkness, as the munitions of rocks when the sweeping flood is washing away every other place of refuge.

But what is the full import of the gospel message? It is—to say all in a word—salvation.

aside of the vail, which hides the glories of the kingdom: it will, still, be nothing more than the salvation of the gospel. If the happiness of heaven will be for ever; if it is a paradise into which no deceiving serpent will intrude—a spot where the whispers of temptation will not be heard; whose clear waters will never become turbid, whose flowers will never fade, nor its fruits ever cease to grow in profusion; if the tree of life in the midst of it shall be for ever approachable, unguarded by the flaming sword of cherubim; let us not forget that it will yet be nothing more than the salvation of the gospel. And if our thoughts become amazed and dazzled with the contemplation of infinite and endless good; if we gaze in admiration upon the divine throne, until its summit disappear in the darkness created by excess of light; if the ideas that will be suggested to us, and the feelings that will spring up in our minds, as the ages of eternity revolve, will be surprising and unutterable; if, when cycles upon cycles have whecled away, it will still be an unexplored region of wonders,—a forest, the skirts only of which will have been penetrated; it will still be nothing more than the salvation of the gospel. May it not then be readily believed, that when its nature is understood, and its fulness in some measure comprehended, its proclamations will sound in our ears as the glad tidings of great joy? If it have not power to thrill with the deepest emotions of delight, it may be safely affirmed, that there is nothing which can possess that power; and that we are quite incapable of the profoundest movements of the soul. Let us open our eyes to the glory of God in the gospel. Let us consider our obligations to him who sent his angels to our world with the joyful annunciation that the Deliverer was come,—that God had laid help upon one that is mighty to save, and would exalt his Son at his right hand, a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins: and let us pray that our hearts may be opened, and our ears unsealed, to feel and perceive all the blessedness comprehended in the provisions of mercy. J. S.

Olney.

SLAVERY.

APPEAL TO THOSE PERSONS, PROFESSORS OF RELIGION, WHO YET HAVE PROPERTY IN THEIR FELLOW-CREATURES.

CHRISTIAN BRETHREN,

You are almost the only class of persons in the nation, known to be the holders of your fellowmen in cruel bondage in our colonies, who have not been publicly expostulated with on the palpable injustice and unparalleled inconsistency of your conduct.

As members of the Anti-Slavery Society, we have repeatedly, in our official publications, avowed it as our deliberate opinion, that "Slavery is incompatible with Christianity"—in direct violation both of its spirit and maxims. Need we remind you that our Divine Lord has enjoined, "Whatsoever ye would that men should do unto you, do ye also unto them?" Matthew vii. 12. It would be insulting you to suppose that you are willing to receive such treatment from your slaves as you are inflicting upon them.

An apostle, too, enumerating the most flagitious characters, whose conduct was condemned by the sound doctrine of the gospel, has placed upon the lists "men-stealers," (1 Tim. i. 10.) that is, those who had violated the law of Moses on that subject: "He that stealeth a man, or if he be found in his hand, he shall surely be put to death," Exod. xxi. 16. Admitting that your holding "men" in bondage as your property, is of equal enormity with actually stealing them, so that, though you have not "stolen" them, they are yet found in your hand, it follows that your conduct is condemned, as being totally inconsistent with your professed characters, both by the law of Moses and the gospel of Christ.

It is a most affecting and deeply humiliating fact, that every denomination of Christians among us (excepting only the "Friends,") are more or less implicated in this accursed thing; some by being actual proprietors of slaves, as the bench of bishops, in regard to the Codrington estates in Barbadoes; and the Moravian Missionary Society, with some distinguished members of that body, who have either slaves or slave-estates in the English, Dutch, and Danish West India colonies; as, also, some individuals belonging to the Independents. Nor can we acquit the Wesleyan, the Church, and the Baptist Societies, of tacitly sanctioning and encouraging the practice of slavery, by having admitted, as members of their churches, slave-holders, who, as we have shown, are, in the character of Christians, proscribed by the spirit and letter of the gospel of Christ.

One object in addressing you is, because we would discharge a solemn duty. An apostle has said, "If a brother be overtaken with a fault, ye who are spiritual restore such a one in the spirit of meekness," Galatians vi. 1. From our principles in respect to the incongruity of slavery to Christianity, we certainly consider you as having, by your conduct, encouraging and abetting the horrible practice of holding property in your fellow-men, been "overtaken" with a most grievous "fault"—a fault no arguments can justify, and which no circumstances can palliate.

Another reason we have is—to acquaint you with the conduct of our brethren, the Friends, in regard to giving up the practice of holding slaves in 1769, and thus having "cleared themselves" from any participation in the evils of colonial slavery since that period. We respectfully urge it upon your attention, whether you ought not, as professed disciples of Christ, immediately to imitate this praiseworthy example, and instantly to set your slaves at liberty. Surely, you will not attempt to reconcile your conduct, in regard to having property in your fellow-men, with your allegiance to Christ, who has enjoined it upon all his disciples, "Thou shalt love thy neighbour as thyself." You must be aware that a great crisis, in regard to our 800,000 fellow-subjects, who are held in bondage in our colonies, is fast approaching. There are many reasons for concluding their liberation cannot be long deferred; we hope this will be effected by the British legislature, and not by their own means; at any rate, we wish you to "come out" from among the slaveholders; before the just indignation of heaven avenge the wrongs

of these our oppressed and insulted fellow-subjects, many thousands of whom are also our fellow-Christians. Why should you linger, when it is evident the city will be destroyed? Ought you not to be examples of doing justice, and loving mercy, and walking humbly with God—and thus to adorn the doctrine of God our Saviour? Ought you not to hate the garment spotted by the flesh? Ought you not to abstain from even the appearance of evil? But does your holding men in cruel bondage comport with either justice or mercy? Does this practice adorn the religion you profess?—or does it not rather give the enemy reason to blaspheme? Can any blot be more foul upon your Christian character? Is it not rather indulging real evil, and encouraging it, than abstaining from its appearance? Is it possible you can enjoy a conscience void of offence, either towards God or towards men, while you hold such prohibited property? We seek your consistency, your honour, your happiness, when we urge it upon you, "*Let the oppressed go free, and that ye break every yoke.*"

On the Importance of Clear Conceptions of Time.

When Philip said to the Ethiopian eunuch, "If thou believest with all thine heart, thou mayest be baptized," we perceive at once that the pre-requisite was closely connected with the fountain-head of speech and action: but a reference to time so places the expression in contrast with a previous fact, as to present truth to us in a new and an interesting light.

Baptism and the Lord's Supper *are in themselves* non-essentials; their omission having been no barrier to the eternal bliss of the dying thief. Nevertheless, as to the spirit in which those ordinances are attended to or neglected, we should be very careful how we speak. For an improper observance of the Lord's Supper brought death and other judgments into the Corinthian Church, and Simon Magus's mental failure, in observing the other ordinance, was viewed by Christ's messengers with deep concern. That unhappy man, indeed, is described as *believing*; and, as James also says, "The demons believe and tremble:" but Simon Magus did not believe with all his heart. "Thy heart," says Peter, "is not right in the sight of God." Acts viii. 21. Moreover, so fearful a defect being one of the last things impressed on Philip's mind, nothing could be more natural than for him to rejoice over the next candidate for baptism with some degree of trembling; and to give encouragement with the language of peculiar caution, not saying to the eunuch, "If thou believest, thou mayest be baptized;" nor yet, "If thou believest *with thine heart*, thou mayest;" but, "If thou believest *with* ALL *thine heart*, thou mayest." Acts viii. 37. Nor can we suppose that the Saviour himself meant any thing short of believing with all the heart, when he said, "He that believeth and is baptized, shall be saved:" but, inasmuch as our Lord was not contrasting true believers with false professors merely, but with the unregenerate altogether, his expression was general; whereas Philip, contrasting genuine faith with a mere speculative belief, directed the attention of the eunuch to the heart where the difference existed in all its immensity.

Stratford, Essex. J. F.

Sincerity essential to acceptable Prayer.

"*If I regard iniquity in my heart, the Lord will not hear my prayer.*"

To the Editor of the Baptist Magazine.

Dear Sir,

The following excellent observations on the above passage are from the pen of Dr. Gordon, of Edinburgh. As they describe a case, I fear not uncommon, and may be useful to many, their insertion in your valuable Miscellany will oblige your constant reader,

A Baptist Minister.

Tyneside.

But though the text, I think, admits of the application that I have now made, (referring to a former part of his discourse), it is evident the psalmist spoke it with reference to himself, and that it is applicable, therefore, to a very different class of persons from those to whom we have been referring. The very supposition, that, if he regarded iniquity in his heart, the Lord would not hear him, implies the possibility that such may even be the state of believers; and there is abundant reason to fear that it is in this way that their prayers are so often hindered, and their supplications so frequently remain unanswered. Nor is it difficult to conceive how believers may be chargeable with regarding iniquity in their heart, even amidst all the solemnity of coming into the immediate presence of God, and directly addressing him in the language of prayer and supplication. It is possible that they may put themselves into such a state of mind as shall be little fitted for engaging in that holy exercise—the world, in one form or another, for the time, may have an ascendancy in their hearts; and there may have been so much formality in their confessions, and so much indifference in their supplications, that, when the exercise is over, they could not honestly declare that they really meant what they acknowledged, or seriously desired what they prayed for.

A Christian, it is true, could not be content to remain in a state like this; and, when he is awakened from it, as he sooner or later will be, he cannot fail to look back upon it with humiliation and shame. But we fear there are seasons in which believers themselves may make a very near approach to such a state; and what then is the true interpretation of prayers offered up at such a moment? It is, in fact, just saying that there is something, for the time, they prefer to what they are formally asking of God; that though the blessings which they do ask may be for a time withheld, yet, they would find a compensation in the enjoyment of worldly things, which do, at that moment, engross their affections; and that, in reality, they would not choose to have at that instant such an abundant communication of spiritual influence imparted to them, as would render those worldly objects less valuable in their estimation, and would turn the whole tide of their affections toward spiritual things.

The Christian will, no doubt, revolt at the idea of thus falsely dealing with the God of truth, in professedly asking what, at the moment, he would be ashamed or unwilling to receive. Yet such is the true state of things, as often as formality and indifference in prayer do directly proceed from the reigning influence of worldly desires; and the very humiliation which the believer feels, when he looks back, on such seasons, is just

an acknowledgment that then he was regarding iniquity in his heart. The same observations, too, will apply to another case, which, I am persuaded, the experience of many will tell them is no uncommon one. The Christian may sometimes betake himself to prayer, to ask counsel of God in some perplexity regarding divine truth, or to seek direction in some doubtful point of duty; but, instead of being prepared fairly to exercise his judgment, in the hope that, while doing so, the considerations that lie on the side of truth, will be made to his mind clear and convincing, he may have allowed his inclinations so to influence and bias his judgment towards the side of error, or in favour of the line of conduct which he wishes to pursue, that, when he asks counsel, it may only be in the hope that his previous opinion will be confirmed; and when he seeks direction, it is, in reality, on a point on which he was previously determined. And is it wonderful, therefore, if, in the former of these cases, the blessings which he professedly sought are withheld; or if, in the latter, he was permitted, notwithstanding his supplication for divine direction, to be entangled in error, or overtaken by sin? He was regarding iniquity in his heart, and therefore the Lord would not hear him. But the principle stated in our text may be still further illustrated, by referring to another case, which I fear also is but too common, and in which the believer may still be more directly chargeable with regarding iniquity in his heart. It is possible that there may be in his heart or life, something which he is conscious is not altogether as *it should be, some* earthly attachment *which* he cannot easily justify, or some point of conformity to the maxims and practices of the world, which he finds it difficult to reconcile with Christian principle; and yet, all the struggles which these from time to time cost him, may only have been an effort of ingenuity on his part to retain them without doing direct violence to his conscience, a laborious getting up of arguments whereby to show how they may be defended, or in what way they may be lawfully gone into, while the true and simple reason of his going into them, namely, the love of the world, is all the while kept out of view. And as an experimental proof how weak and inconclusive all these arguments are, and at the same time how unwilling he still is to relinquish his favourite objects, he may be conscious that, in confessing his sins, he leaves them out of the enumeration, rather because he would willingly pass them over, than because he is convinced that they need not be there: he may feel that he cannot and dare not make them the immediate subject of solemn and deliberate communing with God; and, after all his multiplied and ingenious defences, he may be reconciled to them at last only by ceasing to agitate the question, whether they are lawful or not. Now, in such a case, the sin with which he is chargeable is not to be measured by the amount of moral delinquency which attaches to the practices themselves. They may not be very flagrant in their nature, or very palpably at variance with any express requirement of the divine law. But if they be such as he dares not ask permission of God to go on with them, or that he could not willingly abide by the decision of God's word concerning them,

from a secret misgiving that this decision might be against them; upon this single ground alone, independently of every other consideration, he stands self-condemned. If, in this condition, he betakes himself to prayer—if he feels anxiety and doubt concerning his spiritual state, and seeks to have his conscience pacified by the application of the blood of Christ---if he is conscious that his desires after spiritual things are feeble, and asks divine influence to strengthen and sustain them---and, generally, if he is sensible that his soul, with regard to its eternal concerns, is not in a healthful state, and prays that he may be quickened and revived, is it at all unaccountable that such prayers should go unanswered---that he should fail to be delivered from the depressing sense of sin on the conscience, while he is deliberately surrendering himself to the power of sin in the heart---or that there should be withheld that divine consolation which, in his case, would go to sanction the violation of the law? He may feel, indeed, and deeply lament, the depression of his hopes, and the decay of his spiritual comfort; and, in order to recover it, he may laboriously give himself to the observance of religious ordinances; but, should they all successively fail to bring him relief, as in such circumstances they must do, it is not difficult to assign the reason; there is in his own heart a root of bitterness, whereby he is defiled; he is himself the Achon that troubleth the host of Israel, and has given his spiritual adversaries the advantage over him; he carries about with him the accursed thing that blights and withers his spiritual strength—he regards iniquity in his heart, and *the Lord will not hear his prayer.*

"On the Obligation of Church Members to attend on the Public Worship of the Church."

To the Editor of the Baptist Magazine.

Dear Sir,

I beg leave to invite the attention of your readers to a few observations, occasioned by a perusal of the letter in your last number, "On attending a profitable ministry." The former part of that communication contains very important and judicious advice. The latter part of it expresses some opinions which appear to require serious consideration, and from which I feel myself compelled to dissent. They are stated in nearly the following terms:—That if a member of a church find the ministry of the pastor unedifying, he "will be right in seeking some other ministry;" but that, notwithstanding, it is his duty still to continue a member of the church. While he is attending elsewhere, he is to bear in mind "that he is still a member of another community"—"his place should be maintained, unless the church should fall into errors of doctrine, or be tainted with unhallowed practices." "Still the church is his home, and he ought not to relinquish either his duties or privileges there." The word of God, Sir, is "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." If, then, it be faithfully preached, and yet prove unedifying, the defect is to be found, not in the pastor, but in the mind or conduct of the hearer. Admitting, nowever, that, under the circumstances specified, the individual "will be right in seeking another ministry," I am by no means satisfied that he will also do ri

in continuing a member, after he has deserted the ministry of the pastor, or that the church itself will be acting properly in permitting him to do so. I apprehend, that a primary design of the institution of Christian churches, is to maintain the public worship of God, and a due observance of divine ordinances. It is the duty, then, of a church member to attend *regularly* the public meetings of the church on the Lord's day. If he do not do this, he lives in the neglect of one of the first duties of church membership, and is "walking disorderly." The attendance of the individual once a month at the Lord's table, does neither answer the design of church fellowship, nor meet its obligations. I consider that a regular personal attendance at the public worship of the church, is indispensable to a right and orderly discharge of the duties of membership.

I am anxious to have this matter seriously and fully considered, and therefore I ask further, Would the church, as a body, act consistently in permitting a person to remain in communion, who lives in the open and habitual neglect of one of the first and most important duties arising out of that relation? Is not a public service on the Lord's day a meeting of the church, and also a prayer-meeting? If a member be absent, is there no relinquishment of his duties and privileges there? Has not the church a right to expect and enforce attendance on such ordinances, as well as at the Lord's table? Again, supposing that the members of the church were disposed to do so, can the pastor of the flock be justified in passing *by the* irregularity of such persons, *even though* they should *think his ministry* "unprofitable?" Once more—Can the church be acting properly towards their minister, if they permit individuals to remain in communion with them, who, week after week, are casting a reflection upon the talents or piety of the pastor, by absenting themselves from his public ministrations? What respect do such persons pay to the feelings of their minister—what deference to the general opinion of their brethren concerning his qualifications—what peculiar attachment do they manifest in forsaking both parties on the Lord's day, that can be supposed to entitle them to a suspension of Christian discipline?

I think, Sir, that in pursuing the course recommended by your correspondent, all parties would be acting improperly. The member would be walking disorderly, the church would sanction his neglect of duty, and the pastor decline to enforce the proper discipline.

It will occur to your readers that these sentiments are applicable to the case of non-resident members. They are: the duties of church membership are of such a nature that they cannot be performed by such persons. There is an obvious inconsistency in permitting an individual to continue a member, while he is regularly worshipping and sitting down at the Lord's table with another church, perhaps, fifty miles distant. His removal virtually dissolves the connexion. He can neither perform the duties of a member, nor enjoy the privileges of a church in London, while he is resident in York. He is beyond the discipline of the church, where his name only remains: he is not subject to the discipline of the church with which he has actual communion—a situation in which no disciple

of Christ would wish to remain, who rightly regards the discipline of the church as an ordinance of Christ, and expects to derive from it important advantage. Persons should attend regularly where they are members, or they should become members where they regularly attend; or, if they cannot conscientiously do the latter, they should, surely, withdraw from a relation, the duties of which they are no longer able to perform. In any other case, the individual would relinquish at once a voluntary connexion, the duties of which he felt that he could no longer fulfil. The pastor, in such circumstances, would deem it his duty to resign his office without delay. Is it not equally the duty of a member, in similar circumstances, to adopt the same course? If a regular attendance were enforced on church members, and regular communicants were required to become members where they reside, discipline would be invigorated, unity promoted, and the strength and efficiency of our churches greatly increased.

I am, Sir,
Very respectfully yours,
J. G.

QUERY.

To the Editor of the Baptist Magazine.

Dear Sir,

Will you allow me to avail myself of your useful Miscellany, to inquire what is the precise import of the apostle's words, as recorded, 2 Cor. viii. 9; or in what sense it can be affirmed of our adorable Saviour, that, though originally rich, for our sakes he *became poor?* Considered in his divine nature, was he not *always rich*, immutably so—"God over all, blessed for evermore?" And, considered in his human nature, was he not *always poor*, during the whole period of his earthly sojourn---"a man of sorrows and acquainted with grief:" the foxes have holes, and the birds of the air have nests; but the son of man had not where to lay his head. In what sense, then, can it be said that he *became* poor, or passed from a state of riches into that of poverty?

An early answer, furnishing an elucidation of the above passage, will greatly oblige,

Yours respectfully,
Seek Truth.

[An answer to the above will be given in our next number.—Ed.]

POETRY.

Mr. Editor,

If the following trifle is not too insignificant to occupy a niche in your Magazine, its insertion this month will oblige

Yours very respectfully,
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THE WORTH OF LIFE.

Tell me, what is life's boasted bliss?
Ah! what is all its fancied worth?
Is it, indeed, aught else but this—
A dream of earth?

Its smiles,—they're like an April day,
A little sun, and then a shower;
Scarcely, indeed, we feel its ray,
Ere vapours lower!

Its vain enchantments are a toy;
Do they not palsy on the heart?
In all its pleasures there's alloy,
Which leaves a smart.

Oh! there is nought on earth that grows,
Unsullied bliss can o'er supply:
There is but *one* source whence it flows,
'Tis Deity!

Oh then, my soul, cease to repine,
By faith outreach the things of earth:
Seek worlds of bliss which ceaseless shine,
Of heavenly birth!

JUVENILIA.

PILGRIMS OF THE NINETEENTH CENTURY.

Continued from p. 112.

It now appeared in my dream, as if I asked my worthy narrator, whether he could inform me how the children of *Christian* and *Christiana* conducted themselves after this wonderful change in their circumstances?

Noncon. "My father who was intimately acquainted with them, when they had arrived at old age, has told me they were most exemplary for their circumspect conduct and respectable clothing, which they had kept as unspotted from the time of their mother's death, as they had done before her departure.

"He said, speaking of the men, Greatheart correctly described them to Gaius, 'The boys take all after their father, and covet to tread in his steps; yea, if they do but see any place where the old pilgrim hath lain, or any print of his foot, it ministereth joy to their hearts, and they want to lie or tread in the same.'"

"I remember," said I, "the address of *Gaius* to *Christiana*, when he said, 'Nor can I but be glad to see that thy husband has left behind him four such boys as these: I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.'" . . .

"And did you," said I, "know any of their children, the *grandchildren* of the original pilgrims?"

Noncon. "I knew some of them intimately; and, with a few exceptions, their conduct was worthy of their name; nor have *their* children, the *great* grandchildren of *Christian*, and *Gaius*, and *Mnason*, disgraced their family."

"Are you then personally acquainted," I asked, "with any of the present race of pilgrims?"

Noncon. "Most intimately. And I cannot better describe them than by repeating what was addressed to their progenitors by old Mr. *Honest* at the house of *Gaius*, and saying, that all his pious wishes were realized in their race. '*Matthew*,' said this blunt but excellent pilgrim, 'be thou like Matthew the publican; not in vice, but in virtue. *Samuel*, be thou like Samuel the prophet, a man of faith and prayer. *Joseph*, be thou like Joseph in Potiphar's house, chaste, and one that flees from temptation. And *James*, be thou like James the just, and like James the brother of our Lord. *Mercy*,' he added, 'Mercy is thy name, by mercy shalt thou be sustained, and carried through all the difficulties which shall assault thee in thy way, till thou shalt come thither, where thou shalt look the Fountain of mercy in the face with comfort.'"

"I well remember," said I, "how highly *Mercy* is spoken of by the original dreamer:—

'Here's my neighbour Mercy, she is one,
That has long time with me a pilgrim gone,
Come see her in her virgin face, and learn,
'Twixt idle ones and pilgrims to discern:
Yea, let young damsels learn of her to prize
The world which is to come in any wise.
When little tripping maidens follow God,
And leave old doting sinners to his rod;
'Tis like those days wherein the young ones cried
Hosanna, when the old ones did deride.'"

Noncon. "I have understood that she was an excellent pilgrim, 'a pattern of good works.' She lived a holy life, and died a happy death."

"And where," I anxiously inquired, "do the present race of pilgrims dwell?"

Noncon. "They all reside, and in very comfortable circumstances, in the *Town of Toleration*; and, what is a remarkable coincidence, there are at present, four brethren and their wives, bearing the names of those whom Christiana parted with at the brink of the river."

(To be continued.)

REVIEWS AND BRIEF NOTICES.

John Milton, his Life and Times, Religious and Political Opinions; with an Appendix, containing Animadversions upon Dr. Johnson's Life of Milton, &c. &c. By JOSEPH IVIMEY, Author of the "History of the English Baptists," &c. &c.—Wilson, Royal Exchange.

The following extract, from the preface, will explain the design of this publication:—

"The former biographers of Milton have exhibited him, principally, in his character as a *poet*, but have obscured his features as a *patriot*, a *protestant*, and *non-conformist*."

The writer has attempted to give an accurate and full-length portrait, in all these respects, of this most eminent of our countrymen. For the purpose of accomplishing this design, he has made considerable *extracts* from the *prose* writings of Milton, by which, in a good degree, he appears as his own biographer.

We are not quite sure that the expectations which our readers might fairly entertain, from the title, will, even after this explanation, be entirely realized.

"A Memoir" of Milton and his Times, would naturally lead us to anticipate a comprehensive, if not a philosophical, survey of the extraordinary events in which he bore so distinguished and illustrious a part, and which form at once the most brilliant, the most instructive, and the most disappointing page of our history. As we, however, happen to be of that good natured race of critics, (we fear, indeed, they are not quite numerous enough to be called a *race*), who are chiefly anxious to discover occasions of commendation, of which this work furnishes many, we shall hasten to praise it for what it is, and offer our thanks to the author for an interesting Biography, and for having thus seasonably presented to the public, in a form accessible to "the generality of readers," this model of exalted and Christian patriotism. We consider it peculiarly seasonable on two grounds; first, because of the striking similarity, in several very important points, between the period to which the work refers and the present; and, secondly, because we conceive that Dissenters in general do not adequately appreciate the claims of patriotism upon their services at this eventful crisis. We have been deeply disappointed that in the late elections, Dissenters were no more anxious to obtain representatives of their own *religious*, as well as political views; and that so very inconsiderable a number, of their wealthy and talented members, presented themselves as candidates for this honourable, and at the present juncture, pre-eminently important office.

We know of no field in which the Christian Philanthropist of enlarged understanding, and competent talents, could find a more appropriate sphere of labour than in the present parliament; which will be required to deliberate and decide on affairs of the greatest moment to the cause of humanity and religion,—demanding the highest order of moral principles, the most disinterested benevolence, and the most enlightened views of religious polity. Can the former be expected from men of the world? or the latter from churchmen, who are but half-emancipated from the thraldom of ancient prejudices, and a large

majority of whom consider the church of Christ as much a matter of legislation as the army or the navy?

The reasons which have prevented several distinguished Dissenters of various denominations, whom we could name, from becoming candidates for a seat in Parliament, it would be of little avail now to conjecture, or to endeavour to remove; and, we will only add, that if they are in any degree religious scruples respecting duties or associations which may be supposed peculiarly dangerous or engrossing, a recollection of the eminent piety which distinguished so many members of the Long Parliament, not to mention one or two modern and illustrious instances, will sufficiently prove, that these scruples are unjustifiable: and surely that is a morbid piety which declines important duties because they may involve some trial of character. Before governments can be conducted on Christian principles, we must have Christian legislators; and we know not by what miraculous means this is to be accomplished, if pious and qualified persons refuse to adopt the measures necessary to introduce that happy era, and do not endeavour, by their personal influence, to infuse the sacred leaven of religious principles into our great national assembly. Milton's devotion to his religion and his country, was early displayed. During his continental tour, when he was about thirty years of age, he manifested that moral heroism—which is one of the noblest elements of greatness—in an unshrinking defence of Protestantism at *Rome*.

"Before returning to England, however, he made up his mind again to visit Rome, though he was advised by some merchants to the contrary; for they had learned from their correspondents, that the English Jesuits were framing plots against him, on account of the great freedom he used in his conversations on the subject of religion. He, therefore, resolved not to commence *any* disputes with the papists, but was *determined, whatever might happen, not to dissemble his sentiments.* He went again to the city of Antichrist, and continued there two months, neither concealing his name nor declining openly to defend the truth, under the Pope's eye, when any thought fit to attack him; and, notwithstanding his danger, he returned safely to his friends at Florence."

An account of the commencement of the civil war at home recalled him prematurely from his travels; "deeming it a thing," says his nephew Philip, "unworthy of him to be diverting himself in security abroad, when his countrymen were contending with an insidious monarch for their liberty." He resolved to give up his farther travels, and, with his noble compatriots, to "jeopard his life on the high places of the field." The state of the nation at this time he thus describes:—

"On my return from my travels, I found all mouths open against the bishops; some complaining of their vices, and others quarrelling with the very order: and thinking from such beginnings, a way might be opened to true liberty, I hastily engaged in the dispute, as well to rescue my fellow-citizens from slavery, as to help the puritan ministers, who were inferior to the bishops in learning."

One of his biographers (Birch) says:—

"His zeal for liberty in general, therefore, engaged him in a warm opposition to episcopal authority. He, in the first place, published two books on the Reformation from Popery, which were dedicated to a friend. In the first of these he proved, from the reign of Henry VIII., what had all along been the real impediments in the kingdom to a perfect reformation. These he reduces to two heads; the first, the Popish Ceremonies which had been retained in the Protestant church; and the second, the Power of Ordination to the Ministry having been confined to diocesan Bishops, to the exclusion of the choice of ministers by the suffrages of the people."

We cannot withhold from our readers the following exquisite passages from the treatise just referred to.

"Amidst those deep and retired thoughts, which, with every man, christianly instructed, ought to be most

quent, of *God* and of his miraculous *ways* and *works* amongst men, and of our *religion* and *works* performed to him; after the story of our Saviour *Christ*, suffering to the lowest bent of weakness in the *flesh*, and presently triumphing to the highest pitch of *glory* in the spirit, which drew up his body also, till we in both be united to him, in the revelation of his kingdom: I do not know of any thing to take up the whole passion of pity on the one side, and joy on the other, than to consider, first, the foul and sudden corruption, and then, after many a tedious age, the long-deferred, but much more wonderful and happy reformation of the *church* in these latter days."

"How the high and glorious reformation (by divine power) shone through the black and settled night of *ignorance* and *anti-christian tyranny*, methinks a sovereign and reviving joy must needs rush into the bosom of him that reads or hears, and the sweet odour imbueth his soul with the fragrancy of heaven. Then was the sacred bible brought out of dusty corners, where profane falsehood and neglect had thrown it—the *schools* opened; *divine and human learning* raked out of the embers of forgotten tongues; princes and cities trooping apace to the new-erected banner of *salvation*; the *martyrs* with the irresistible *might* of *weakness* shaking the *powers* of *darkness*, and scorning the fiery rage of the *old red* dragon."

In 1658 Milton published a treatise, entitled "Considerations Touching the Likeliest Method to Remove Hirelings out of the Church." "In this," says his biographer, "he employs the same plain and bold style by which his former works are distinguished. The design of this work was to stir up the parliament to abolish the system of tithe, and instead of it, to leave the support of the established clergy to the voluntary contributions of their respective flocks." He speaks of the just petition of thousands, in regard to religion, and says, "Whether he will listen to them, or whether he will satisfy, (which you never can), the covetous pretences and demands of insatiable hirelings, whose disaffection you well know, both to yourselves and your resolutions." He then proves that ministers under the gospel dispensation *have no claim to be supported* by tithes, unless, if any man be so minded as to give them of his own the tenths or twentieths. "Under the law, God gave them tithes; under the gospel, having left all things in his church to charity or Christian freedom, he hath given them only what is freely given them." In thus boldly advocating the principles of true religious liberty, Milton encountered the overwhelming prejudices of a very large proportion of the clergy, whose views, unhappily, went no farther than to lop off some of the branches of corruption, instead of striking at once the root and core, by destroying the unhallowed union of church and state. Thus was lost the fairest opportunity ever yet presented, of carrying on the reformation to its glorious consummation; and, after the nation seemed almost to touch the goal of true Christian freedom, it was driven back to endure nearly two centuries more of ecclesiastical usurpation.

With regard to the subject of tithes, there is, in our opinion, but one sect whose practice is in accordance with the principles of dissent—the *Society of Friends*. If the compulsory support of religion is, in our estimation, decidedly opposed to the will of the supreme Head of the church, on what principle of piety are we justified in paying tithe? not, assuredly, on that principle which led confessors and martyrs to imprisonment and death. If governments possess a right to force their subjects to support, by their property, a system to which they are conscientiously opposed, they have an equal right to compel them to attend its services, and commune with unbelievers at its altar; and the very same motive which would lead every consistent Dissenter to refuse to obey in the latter case, even though he knew he must be conveyed to the communion, and obliged, by physical force, to admit the elements within his lips, ought to lead him to refuse in the former, notwithstanding that the sum demanded will be forcibly taken from him. In either case, it is a homage required by conscience, that we refuse to obey, and in

the true spirit of martyrdom, passively suffer loss. It has been advanced, as an argument against this opinion, that our Lord himself paid taxes to the Roman government, though knowing that a part would be appropriated to the support of idolatry. But such reasoners forget the admonitions given to Christians in reference to meat offered to idols, respecting which they were not to ask questions for conscience sake; while, if expressly presented to them as thus offered, they were to refuse it, "for his sake that showed it, and for conscience sake." To pay taxes to government is our duty; nor are we required to examine into all the purposes to which it is applied; but, it is totally different, when a tax is expressly demanded for an object we conscientiously disapprove. This is the just limit of obedience to civil authority, when it trenches upon the supreme law of conscience, whether in greater or smaller matters; and here we are required as imperatively to manifest passive resistance, as we are in every other case, cheerful obedience. The social compact implies the sacrifice of our *judgment* to the will of the majority, but not the offering up of *conscience* before the shrine of *expediency* and *self-interest*. This moral resistance for which we plead, is, in the emphatic language of Milton, the "might of weakness;" and if Dissenters would simultaneously begin to be consistent, they might immediately inflict a paralysis upon the enfeebled and anti-christian system, which would destroy it almost without the aid of legal extinction; and then we might expect to see a truly *national church*, composed of voluntary societies, whose basis is justice, and whose superstructure is charity, and upon whose rising walls we may hope the sun of the millennial glory will dawn to brighten it into its ultimate and perfect lustre.

We earnestly entreat the attention of all our readers to the duty we have attempted to enforce, the neglect of which arises, we conceive, entirely from prejudice. Let *us take a religious*, and not a *political view of all* the evils resulting from a state-religion, and manifest, by a stern adherence to our principles, an uncompromising hostility to the system we denounce, united with sincere charity to all our erring brethren who still adhere to it, that we are in all points consistent Christians.

At present, we are guilty of the gross inconsistency of supporting with the right hand, what we are endeavouring to destroy with the left: our practice is utterly opposed to our precepts. Let us suppose that the Church of England, constituted as it now is, were supported by a fund partly derived from the government, and partly from voluntary subscriptions, is it possible that any Dissenter could contribute to this fund? Surely, if he did so, it would be by such an extension of a most elastic conscience, that we might well doubt whether it could ever relapse again to the measure of rectitude; but let a *tax* be substituted for this voluntary contribution, and, according to the creed of tithe-paying Dissenters, it becomes a duty to pay it on demand. To *support* the church when government did not require it, would be a violation of conscience; to support it in obedience to the law, a duty. We should like to know the process of that moral alchemy by which the arm of law can transform evil into good, and the magic power of the tax-collector transmute sin into righteousness. If, in the days of the early nonconformists, the progress of knowledge had demonstrated the impiety of a compulsory support of religion; they who suffered the loss of all things on account of the smallest violation of their principles, would have set us a noble example of passive resistance to tithes; but we have not their delicate sensibility of conscience; *ours* seems now to have lost its finer nerves, so that, to arouse it fully, it must be wounded at or near the heart.

There is another duty, in reference to the same most important object, the disunion of the church and state, which, we think, would well become the piety of the dis-

senting body—that a day of especial prayer be appointed to entreat the descent of the Spirit of all wisdom upon our governors, in their projected reform in the church. This has been done most appropriately with regard to the abolition of Slavery; and, surely, it is not a less important object, to entreat that religion may be emancipated from her long and degrading bondage; that she may again assert the divine dignity of her original institution, by being placed under the sole sovereignty of her risen Lord; that kings and queens may become her ministers, and sit at her feet, instead of making her, as they have too long done, the pedestal of their thrones.

But, to return to the work which has elicited these remarks, we ought to notice the author's impartiality, which may be justly termed rigid, with regard to the only stain upon Milton's character—his vindication of divorce. We think, indeed, that Mr. Ivimey has admitted too readily the charges which have been made against the domestic character of the great poet, whose felicity in his second connexion, and touching sorrow at its premature close, sufficiently proves he was capable of refined conjugal tenderness. In his first marriage, he, unhappily, appears to have forgotten that most important element of congeniality—union in religion; and we cannot wonder that he should suffer the natural, and, in some degree, inevitable retribution for such a violation of an obvious command.

The "evil days and evil tongues," which he so pathetically laments, did not cease at his death. Religious and political prejudice long directed their malignant shafts at his fame; and the great literary dictator, having gathered a quiver full of these poisoned arrows, and dipped them in fresh venom, discharged them from his strong bow at the illustrious poet, whom, from sympathy of intellectual greatness alone, he should have spared. With honest intrepidity, his present biographer has ventured, and successfully, to oppose this *formidable calumniator.*

Upon the orthodoxy of Milton's religious opinions, there seems to have been nothing during his life to throw a shade. And to receive, in opposition to this evidence, that of a manuscript, which, even allowing its genuineness, he never published, appears to us to be making a man guilty of a sort of posthumous suicide of his own character.

The Works of Robert Hall, A. M., with a brief Memoir of his Life, by Dr. Gregory, *and Observations on his Character as a Preacher, by* John Foster, *&c. &c.* vol. 6. — London. Holdsworth and Ball.

(*Concluded from p.* 115.)

Having repeatedly read Mr. Foster's Philosophical Essay, with great admiration, we said within ourselves (as the mathematician when he had perused "Paradise Lost,") what does it prove? It proves that the proverbial saying is true, "We cannot all do every thing;" or, as Horace says, "Nothing is happily complete all round."*

Mr. Foster had formed a perfect standard, a *beau idéal*, in his own mind, and then proceeded to try Mr. Hall by that standard. It is pleasant to observe, however, that he concurs in the general opinion, that his friend was "the first preacher of the age."

In the first part of his "Observations," he complains that Mr. Hall did not go further in speculation. He thinks his public prayers would have been better, if there had been "a more thinking performance of the exercise." And that, in preaching, "he seemed to have no ambition to stretch out his intellectual domain to an extent, which he could not occupy and traverse with some certainty of his movements and measurements."

On the other hand, he complains that, though his preaching was practical, it was too general and theoretic;—that it presented things too much in unbroken breadth and mass;

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* Non omnia possumus omnes.
.... Nihil est ab omni
Parte beatum.

tary streams, and, after flowing through a longer or shorter distance, losing itself in some common receptacle." He had evidently neglected to consult his Greek Testament (where the word is δρομος), which is the more surprising, as we remember hearing him say that he was passionately fond of Greek, at Aberdeen, and from the "Memoir" we learn that he had "become more familiar with the Hebrew and Greek texts, than with any translation;" and that "for more than two years he employed much time in a critical examination of the New Testament, and in arranging such corrected translations as he deemed important, with short reasons for his deviating from the authorised Version." Unhappily, as we think, on the first sight of Macknight's Epistles, he destroyed his manuscript.

The word δρομος occurs in only two other places. In this place, Calvin says, "Joannes *stadii sui* metæ vicinus, discipulos Christo remisit;" So Kuinoel, "Metaphora petita a stadio." In loc.

In Acts xx. 24. our Version says, "So that I might finish my course with joy." Erasmus thus paraphrases: "Nihil enim aliud mihi cordi est, nisi ut in *stadio* Evangelico, in quod me Dominus induxit, semper progrediar, donec ad metam pervenero, &c." Dr. Harwood remarks, that "this word δρομος is very often used to express the *Olympic race*, and to this the apostle here alludes."

In 2 Tim. iv. 7. we have it, "I have finished my course." Dr. Harwood renders it, "I have finished the race of human life," and in a note refers to Theocr. Idyl. iii. 41.

Gilbert Wakefield's translation, every scholar knows, is entitled to very respectful attention. He renders thus: "But I make no account of any such thing, nor do I regard even my life of any value to myself, in comparison with finishing this race of mine with joy," &c. Acts xx. 24. and in 2 Tim. iv. 7. "I have finished the race."

Passing over many things which we had intended to notice, we shall *only lay before* our readers one *extract from the* Sermons. Many years ago, the writer of this article received a letter from Mr. Fuller, in which he mentioned 1 Tim. ii. 15. —"Surely there must be a recondite meaning in the passage. It cannot be understood of temporal deliverance, which does not connect with faith or holiness. Surely the idea is taken from Gen. iii. 15. and is something like this:—"Though the woman be degraded in one view, yet she is exalted in another. By her came destruction; but by her came salvation: a salvation obtained by child-bearing, and in which women, continuing in faith, &c., shall be interested." It is pleasant to observe Mr. Hall coinciding in this interpretation." Page 419, he says:

"In the second chapter of the first epistle to Timothy, notice is taken of the circumstances attending the entrance of sin in the first transgression. When inculcating the duty of silence and submission on the part of the woman, and particularly in the church of Christ, he says, 'For Adam was first formed, then Eve; and Adam was not deceived, but the woman, being deceived, was in the transgression. Notwithstanding she shall be saved *in* child-bearing,' (as we have it; but it is improperly rendered, and should be *by* child-bearing) 'if they continue in faith, and charity, and holiness, with sobriety.' There is no reason to doubt, that the true meaning is, *by the child-bearing*, referring, not to the pains of parturition, but to the extraordinary event of the birth of our Saviour, in a miraculous manner. She shall be saved, notwithstanding she was the means of human ruin, by admitting the solicitations of Satan, if she continue in the exercise of Christian virtue, and is herself a faithful servant of the Lord God; she shall be saved by the child-bearing, by that signal and miraculous child-bearing, which took place in the birth of the Messiah. The apostle is not adverting to any temporal circumstance; he is speaking of the entrance of sin by means of the woman, and it is natural to throw in a compensatory circumstance, reminding us, that as the inferior sex had been the source of human perversion, so it had the honour, in compensation, of being the immediate instrument of the production of the Messiah, by whom our recovery was effected. And the condition which follows, 'if they continue in faith, and charity, and holiness with sobriety,' puts this interpretation beyond doubt; as there is the greatest connexion be-

tween faith and virtue, without which our faith is vain; but none whatever between perseverance in holiness, and exemption from the pains of child-birth."

We were surprised to find that Dr. Gregory has not at all noticed the funeral Sermons which were occasioned by Mr. Hall's death. Most of them had so much merit, especially in descriptions of his preaching, that we cannot but hope that this omission will be supplied in subsequent editions. And if the circumstances attending his death were given more in detail, it would be an improvement.

Twelve Sermons, on various subjects. By the Rev. Solomon Young, late Theological tutor of the Baptist Academical Institution, Stepney. *To which is prefixed a Memoir, by* S. Tomkins, A. M., Classical tutor of the above Institution.—London: Holdsworth & Ball, 1832, pp. 235. 8vo.

The numerous friends of Mr. Young have long, and anxiously, expected some adequate portraiture of his mental and moral worth. The death of "an intimate and highly gifted friend," who had undertaken the task, prevented its earlier execution. Excepting, however, the trial which public patience has sustained, there is no cause for regretting this delay. The duty has devolved upon one, every way competent to its discharge; and, as Mr. Tomkins remarks,

"Less apology, perhaps, is required for publishing a memoir so long after the death of the subject of it, since the motive for doing so, is not to take advantage of any tide of popularity, which, had it existed, must have ebbed before this, but to present to the public a character of superlative excellence, which depends for its interest on nothing else but those virtues, which, at any distance of time, would give it a command over the hearts of Christians, and erect it into a pattern worthy of perpetual imitation." p. 2.

The incidents of Mr. Young's life were comparatively few, and "his sun went down while it was yet day." Mr. Tomkins has therefore judiciously confined his memoir to a moderate length, and left his readers disposed to crave further details, rather than regret that they had been too enlarged. The early life of Mr. Young, his academical career at Bristol, his pastoral labours at Truro, and subsequent ministry at Maze Pond, Ramsey, and Olney, are succinctly adverted to; while in the offices he sustained during the greater portion of his public life, as classical, and afterwards theological, tutor of the College at Stepney, the eminent qualities which distinguished him are more fully exhibited.

The character of Mr. Young was of no common order; and in every station he filled, it would be difficult to say whether he was most admired or loved. So beautiful and exquisite, in him, were the combinations of rarely-united qualities, that we wonder not at the "trembling hand" with which his biographer commenced the portrait. The work has, however, been accomplished with judgment and elegance. Nor can the writer, having enjoyed the privilege of an intimate and daily intercourse with Mr. Young for several years, and subsequently occupied a station which was once favoured with the largest portion of his continuous ministry, hesitate to say, that the picture drawn by Mr. Tomkins is, and will be, generally recognized as a correct and *speaking* likeness.

The Christian world would appear far lovelier than it does, were the following just description more extensively applicable:

"The character of Mr. Young consisted in a happy combination of endowments, which seldom exist together:—a mind in the highest degree clear and vigorous, with a heart equally warm and gentle; the utmost urbanity and politeness with scrupulous honesty: he was remarkably circumspect and cautious, and yet perfectly simple and artless. It is not too much to say, that the character of Mr. Young, as far as it was attained, was exactly the kind of character which it is the aim of the gospel to produce,—it was a practical comment on the text, "Be ye wise as serpents, and harmless as doves." p. 43.

How greatly would the blessings of education be augmented, if, of every preceptor, it could be said,

"As a tutor, it was easy and delightful to approach him, but impossible to approach too near. His authority seemed never exerted, but still it was irresistible; it was the authority of superior goodness. . . . . His rebuke in cases of delinquency, was terrible, from the sanctity of his own character, rather than by the severity of the terms in which it was conveyed. It was remarked by one of his pupils, that his influence was like that of one's own conscience—there was no escaping it." p. 44.

We cannot withhold the following extract, in the hope of its exciting the emulation of many.

"He was always impatient at being present where the conversation was frivolous, and was most of all displeased to hear any thing like detraction. His custom was, in such cases, to take the side of the person accused. In one instance, he silenced some very intimate friends who were indulging in this kind of conversation, by saying that nothing but their own vanity could suggest such a topic—a severity of expression that was not very usual with him." p. 45.

The memoir is enriched by the substance of an address at the grave of Mr. Young, by Dr. Newman, who "lived in almost daily intercourse with him during the last twelve years" of his life. It is a fine specimen of the eloquence of Christian friendship, and the unction of exalted piety.

Of Mr. Young's talents as a preacher, the sermons, now for the first time published, cannot fail to excite, in those who never heard him, a high degree of admiration. Those who were favoured with that privilege, will here enjoy the reminiscence of some of the most delightful and elevated seasons they ever spent in the house of God.

The selection made by Mr. Tomkins is judicious. The subjects of discourse are various, important, and interesting; and their discussion displays the affluence of intellect, originality of conception, delicacy of taste, and felicity of illustration, combined with that genuine and almost excessive modesty, unaffected simplicity, and eagerness to be useful in "winning souls" to Christ, which invested the ministry of Mr. Young with a rare and nearly unequalled charm.

To ministers, students, and all readers of cultivated mind, these sermons will be peculiarly acceptable; and they will yield no small amount of spiritual profit to those who care only for truth herself, and disregard the comely and shining garments in which she may be arrayed.

A selection of fine passages would involve the transcription of a large portion of the volume. We can only make room for the following. The first is from the sermon on Isaiah lxvi. 6.

"Although we fade, the manner in which the process advances is fraught with evidence of wisdom and goodness.

"It was possible for him so to have constituted the universe, that a whole generation should disappear at once, just as the leaves are swept off the tree in single season, and before their successors are visible. But the departure of man from the present state is more gradual; before one generation has departed, another is in being—one is, as it were, inserted within another. The beneficial results of such an arrangement, it is impossible not to observe. Hence it comes to pass, that the wants of the infant part of the human creation are supplied, weakness is brought into being by the side of strength, ignorance is associated with experience, one is able to exercise a providence over another; the general consequence is, that, in this contact and connexion between the successive ages of mankind, a channel is formed, down which the stream of improvement is continually flowing. Those who live in the last ages of the world participate in the good effects of its earliest discoveries, and are cautioned by those who, ages since, left mortality.

"As there is, evidently, design and mercy on the part of God, in this constitution of things, we should be careful not to frustrate it. See what the providence of God has placed by your side; and where age has enabled you to obtain experience, or where you are, in other respects, qualified to minister to the necessities of others; as you have freely received, freely give. The con-

stitution of the world admonishes you to do so; let it not appear that that part of a new succession of men, which is near you, would have sustained no loss if you had removed before they appeared." p. 120.

We cannot omit another extract. It is from a beautiful discourse on Isaiah liii. 10, and may serve to show, that the most evangelical and pungent appeals to the conscience are not inconsistent with mental refinement, or tasteful composition. Should the passage be read by any who have not yet yielded to Christ the obedience of faith, may it be rendered, by divine influence, "an arrow, sharp in the hearts of the King's enemies, whereby the people shall fall under him."

"And is the poor, despised, insulted, crucified Jesus, thus highly exalted? Then I proclaim, like the herald before Joseph when advanced to be prime minister to Pharaoh, "Bow the knee," submit to him, ye sons of men. He has bought you with blood, and has a right to your subjection; therefore yield allegiance to him. To Him let every knee bow in this assembly, and every tongue confess that Jesus is the Lord. And do you now feel your hearts begin to yield? Are your souls now in the posture of humble homage? Are you ready to say, "Lord Jesus, reign over this soul of mine; see, I resign it as the willing captive to thy cross," or will you stand it out against him? Shall your hearts and practices send this message after him, now he is exalted to his heavenly throne: "We will not have this man to reign over us?" Then I proclaim you rebels, wilful, inexcusable rebels, against the supreme, the most rightful, and the most gracious government of Christ; and if you continue such, you must perish for ever, by the sword of justice, without the possibility of escaping. You cannot rebel against the crucified Jesus with impunity, because he is not now dying on a cross, or lying senseless in a grave. He lives to avenge the affront. He lives for ever, to punish you for ever. He shall prolong his days, to prolong your torments. Therefore, you have no alternative, but to submit to him or perish." p. 173.

The work is handsomely printed, and done up in cloth boards, and at a price so moderate, as to supply twelve sermons at the rate of *six pence* each, to say nothing of the memoir, which is given in a smaller type, and extends to fifty pages.

As the present edition will, we anticipate, be speedily exhausted, and a second demanded, Mr. Tomkins will permit us to suggest that the work would be improved, were the memoir divided into chapters, and the narrative, in some parts, relieved by a greater number of new lines. Titles, and an index to the sermons, would be a useful addition.

We cannot conclude, without tendering our thanks to Mr. Tomkins for a volume, which will not only be gratifying, in a high degree, to the friends of Mr. Young, but form a valuable accession to the standard theological literature of the present age.

Ancient Chronology made Easy and Entertaining. By T. Keyworth. p. 59. Holdsworth.

By this time our readers must have become familiar with Mr. Keyworth and his ingenious publications. This little work on "Ancient Chronology" is highly creditable to the author's efforts in favour of the young; and will be found to occupy a very useful station in the series of tracts which he has contrived and published with an immediate view to their advantage.

Missionary Reform; or the Ability and Duty of Christendom to supply the world with Missionaries. By a Missionary. Second edition. p. 40.—Westley.

It is the object of this pamphlet, in the first place, to censure the present plan of conducting Christian missions; in the second, to propose a new method; in the third, to exhibit its superior advantages; and, finally, to answer objections which may arise to such a "Reform." Though we cannot hesitate to say that, as a whole, we think the plan open to many serious, and even insuperable, difficulties, yet we are bound to state that some of its details are entitled to very grave consideration.

said, "Now for the triumph." Her sister was called, to whom she said, "Good bye, God bless you—soon see Ann and Constant (two sisters who have been dead some years,) be sure hold on—soon meet again." Having kissed her three children who were present, she prayed, "God Almighty turn the hearts of *all* my dear children to himself, for Jesus Christ's sake. Amen." After resting a few moments,—"Friend Aubrey, all ready?" This question related to her grave-clothes, which she had herself prepared, and which she had made Mrs. Aubrey promise to dress her in. Being answered that they were ready, she motioned to one of her children to come near, and breathing out one syllable at a gasp, she said, "Tell Dr. Newman, He is faithful that promised." Having uttered these words, she laid down, and never spoke nor mo

Such a triumphant departur strong sensation among the m the church. Mrs. Cox had a few days previous to her deat her removal were mentioned she wished as little as poss said about her, for her b in the dust. On Lord's noon, January 13, Dr. Nev pastor, delivered a funeral ser the words in Hebrews x. 2 *hold fast the profession of our fa wavering, for he is faithful tha* May the God of all grace ena children of this excellent be followers of her, even as Christ. Amen!

RELIGIOUS INTELLIGENCE.

FOREIGN.

JAMAICA.

LATEST INTELLIGENCE.

Since the Missionary Herald for the present month was put to press, a Jamaica Packet has arrived, bringing intelligence to the date of February 2. The intolerance of the planters continues unabated, and their disposition to acts of persecution, in every way in which they dare show it, is constantly manifested. Though necessarily ignorant of the precise communication which His Majesty's ministers forwarded to the Governor of Jamaica, in consequence of the application of our Missionary Secretaries, relative to the conduct of the Colonial Church Unions, and the persecutions to which our Missionaries were exposed by this faction; the nature of that despatch is sufficiently obvious in the following official Circular, and Royal Proclamation, which, with very great pleasure, we lay before our *readers, extracted* from the Jamaica *Watchman of January* the 26th.

"CIRCULAR.

"King's-House, Jan.

"SIR,

"I am commanded by his the Governor to transmit to yo mulgation within your Paris closed Proclamation of his Council, against certain Societ themselves Colonial Church Un at the same time, to recal to lection, that one of his Excell acts, upon assuming the Adm of the Government, was to forw the Attorney-General's opinic subject, and impress upon yo priety of cautioning all perso your districts, against entering association founded on what declared to be illegal. All th stances connected with the o objects of these Societies, have reposted to the King. His Ma in this marked manner, exp displeasure on the subject. lency, therefore, trusts that in dience will be henceforward p King's commands, and that attempts will be made, illegally the Ministers of Religion of a Persuasion, in that free and u exercise of their sacred calling, Constitution sanctions; but, s persons, within your knowledge severe in acting in defiance o jesty's Proclamation, you are

immediately, to report the same to His Excellency, as he will feel it to be his duty, should they hold any appointments, Civil or Military, under the Crown, forthwith to deprive them of the same, that all others concerned in similar proceedings, may perceive that neither actual violence, nor a repetition of illegal threats, will be allowed to pass unpunished.

"I have the honour to be, Sir,

"Your most obedient humble Servant,

(Signed) "C. YORKE, Sec."

"BY THE KING.—A PROCLAMATION.

"WILLIAM, R.

"Whereas, it hath been represented to Us, that divers of our subjects, resident in our Island of Jamaica, have associated themselves together into certain voluntary Societies, under the name of Colonial Church Unions, or other similar designations, and that Public Meetings of such Societies have been holden in different parts of our said Island, on which occasions Resolutions have been entered into for the forcible removal from our said Island, of divers Teachers and Ministers of Religion, dissenting from the Doctrine or Discipline of the Established Church of England and Ireland: And whereas it hath been further represented to Us, that the several Resolutions aforesaid have been printed and dispersed throughout the said island, to the great disquiet and alarm, not only of such Religious Teachers, as aforesaid, and of their several congregations, but of all other peaceable and well-disposed inhabitants of our said island: And Whereas, such proceedings are contrary to Law, and tend to the imminent danger of the Public Peace in our said Island: Now, therefore, We do hereby declare and make known to all whom it may concern, that we are purposed and firmly resolved, in the exercise of our lawful authority, to maintain within our said island the principles of Religious Toleration, and to protect and defend all our subjects and others resident there, in the public Worship of Almighty God, according to their own consciences, although such Worship may not be conducted according to the doctrines or discipline of the Church of England and Ireland aforesaid, so long as such persons shall conform and be obedient to the laws: And We do hereby admonish all persons resident within our said island, that if any attempts shall be made to carry into effect any such resolutions as aforesaid, *for the forcible removal from our said Island of* any such Teachers and Ministers as aforesaid; or if any such Society, or any other persons within our said Island, shall republish any such illegal Resolution as aforesaid, that then, and in every such case, We will enforce against all persons presuming so to offend, all such pains and penalties as they may incur by such their offences: And We do hereby strictly warn and admonish our subjects, and all others resident within the said Island, that they do abstain from associating themselves with any Society formed, or which may be formed, for any such illegal purpose as aforesaid, as they will answer the contrary to Us, at their peril: And We do especially and strictly command all Judges, Custodes, Justices of the Peace, and all our Officers, Civil and Military, in our said Island, that they do not only abstain from associating themselves with any such Society as aforesaid, but that, according to their several charges and trusts, they do, to the utmost of their respective abilities, and according to their several trusts, give full effect to the law for the maintenance of toleration, in matters of Religion, and do co-operate in bringing to justice all persons who may offend in the premises: And We do further admonish all our faithful subjects in our said Island, who may feel themselves aggrieved by any such illegal proceedings as aforesaid, that they do abstain from the adoption of any violent or illegal measures for obtaining redress in the premises, as they shall answer the same at their peril: it being our firm purpose and resolution to use the power in Us vested by the law, in such a manner as may secure effectual protection to all our subjects, within our said Island, in the peaceable and orderly discharge of their several lawful callings, and in the enjoyment of all the rights, privileges, and franchises to them, or any of them, belonging.

"Given at our Court, at St. James's, this third day of December, One Thousand Eight Hundred and Thirty-Two, and in the third Year of our Reign."

"GOD SAVE THE KING."

By a private letter, accompanying the above communication, we learn something of the temper manifested by the Colonists at the appearance of this proclamation. "In various parts of the island, the King's proclamation with the Governor's despatch, were torn down almost as soon as posted; and placards

been adopted by the more respectable part of the church, by which the debt for which they stand pledged, more than £300. will be rapidly liquidated, some paying fifty shillings per annum, some twenty-five shillings, &c. &c.

Could we convince wealthy churches and wealthy individuals of the poverty of the parish in which such energies are put forth, I am inclined to think some of those who have not purposed to give, would speedily do something; and those who have fixed in their minds to do all they have been solicited to do would hasten their donations. It is most desirable to pay off £100 more on an early day in the present month, after which, it is hoped, the interest will be reduced upon the £200 remaining, till the whole is paid. About £63 have been received this year from different quarters, £37 more are immediately needed. I most earnestly hope that efforts may be made by churches and individuals, to enable the Baptist Church at Uley, to pay the said £100 at the time proposed, and eventually to shake off her fetters.

Yours most sincerely,
B. LEACH.

Subscriptions received by Rev. J. Dyer, 6, Fen Court, Fenchurch Street, London; and Mr. John Heskins, Nailsworth.

ASSOCIATIONS.

The Buckinghamshire Association of Baptist churches will be held at New-Mill, Tring, Thursday, May 9. Brethren Statham and Dorset to preach. Put up at the Green Man.

The Bedfordshire Association of Baptist churches, will hold their Annual Meeting at Staughton, the second Wednesday in May. Mr. Gray, of Northampton, and Mr. Middleditch, of Biggleswade, are expected to preach. The morning service to commence at ten o'clock.

NOTICES.

The annual sermon on behalf of the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers will be preached on Wednesday, the 10th of April next, at the Rev. D. Davison's chapel, Jewin Street, Aldersgate Street, by the Rev. E. Tagart, of York Street chapel, St. James's. Service to begin at 12 o'clock precisely.

On Good Friday, April 5, 1833, three *sermons* will be preached at the Baptist *chapel, Highgate*; *in* the morning by *the Rev. Joseph Hughes*, M. A., of *Battersea*; *in the afternoon* by the Rev. *J. E. Giles, of Salters' Hall*; and in the evening by the Rev. T. Price, of Devonshire Square. Services to begin at 11, 3, and half-past 6 o'clock.

The annual sermon to young people usually preached on May-day, will this year, in consequence of the Bible Society meeting that day, be preached on Tuesday, the 30th of April, by the Rev. John Burnet, of Camberwell, at the chapel in East Street, Walworth (late Rev. R. Davis's), when a collection will be made for the benefit of the Walworth Female Charity School, and School of Industry. Worship begins at 4 o'clock.

Received by Mr. Ivimey, for the orphans of the late Rev. John Herring, Cardigan. From Boroughbridge, by Rev. J. Crook:

Mr. Earles, of Ripon . . .	1	0
— Tetley, Esq., Asenby-Lodge	0	10
Small Sums	0	5

RECENT DEATHS.

Died at Ross, Herefordshire, on the 1st of February, in the thirtieth year of his age, the Rev. Abraham Smith. The disease which terminated his valuable life (a consumption) rendered him unable to perform his ministerial duties for some months before his death. Though it was the desire of his heart to live, that he might be made useful to his fellow creatures, he manifested the greatest patience and resignation while under the afflictive hand of his heavenly Father, and could say, "Not my will, but thine be done." He was truly "an Israelite indeed, in whom there was no guile." His exemplary conduct—devotional piety—and zealous efforts to extend the Redeemer's kingdom, will cause his loss to be severely felt, not only by his relations and friends, but by the church and congregation over which he laboured for some time in great weakness of body, and in whose spiritual prosperity he took a most lively interest. "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

His death was improved by the Rev. J. Helmore, (Independant minister of the town), and by Mr. Horton, of Davenport.

Died, on Saturday, 16th ult, at Langham, Essex, aged 38, Mary, wife of the Rev. J. Goodrich.

ERRATUM.—In our last Number, p. 114 col. i. where two anecdotes are related of Mr Hall, the reader is requested to dele the inverted commas at the beginning of the paragraph, and insert them before the subsequent anecdote, the former being related not on the authority of the Editor of Mr. Hall's Works but on that of the writer of the Review.

IRISH CHRONICLE.

APRIL, 1833.

URGENT APPEAL.

It is not without most painful feelings the Committee announce to the members and supporters of the Baptist Irish Society, the very embarrassed state of its funds. It will be seen, by reference to the last Annual Reports that on June 21st, when the accounts were made up, there was £400 deficient; and, for the first time since the establishment of the Society, the contributions in England have considerably fallen off; and, notwithstanding the sum of £650 has been sent from America, by the Rev. S. Davis, the Society is liable for the large sum of £1350 to meet the expenditure to the end of the present quarter; so that, with £750 for the next quarter, it will be seen, they will require, in order to discharge their pecuniary obligations for the year ending at Midsummer, upwards of *two thousand pounds*. Towards this they expect to receive £150 legacies, and £150 more from America.

In this extremity, it is thought necessary to appeal to the long-tried liberality of the friends of the Society, and to ask them whether renewed exertions cannot be made during the next quarter, to relieve this heavy burden. The Committee, without the most absolute necessity, cannot think of reducing the establishment. How could they endure to break up any of the *ninety* schools? and thus to leave destitute of scriptural instruction a portion of the ten thousand children which daily attend them? How could they bear to discharge any of their *fifty* scripture Irish readers; especially at a time when, from the situation of Ireland, their labours were never more needed, nor ever more successful?

The Committee, however, indulge the hope, that those kind and liberal friends who have for *nineteen* years supported the Society, will not now suffer it to decline, much less to sink, without making a combined and vigorous effort to relieve its funds. Is it too much for them respectfully to solicit, or even confidently to expect, that our principal congregations will either make a collection by their own minister, or encourage some minister appointed by the Committee to visit them, and preach for that purpose? And may they not also expect that those wealthy persons, who have in former years liberally contributed, will now renew their bountiful donations? Should this appeal unhappily fail in producing the requisite assistance, the Committee will be compelled, though most reluctantly, at the next Annual Meeting, to propose, the number of schools and of scripture readers should be so reduced, that such an annual sum in future, as is equal to the receipts of the present year, may be sufficient to support.

The Society has, till the last year, been remarkably supplied with funds sufficient, so that all its agents have been punctually paid their salaries as they became due. The Committee are afraid they will not be able any longer to accomplish this, at least, unless the friends of the society in general resolve, that it shall not fail for want of pecuniary support. "*Brethren, pray for us,*" that these difficulties may be removed, and that "*the word of the Lord,*" by means of the Baptist Irish Society, "*may have free course, and be glorified.*"

It has afforded the conductors of the Society much pleasure, that in various instances, the case of Eliza Cain and her fellow-orphans has called forth the exertions of *female* heads of families, and in several cases those of their *daughters* also, to collect small sums in aid of that destitute family. The Committee most respectfully intreat the *females* especially belonging to the denomination, to *show the same zeal on behalf* of the Society at this most trying crisis of affairs. *Friends of Ireland*, Christian brethren and sisters, HELP!

From an IRISH READER, *to the* Rev. JAMES ALLEN.

Ardnaree, Feb. 15, 1833.

REVEREND SIR,

In the commencement of this month, I have been as usual going into houses in this town and neighbourhood, reading the scriptures to the people, and often distributing religious tracts. I feel satisfaction in stating, that my house has been often crowded with persons who are apparently desirous of hearing the holy scriptures read and explained; this is a mark of the high estimation in which the divine word is held at present. On the 25th ult., I went, pursuant to your orders, to visit our schools in the parishes of Ardough and Ballynahoglish: in the village of Cranaugh I had a pleasing conversation with the pupils and some of their parents. We read the fifth chapter of the Romans for the lesson; I asked them some questions regarding the meaning of what they then read, all of which they answered in a satisfactory manner. Many of the people in that vicinity say they are under many obligations to the Baptist Institution. On the 26th, I visited two schools in the neighbourhood of Bullina; read portions of the Irish Scriptures in the village of Canoughmtrite, in the hearing of some persons that cannot speak nor understand English, some of whom said they would rather hear me than their priest. On the 29th, I commenced the inspection of our schools in the Tyrawly Division; lodged the first night in Killala, where I endeavoured, by reading and conversation on the scriptures, to draw the attention of my hearers to the one thing needful. On the 30th, after visiting the Palmerston school, I read portions of the Irish Scriptures, and had a religious conversation with several persons there. On the 31st, in the village of Flagbrook, I read and talked to the people there, answered their various questions respecting religion, and also endeavoured to expose many of the errors of Popery; and although my hearers there were all Papists, they did not contradict me in the least. On the 1st inst., in Ballinglin and Ballmagur, I endeavoured to be useful. I had several religious conversations with Baptists, Protestants, and Papists. On the 2nd, I came to Mulefary, where there is much good doing through the instrumentality of the Baptist Irish Society.

I remain, Reverend Sir,
Yours most respectfully,
ROGER MULLADY.

To the Rev. WILLIAM THOMAS.

Limerick, Feb. 16*th*, 1833.

REVEREND SIR,

January the 24th, I read the third and fourth chapters of 1 John, and also the 9th of Mark. I dwelt for a considerable time on the eight last verses, where our blessed Lord teaches that the pains of the ungodly in another world are inconceivable and eternal; I likewise read a tract to some persons on the Importance of Consideration.

25th. I travelled to Broadford, nine miles from Limerick. On the way I visited two families. In the first I found a sick woman: after a little conversation, she told me in a very affecting manner, that she had lived for many years ignorant of her obligations to God, and the saving knowledge of her Redeemer; that it was through the reading of the holy scriptures she became acquainted with her awful state as a sinner, and her great need of the righteousness of Christ. Five persons were present. At my parting with each family I gave them some tracts. In the evening I stopped with a family, where I conversed upon the scriptures until it was late in the night. The man of the house asked me to pray with them.

The next day, for three miles, I had a very interesting conversation with a Roman Catholic man; from what I said to him, he appeared to be concerned about his eternal state: he gratefully received several tracts from me, and prayed that God would preserve and bless me.

Sunday, the 2nd. I read different chapters in the word of God, and the people listened with attention and seriousness.

3rd. I visited two families; read and discoursed with them upon the nature of sin, and the great necessity of being born again.

5th. I read the word of life to five persons; there was a policeman present, who appeared to pay particular attention to what I said. At my parting I gave them a few tracts. I also visited a family where there was an afflicted woman; I spoke to her for a considerable time, and admonished her to confide wholly in the truth and love of a merciful God; to look to the blessed Redeemer, who, while he was here on earth, received sinners. Her husband told me he observed a great change for the better in a neighbour of his since I commenced to visit him.

7th. I laboured in a part of county Clare. I visited three families, who

heard me read, and also received some tracts.

The following day I read and reasoned with seven persons; after which I visited a sick woman, who was confined to her bed. I spent some time at her bed-side, reading and talking to her of the sufferings and love of Christ; a woman came in while I was there, who seemed happy to listen to me.

Lord's-day, the 11th. I read and conversed with several people, the most of them Roman Catholics; I also distributed a good many tracts.

13th. I visited three families; in the first family there were six present, who heard with marked delight while I read the 55th chapter of Isaiah, and 1st chapter of 1 John, making several remarks on the long-suffering and forbearance of God to sinners, and his willingness to pardon and receive them who truly repent and believe in the Lord Jesus.

To the Rev. William Thomas.

Limerick, Feb. 16, 1833.

I read to a family the 7th chapter of Romans, made some observations which they seemed to like. Next I visited a poor widow, who is suffering much from affliction. She was formerly a Roman Catholic, but was led by the word of God to believe that there was no other name under heaven whereby sinners could be saved, but the name of Jesus; she related to me some of her bodily sufferings, and the treatment which she got while she was in the Cholera Hospital, from priests and monks, as she would not act in accordance with their wishes—miserable comforters were they all.

William Wall.

To the Rev. William Thomas,

Limerick, Feb. 19, 1833.

Since my recovery, the usual routine of business has been gone through, viz. reading the scriptures — distributing tracts—visiting the sick—and endeavouring either directly or indirectly, to draw into action the reasoning powers of those with whom I come in contact, and which have long lain dormant—exhorting them to judge for themselves, and see that they be not imposed upon by crafty and designing men—and encouraging them to come to the bible to be taught by it—and to be willing to reject what it rejects, and receive nothing but what it teaches. Many sailors have also received tracts from your agent—and though but little good has apparently resulted from his humble exertions, yet, he hopes that, ere long, the seed which has been scattered will burst from beneath those clods which long stunted its growth, and produce, in some thirty-fold, in some sixty-fold, and in some an hundred-fold. Relying upon the word of Him who cannot lie, we trust, that soon the "wilderness and the solitary places shall be glad, and the desert shall rejoice and blossom as the rose;" that soon the seventh angel shall sound, when shall be heard in heaven great voices, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ. "God is faithful, who hath promised."

Yours humbly and affectionately,
in Christian love,
John Turner.

To the Rev. Mr. Allen.

Sligo, Feb. 14.

Rev. Sir,

In my last, I intimated that I frequently visited the hospitals, and read and exhorted the patients; and although, to all appearance, I was then labouring in sterile soil, the Lord has since given me to see, that he watered the seed, and blessed his own word, in a special manner, to the soul of a young lad, about fourteen years of age, who was educated in one of our schools, and was ill with a dropsy. He being allied to me by the ties of conjugal propinquity, I was particularly interested on his behalf, and therefore my visits were the more frequent. As the disease baffled all the skill of the medical attendants, it was thought advisable to convey him from thence home, where he died on the evening of the 9th, triumphing in the ATONEMENT; and left an instructive example, not only to his little school-fellows, who stood weeping round his bed, but to his surviving relatives also.

The morning of the day before he died, he said to his father, "I am getting strong;" and, on perceiving that his father understood him to speak of his body, observed, "but it is in faith." He immediately afterwards sung the first verse of the evening hymn, and then said to his father, who was almost frantic with grief, "Don't fret or grieve for me; I am leaving one father, and am going to my heavenly Father." "I hope so, my child," said his father.

"Hope so," said he; "ah, I am sure of it." His sister, who stood by, asked him, "What was the cause of such confidence?" and, in a faltering tone, he answered, "The Saviour, the Saviour never told a lie;" and now his utterance failed for a while. In the interval, he took the Testament, that lay on his pillow, and pressed it to his heart; and shortly after said, "This time to-morrow, I will be where I'll feel neither pain or ache." The silver chord was loosening fast till the following day, when he breathed his last words, "Come Lord Jesus! Come Lord Jesus, and receive my soul!"

P. B. Glynn.

To the Rev. Joseph Ivimey.

Dear Sir,

I am desired by Miss Otridge to send you the following for Ballina:—

Booth's Reign of Grace.
Pensees de B. Pascal, 2 vols.
Les Provincials, 2 vols.

Also, by Miss E. Otridge, the active Secretary of the Hammersmith Auxiliary,—

Romanism and Protestantism, by Webster.
On Extreme Unction and Purgatory, by Webster.
Two Discourses on the Lord's Supper, by Webster.

Also, by Miss Whiting, the daughter of our venerable old friend, Mr. T. Whiting, who lately departed in the faith, aged 91,—

Fuller's Gospel its own Witness.
Brine's Works, by Upton.
One vol. of Martin's Sermons.

Also be pleased to accept, for the like purpose,—

A Concordance.
One vol., containing Gill's Answer, and Baxter's Dying Thoughts.
Fleming on the Papacy.
Vivian on the Revelations.
Watts's Metaphysical Essays.
Flavel on Mental Errors.
Bryan on Dwelling with God.
Marshall on Sanctification. New edit.
Six copies Steuart's Thoughts.
Draper on the Lord's Supper.
Dr. B. Porteus on Evidences of Christian Revelation.
Miscellanea Sacra, 2 vols.

Heartily praying for the Divine blessing to rest on the whole of the undertaking and its agents, and that it may prove daily an increasing blessin to poor Ireland,

I remain, &c.,
J. Ross.

A quantity of Tracts from Mr. Joh Haddon.

CONTRIBUTIONS.

Received by Mr. Ivimey.

Mr. Boyce, towards the instruction of Mr. John Bates in the Irish language, under the care of the Rev. J. Allen, at Ballina	10	0
Collected by Rev. B. Evans, of Scarborough	29	0
Mr. Cooper, Bridge Road, Southwark, by Mr. Hunt .	0	10

By the Treasurer.

Mrs. Fernie, for Mary's Philanthropic School . . .	12	10

By Mr. Lillycrop, Exeter.

The Rev. E. H. Brewer . .	0	10
Miss Booth	0	8

For Eliza Cain.

By Mr. Ivimey.

Collected by Mrs. Kitson, Kennington	3	10
Mr. Gutteridge and friends, Dunstable	4	18
Female friends at Harlow, by Rev. T. Finch	2	12
Collected by Mrs. Acworth .	1	5
Miss Huntley, by Rev. Dr. Newman	1	0
Mrs. Cooper, by ditto . . .	0	2
Miss Steadman, by ditto . .	0	2
An Unknown	0	5
Rev. D. Clarke, Dronfield .	0	10
Rev. C. T. Keen, and friends	2	15
A friend, by Mrs. Bailey . .	0	3
Miss Dafforne	0	3
Mrs. Cozens, and Daughters.	1	0

By Mr. Pritchard.

Collected by the Misses Walford, of Blunt's Hall, Witham, Essex	5	0

Subscriptions received by W. Napier Esq., Grand Junction Wharf; Mr. Marshall, High Holborn; Mr. P. Millard Bishopsgate-street; Messrs. Burls, 5 Lothbury; Rev. J. Ivimey, Devonshire street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; by Messrs. Ladbroke and Co Bankers, Bank Buildings; by Mr. H. L Dickie, 13, Bank-street, and Rev. Mr Innes, Frederick-street, Edinburgh; a by P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CLXXII. APRIL, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

P. S. The Subscribers in London and its vicinity are respectfully informed that Mr. William Hunt, the Collector, will wait upon them in the present month, for the Annual Subscriptions now due.

FOREIGN INTELLIGENCE.

CALCUTTA.

We have just received the Thirteenth Annual Report of our Auxiliary at this important station, extracts from which will make up for the comparative scantiness of our recent information from thence.

NATIVE CHURCH.

Mr. W. H. Pearce, Pastor.

For the religious improvement of the members of this Christian society and other hearers, divine service has been conducted four times a week, during the year. From these services good has evidently arisen, though the state of things in the church has been such as to occasion the pastor alternate pain and pleasure. Grief has been occasioned by the apparently low state of piety in some, who are yet, it is believed, sincere believers; and by the fall of others into open transgression, on which account it has been found necessary to separate three from the communion of the church.

As a counterpart to the pain these things have occasioned, the conversion of some from the error of their ways, and the holy temper and conduct of others, have afforded unmixed pleasure, and call for lively gratitude. Independent of accessions from villages to the south, which will be noticed hereafter, four persons have been added by baptism; and, including those residing at the *Khares* station, the church now consists of forty-six members, being an increase of twenty-four during the year. The Committee are happy to report, that they have been at length enabled to commence the erection of a *puckah* place of worship for the accommodation of the Native Church, and that is in a state of forwardness. It is situated in South Colingah Street, on a piece of ground containing nineteen *cottahs*, obtained for the purpose for Sa. Rs. 2,391. The chapel is 36 feet long by 18 wide, and the estimated cost of its erection Sa. Rs. 2,225, making a total of Sa. Rs. 4,616; to meet which, Sa. Rs.

2,692. 7. have already been obtained, leaving Sa. Rs. 1,923. 9. yet to be supplied by the friends to Missionary operations among the Heathen.

PREACHING TO THE NATIVES.

Mr. C. C. Aratoon and a Native Assistant.

This department of labour in Calcutta has necessarily devolved, for the most part, on Mr. Carapiet C. Aratoon and a native brother, who, when in health, have usually engaged five days in a week, in making known the word of life in one or other of the Society's bungalows. Severe indisposition at one time compelled the former to desist from his labours, and he is even now in a very weak state of health. We trust, however, that he will soon be mercifully restored. His native assistant has also been a severe sufferer from fever, taken while engaged in the Society's service, during a residence of a few weeks at Kharee, in the rainy season. All the usual remedies failing to afford any relief, he was directed, as the only probable means of preserving his life, to proceed to Monghyr, in company with Mr. Lawrence, who had arrived from England, and was proceeding to occupy the Digah station. From letters recently received, there appears reason to hope that this valuable servant of the Society will shortly be able to resume his labours.

As to the effects of the public ministration of the gospel, it is impossible to speak with precision. It is as yet seed-time rather than harvest. And, in this point of view, it is pleasing to reflect, that by oral instruction, and the circulation of tracts and portions of the Scriptures, the way of salvation has been made known to great numbers, many of whom have communicated the intelligence to others. Thus the way of the Lord is being prepared, and some probably brought to seek and enjoy the blessings of redemption, who may never be known to those whose instrumentality has been employed for their benefit.

Although no decided instance of conversion has been known to take place from these labours during the past year, yet attention has been awakened in some, and serious impressions evidently deepened in others, by attendance on them. Some have long visited the bungalows with great regularity, and appear to listen with much interest, and some conviction. They are known to read the Scriptures; and not only to peruse Christian publications themselves, but circulate them to a considerable extent among their countrymen, by which means these publications have found their way into places otherwise inaccessible.

In order to make known the gospel message to some of the followers of the false prophet, who might otherwise have little or no opportunity of hearing it, Messrs. Carapiet and Thomas proceeded a few weeks ago on a Missionary tour up the Hoogly, when they had many opportunities of communicating with respectable and intelligent Mussulmans, among whom they distributed upwards of 400 tracts, beside portions of the Holy Scriptures, in the Hindoostanee and Persian languages. What the result may be, futurity must develope; this much, however, may be said, that while, in the sentiments expressed by most, in their deplorable ignorance of the Christian Scriptures, (the names of which they are taught to mention with respect,) and in the spirit too frequently evinced, there was much to pain, there was also much, in the courtesy and candour of others, and in the readiness with which they received Christian publications, to encourage the mind, and make the labour truly pleasant. Some expressed a desire to reply to the tracts given them, but said they were afraid of involving themselves in trouble with the government. They were encouraged to write and publish their sentiments, and assured, that by letting politics alone, and confining themselves strictly to the subjects treated of in the tracts, they need be under no apprehension from that quarter.

BOYS' SCHOOL.

Mr. J. D. Ellis.

The 1st Deakin School, which is the only one supported by the Society in Calcutta, contains sixty boys. During the year, it was under the superintendence of Mr. J. Penney, but is now transferred to the care of Mr. Ellis, lately arrived. The elder boys have committed the first and second Catechisms to memory; they have read the Parables and Miracles, and have been examined as to their meaning; and with great pleasure unite in the singing of Christian hymns. They are now reading in the gospel of Luke, which they copy out and take home; and it is hoped, that as soon as the Native Chapel is erected, they may be regular attendants there on the Sabbath.

BONSTOLLAH.

Mr. Carapiet C. Aratoon.

Frequent indisposition, and important engagements in the city, have prevented

Mr. Carapiet from giving that attention to this station, which was otherwise desirable: and it has been recently deemed expedient to give up the school, on account of the small number who attended. It is, however, gratifying to know, that *one* person from this place has, within the last year, been baptized, and added to the church in Calcutta, and that another has renounced caste, and attends on Christian instruction.

LUCKYANTIPORE.

Mr. G. Pearce.

The state of things here is not so pleasing as could be desired. None of the people have gone back to idolatry, but their progress in divine knowledge and holy conduct has not been equal to what has been made at some other stations. Two reasons may be assigned as the cause: one is, that although repeatedly visited during the year, by the Missionary, they have been unavoidably left destitute of regular instruction; and the other is, that in consequence of the failure of the harvest, two years in succession, they have been reduced to great poverty, and exposed to more than ordinary temptation. Measures have been adopted to supply them with a resident native teacher, under whose influence, and the superintendence of the Missionary, accompanied by the blessing of God, it may be hoped that a great improvement will take place.

To the professed Christians at this station, *three* persons have recently united themselves.

KHAREE.

Mr. W. H. Pearce and two Assistants.

After stating the various encouraging particulars respecting this station, which have already been made known to our readers, the Report continues.—

The work of grace still proceeded, and on the 1st of January of the present year, when Mr. G. Pearce accompanied their pastor to visit them, eight more, having given equally satisfactory evidences of real conversion, were baptized, and on the evening of the same day received into the church; when not less than thirty, who a few months before were bowing down to stocks and to stones, and worshipping the works of their own hands, united to commemorate the love of Christ, while partaking of the emblems of his sufferings and death.

A few weeks ago, when Mr. Pearce paid them his last visit, he was much gratified to observe the progress of true religion among them. At public worship, on the Sabbath, seventy-five adults, professing Christianity, were present, and all appeared to listen to the word with the liveliest attention and interest. The open sins, such as adultery, theft, and abusive language, to which many of them, in common with their neighbours, had before been addicted, were now unknown among all who named the name of Christ; and chastity, industry, and kindness to each other and to the Heathen, were very conspicuous. Some in near, and others in distant villages, have expressed their desire to embrace Christianity; and there is great reason to hope, that during the present year, the number of those who profess and feel the power of the gospel will be greatly increased.

The whole number of professing Christians now at this station, including their children now at school at Chitpore, and seven who had lately joined them, is about 140, of whom forty reside at Mookerjea Muhal, two miles distant from Kharee. The native preachers regularly visit them for the purpose of conducting worship, three times a week; and as it is now a settled congregation, a small chapel is about being raised for their accommodation. The other brethren attend the larger chapel at Kharee, where Christian worship is held five times a week.

CHITPORE, NEAR DOORGAPORE.

Mr. G. Pearce and an Assistant.

PREACHING TO THE HEATHEN.

At this station the preaching of the gospel has been carried on with little interruption throughout the year by Mr. Pearce, assisted by a native brother. By their united labours, the word of salvation has been addressed to multitudes, both in the bungalows at the station, and in the surrounding villages. In the course of the year, several excursions have been made into more distant places, some of which had never before been visited by the light of truth. Thus "the seed of the word of God" has been scattered abroad: may he, who blesses the labour of the husbandman, and "crowns the year with his goodness," render it productive.

In addition to the two Bungalows already connected with this station, another is being erected at Saumbazar, which, it is hoped, will afford increased facilities for disseminating divine truth.

NATIVE CHRISTIAN CONGREGATION.

To the church no addition has been made during the year, but the congregation has been considerably augmented, principally from the Christian boarding school, and now consists of more than fifty persons in regular attendance. Divine service is conducted twice on the Sabbath, and once during the week; and the growth of Scriptural knowledge, especially among the juvenile members of the congregation, is truly gratifying.

NATIVE CHRISTIAN SEMINARY.

This very important institution, the design of which is to take the children of native Christians, and, entirely separating them from the society and contaminating influences of idolatrous neighbours, to educate them in Christian principles, has steadily advanced since the last annual meeting. At that time it contained twelve boys, it now numbers twenty-three. Of the nature of their studies, as also of the improvement generally made, a tolerable idea may be formed from the following account of the first annual examination, which took place on the 30th of November last.

On the day of examination, there were seventeen boys present, one of whom, about nine years of age, has since died. Of the whole number, three only could not read. The rest were divided into three classes. The lowest or third class, read with ease, "Animal Biography," in Bengalee, and gave the meaning. The second class read fluently in Pearson's Geography, and readily pointed out the continents, seas, countries, &c., on a map of the world. The first class read in the Gospel of Luke, and gave an abstract of its contents. The boys in this class discovered a considerable acquaintance with Geography, and could find out the longitude and latitude of any place mentioned to them on the map. The more advanced boys were examined as to their acquaintance with the facts, doctrines, and precepts of the Scriptures, and the result was truly gratifying, especially when it was remembered, that with two exceptions, none of them had had more than a year and a half's instruction, and when they entered the school they were ignorant of the alphabet. Twelve were examined in English, in which language they read and translated easy lessons, and some exhibited specimens of English writing.

Besides this seminary for boys, another on the same principles for girls has been commenced, and contains twelve children. They are under the care of a native Christian and his wife, but daily attend on Mrs. Pearce for instruction. Of this institution, now in its infancy, a more enlarged and pleasing account may be anticipated at some future period.

ENGLISH SCHOOL FOR HEATHEN BOYS.

In this school there are from seventy to eighty youths, of whom nearly sixty are in daily attendance.

The school is conducted by a young man, educated in the Benevolent Institution, who, it is hoped, in addition to other qualifications, possesses true piety, joined with a desire to promote the salvation of the Heathen.

Beside books on Grammar, Geography, History, Astronomy, &c., the Scriptures, Watts' Catechisms and Hymns for Children, with one or two others on the Evidences of Christianity, are in daily use; and it is gratifying to state, that a considerable revolution of sentiment for the better, on religious subjects, has taken place among several of the more advanced youths. Hence there appears reason to hope, that under the divine blessing, the institution will prove extensively useful, not only in undermining idolatry, but in promoting the influence of true religion, in this Heathen land.

HOWRAH AND SULKEA.

Mr. Thomas and a Native Assistant.

The native and English services at this station are much the same as stated in the last report, except that the English week-evening services have been for a season discontinued. To the English part of the church, *one* member has been added by baptism, and another is about to be received by experience. To the native part, *two* have been added by baptism, and a *third* by restoration, who was formerly a member of the church in Lall-bazar.

For the benefit of the Heathen, a Bungalow has been erected in Sulkea, on the Benares road, where twice a week the gospel is preached to a congregation varying in number from twenty to fifty. By the road-side and under trees, near home, and in the surrounding villages, "the word of the kingdom" has been proclaimed, and tracts and portions of the Scriptures extensively circulated. Of those who hear, too many resemble the way-side or stony-ground hearers, though in some instances a different result may be confidently hoped for; for Jehovah

has said, "My word shall not return unto me void."

Within the last few months, some appearances of a hopeful description have occurred in a village about four or five miles to the south-west. Several of the villagers have been repeatedly present at native worship on the Lord's day, and also on Wednesdays; but what the result may be, must be left for time to develope.

For more than twelve months, a number of poor people, varying from 100 to 150, or upwards, and consisting of the lame, the halt, and the blind, Fakirs, and others, has been accustomed to assemble once a week, on the Missionary's premises; amongst whom, after an address on the truths of revelation and prayer, usually in Bengalee, (it being best understood,) a portion of rice, provided by the charity of individuals, is distributed. These poor creatures, on the whole, behave well during the religious exercises; and some, in particular, seem to listen with feeling and interest to what is said, and to join the prayers offered in their behalf. Indeed, in many respects, they are an interesting congregation. They do not come, it is true, designedly for the word of life, but for food for the body; still, in respect to their poverty, they are fit objects of charity, and their assembling together in such numbers, affords an excellent opportunity of making known to them the way of salvation; and were it not for this, most of them would probably never hear a word calculated to lead them to the knowledge of the true God, and of his Son Jesus Christ, whom to know is life eternal. Surely the hope may be indulged, that some will have cause to celebrate the praises of redeeming love, first discovered to them by this simple means.

NATIVE ENGLISH SCHOOL.

The native English school has at present between thirty and forty names on the list, of whom about three-fourths are in daily attendance. Deaths and frequent sickness have deprived the school of some, and made the attendance of others irregular; and some of the more advanced youths have left to enter situations as a means of support. Those who remain have, for the most part, made considerable progress in the acquisition of the English language, and general and religious knowledge. Of several in the school, as of some who have left, it may be said that their faith in Hindooism has been shaken, and that they have evidently acquired such an acquaintance with the main principles of Christianity, as may be sufficient, with the divine blessing, to lead them into the way of life.

INDIGENOUS NATIVE SCHOOLS.

Of the three schools of this description mentioned in the last report, *two* have been given up, owing to the negligence of the master. One continues, and contains about forty boys. Besides the First Reading-book, the Miracles and Parables of Christ, the First Catechism, and other publications of the Calcutta Christian Tract and Book Society, the gospels have been much read in this school. In the latter alone not less than 1800 pages have been read within the last six months, by which means the master, who is rewarded according to the number of pages the boys are able to read fluently and intelligently, has obtained a sum nearly equal to a moderate salary. The boys are examined periodically, and usually discover a good acquaintance with the meaning of what they read.

JAMAICA.

We have received no letters from this island since our last number, nor has any particular intelligence arrived, that we are aware of, through any other channel. The Christmas holidays passed over without any disturbance; and in some parts of the island, great pains have been taken to revive among the negroes the licentious and heathenish sports and amusements of the season, which had, in a great degree, vanished before the rising light of education and religion.

It is generally understood that Government have at length prepared a measure for the final settlement of the question of Negro Slavery; and Lord Althorp has stated in the House of Commons that it is his intention to bring it before Parliament on the 23rd instant (April).

NOTICE.

On Wednesday the 1st of May, the Annual Meeting of the Glamorganshire Auxiliary, in connexion with the Baptist Missionary Society, will be held at the English Baptist Meeting-house, Merthyr Tydvil. Mr. Carey, or one of the Missionaries from Jamaica, is expected as a deputation from the Parent Society. The service will commence on the preceding Evening.

Contributions received on account of the Baptist Missionary Society, from February 20, to March 20, 1833, not including individual subscriptions.

Bagby, by the Rev. Edward Fall.....	7	0	0
Sandy Lane, Friends, by Rev. P. Alcock.....	0	13	0
Bridgend, Collected by Mr. Roberts.....	0	10	0
Nairnshire, Miss. Society, by Rev.—	5	0	0
Oxford Auxiliary: Alcester, by Rev. J. Price.....	10	5	0
Mitcham, Collected by Mrs. Pratt.....	2	2	0
Perth, Ladies' Society, by Miss Miller (*Female Education.*).....	10	0	0
Derby, Collection by Rev. W. Knibb....	8	6	8
Shacklewell, Collection by Rev. J. M. Philippo.....	2	0	0
Olney, Collection, by Rev. E. Carey....	15	6	9

DONATIONS.

Joseph Trueman, Jun., Esq., *Highbury.*	10	0	0
Mr. John Sabine, *Bury St. Edmunds*.....	10	0	0
Rev. J. Deane, by Rev. T. Price.....	5	0	0
Mrs. Atkinson, *Swanwick*, by Rev. C. Stovel.....	1	0	0

JOURNEY OF MESSRS. CAREY AND KNIBB IN SCOTLAND AND THE NORTHERN PARTS OF ENGLAND.

Edinburgh :—Collection, Elder Street Chapel, Mr. Innes.....	14	3	10			
Tabernacle, Mr. Haldane	12	2	9			
Broughton Place Chapel, Dr. Brown.....	7	19	3			
Rose Street Chapel, Mr. Mc. Gilchrist.....	2	19	3½			
Mr. Harper's Chapel, Leith.....	5	9	3½			
Baptist Meeting, Pleasance	10	1	3½			
Mr. Johnston's Chapel, Roxburgh Place.....	6	9	8½			
Mr. Kirkwood's Chapel, James' Place.....	7	3	6			
Dr. Peddie's Chapel, Bristo Street.....	15	11	0			
Leith Auxiliary Juvenile Bible and Missionary Society.....	6	0	0			
Philanthropic Society....	9	0	0			
2nd Collection, Rose St. Chapel. Mr. Mc. Gilchrist.....	9	10	5			
Dalkeith Anti-slavery Society, per G. Gray, Esq.	11	3	0			
Missionary Fund, Elder Street Chapel.....	5	0	0			
John S. Blackwood, Esq., of Pitreavie.....	5	5	0			
				127	18	3¾
Dunfermline : — Collected at Public Meeting.....	9	3	1½			
Rev. Mr. M'Lean.....	1	0	0			
Mr. Dewar.....	2	0	0			
Mr. Reid.....	0	10	6			
Alex. Robinson, Esq....	1	0	0			
				13	13	7½
Dysart:—Collected at Public Meeting.....	1	0	0			
Kirkaldy :—Do. do...	5	12	0			
Auchtermuchty :—Do. do....	2	15	6½			
				9	7	6½
Cupar, Fife : — Collected at Public Meeting.....	2	4	6			
Missionary Society.....	10	0	0			
Collected by Mrs. Sturrock	5	0	0			
Andrew Johnston, Esq...	1	0	0			
Rev. J. Watson.....	1	0	0			
Robert Methvin, Esq....	1	0	0			
Missionary Boxes, and small Subscriptions....	1	1	0			
				21	5	6
St. Andrew's :—Collected at Public Meeting.....	2	12	6			
Miss Wilson.....	2	0	0			
Mr. Robert Haldane.....	0	10	0			
				5	2	6
Anstruther :—Collected in Secession Church.....	4	4	0			
Missionary Society.....	1	0	0			
Do. Prayer Meeting....	2	0	0			
A few friends east of Fife	2	0	0			
A tenth.....	1	10	0			
				10	16	0
Dundee :—Collected at Public Meeting.....	21	8	4			
Rev. Mr Russell's Chapel	15	0	0			
Baptist Chapel.....	4	7	0			
Church Street Wynd....	3	8	9			
Penny-a-week Society...	2	0	0			
J. Todd, Esq.....	10	0	0			
Auxiliary Society.....	23	15	11			
				80	0	0
Arbroath :—Collected at Public Meeting.....	4	4	9			
Mrs Hunter.....	1	0	0			
				5	4	9
Montrose :—Collected at Public Meetings.....	16	4	8			
Congregational Prayer Meeting.....	1	1	0			
Friend to the Slave.....	1	1	0			
				18	6	8
Aberdeen:—Collected at George Street Chapel.....	3	3	0			
South Silver St. Chapel..	3	2	10½			
Blackfriars' St. do.....	4	5	4			

Rev. Mr. Angas' do....	5	1	0			
John Street do.....	3	9	0			
Frederic Street do.....	2	0	0			
Public Meeting.....	10	17	11½			
Youth's Miss. Society....	6	10	6			
Miss. Fund, Rev. Mr. Stirlings.....	2	10	0			
Ladies' Society, for Native Female Education.	11	16	1			
				52	15	3
New Deer:—Friends at, by Mr. George Leslie.....	3	0	0			
Huntly:—Collected at Public Meeting.....	13	1	0			
Elgin:—Do. do.....	4	14	0			
Mr. Urquhart.....	1	0	0			
Forres:—Collected at Public Meeting.....	4	8	0			
				26	3	0
Inverness:—Collected at Rev. Mr. Kennedy's.....	4	2	0			
A Friend to the Slave...	1	0	0			
Missionary Box.....	0	10	0			
Collected at Chapel of Ease.....	10	16	0			
Rev. Hugh Macbean....	1	0	0			
				17	8	0
Perth:—Collected at Public Meeting.....	13	7	7			
G. L. Carnfut, Esq.....	1	0	0			
A General Baptist.....	1	0	0			
The Baptist Chapel.....	6	5	2			
Perthshire Miss. Meeting	4	11	2			
Collected at Rev. Mr. Mackray's Chapel.....	7	17	3			
				34	1	2
Eatch:—Collected at Public Meeting.....	3	2	1			
A Friend to the Slave...	0	9	0			
				3	11	1
Musselburgh:—Collected at Public Meeting.....	3	0	0			
Juvenile Miss. Society..	3	0	0			
				6	0	0
Collections in Glasgow after deducting expenses.....	85	10	3			
James Johnstone, Esq...	1	1	0			
Anthony Wigham, Esq., Schools.....	2	2	0			
John Barr, Esq.....	2	0	0			
Joseph Swan, Esq.....	2	2	0			
James Craig, Esq.....	1	1	0			
				93	16	3
Collection at Beith.....	4	11	0			
Saltcoats:—Collection at....	4	11	3			
				9	2	3
Irvine:—Collection at.....	3	13	4			
Rev. Mr. Campbell.....	1	0	0			
Mr. David Muir.....	1	0	0			
Mr. and Mrs. Watt.....	2	0	0			
Ladies' Bible Society, West Indian Fund.....	4	0	0			
Miss Allen.....	1	0	0			
Mr. J. Miller.....	1	0	0			
Mr. and Mrs. Mitchell...	1	5	0			
Collected by Mrs. Watt and Miss Gilkison.....	2	2	0			
Collected by Miss Barclay, West Indian Fund.....	5	12	0			
				22	12	4
Ayr:—Collected at.....	6	5	0			
Kilmarnock:—Collected at...	5	4	4			
Mrs. Muir.....	1	0	0			
				12	9	4
Paisley:—Collected at Dr. Thompson's, Rev. Mr. Smart's and Methodist and Baptist Chapels...	27	13	4			
Mrs. Dunn.....	1	0	0			
Small Sums.....	0	19	0			
				20	3	4
Rev. Mr. French, Strathane Relief Church Missionary Association.....	5	0	0			
Greenock and Port Glasgow:—Collected at.....	35	12	0			
Anonymous, by Rev. C. Anderson, Jamaica.....	5	0	0			
				45	12	0
Stirling:—Collection at	20	0	0			
Falkirk:—Collection at....	10	0	0			
				30	0	0
Berwick:—Collection in Baptist Chapel.....	47	6	2½			
Baptist Congregational Missionary Society.....	5	0	0			
A Friend, by Mr. Robson	0	10	0			
				52	16	2½
West Glendal Association....	4	2	2			
Ford Forge, for Jamaica	7	18	8			
Miss Ainsley, for Schools	1	0	0			
				13	0	10
Alnwick:—Collections and Subscriptions, Rev. Mr. Rate's.....	30	0	0			
Rev. Mr. Paterson's. ...	3	13	4½			
				33	13	4½
Newcastle:—Collections.....	56	5	5			
Do. do.....	8	12	6			
				66	17	11
Sunderland:—Collections....	12	12	0			
West Shields:—Do.....	5	7	6			
Durham:— Do.....	10	17	0			
				28	16	6
Scarborough:—Collections, Jamaica.....	11	7	0			
York:—Collections, Schools	16	17	8			
Bradford:—Do.....	49	10	6			
Leeds:— Do.....	67	6	0			
				136	1	2
Meltham:—Rev. Mr. Thomas	0	15	0			
Salendine Nook:—Collection	10	0	0			
Female Association.....	6	0	0			
				16	15	0
Huddersfield:—Collection at.	15	6	3			
				15	6	3
Halifax:—Collected at.....	22	8	10½			
Rev. Mr. Hawkins.....	0	5	0			
Mrs. Whitewood, Collected	2	17	2			
Small Sums.....	0	14	1			
G. B. Brown, Esq.....	1	1	0			
Mr. Walker, Collected..	2	15	7			
				30	1	8½
Howarth:—Collected at....	5	19	7½			
Missionary Boxes.....	1	12	5			
Rev. Mr. Saunders, & Mrs. Saunders.....	2	2	0			
Mr. John Greenwood...	2	0	0			
— Joseph do.....	2	0	0			
— James do.....	2	0	0			
Mrs. do. do.....	2	0	0			
Miss do. do.....	2	0	0			
Mrs. Clapham.....	2	0	0			
Mr. W. Greenwood and a friend.....	2	0	0			
				23	14	0½
Kettering:—Collection at....	13	0	0			
Girls' Sabbath School, (Rev. T. Toller's), for Schools in Jamaica....	1	5	6			
				14	5	6
Northampton:—Collection at	27	0	0			
Three Friends.....	3	0	0			
				30	0	0
Sheffield:—On account of Auxiliary Society.....				50	0	0
				£1196	15	

The Editor has pleasure in inserting the following letter from his esteemed friend, Mr. Carey, in reference to the journey undertaken by himself and Mr. Knibb. In the sentiments of grateful acknowledgments to the numerous friends both in Scotland and in England, who treated the Deputation with so much kindness, the Committee cordially unite.

Leamington, March, 1833.

My dear Sir,

In your notice of the proceeds of our recent journey through Scotland, it will greatly oblige my beloved colleague and myself, if at the same time you would record our grateful sense of the kindness we personally experienced, and of the liberality evinced towards our object in every place whither our steps were directed. This is the more imperatively demanded from ourselves and our Society, from the fact, that, though our own friends were everywhere liberal according to their number and their means, it was to the countenance and contributions of ministers and brethren of other denominations that our success was mainly attributable. At a period when the objects of general and of Christian benevolence are so greatly multiplied, and when each denomination has strongly urged upon it its own specific claims, it is matter of devout and grateful reflection, that all should so readily sympathize with the afflictions, and so promptly listen to the appeals, of a distinct though kindred institution.

And, whilst sensible of the pecuniary aid thus realized to the exhausted resources of our Society, it may be hoped that such assistance will prove to be the least important result of the journey. During the several years I have travelled for the Society, I have never seen a succession of such meetings as those which have been holden in Scotland and the northern counties. The number in attendance was frequently overwhelming; and the interest evinced, while my companion detailed the previous successes of the Western Mission, and described its late unexampled calamities, was such as to surpass description. I cannot but hope, that such recitals of the woes which unoffending thousands have endured, and are now enduring, will prove to have awakened a sympathy for the oppressed which will never expire until their wrongs be redressed; and an indignation against the system which has inflicted them, the force of which shall prove unmitigable, until it and all its cruel atrocities terminate.

I am,

Ever yours,

EUSTACE CAREY.

TO CORRESPONDENTS.

The thanks of the Committee are returned to Miss Cooke and Mrs. Rouse, of Hasketon, for fifty copies of the "Farewell Testimony" of their late venerable relative, Rev. W. Hurn; also to Miss Huntley, of Bow, and Mr. Harrison, of Hadlow, for Magazines.

A small parcel of Periodical Accounts has also been received at the Mission House from some place and person unknown, in the west of England, the carriage of which exceeded the value of the pamphlets. Our friends are requested to send no parcels of this description, except carriage free.

The letter of a "Friend to the Mission," who dates from the Midland District, has been handed to the Editor of the Baptist Magazine, to whom the greater part of it might have been properly addressed. The remarks of the writer are duly noticed; but why on this, and on a previous *interesting* occasion, conceal his name?

THE CONTINENTAL HERALD.

No. I.

The attention of the friends of religion is solicited to the following brief statement.

In the month of May, 1831, a Society was formed for the purpose of diffusing the Gospel through the Continent of Europe, by preaching, distributing Bibles and Tracts, forming schools of instruction, encouraging the planting of Christian churches, and adopting whatever other method might appear practicable for extending the kingdom of our Lord Jesus Christ.

At the first annual meeting, held June 22, 1832, details were given of the proceedings of the Society, and an account of the various agents already employed. These were afterwards published in the July numbers of the Magazines, in which several extracts of interesting letters had been previously given. That meeting appeared to awaken a very lively interest, and the Christian public, it is believed, are now fully prepared to receive information respecting subsequent events, and to lend that assistance which is necessary to carry on the operations of the Society.

On the eastern side of France M. Vierne preaches regularly in *Montbeliard*, a town of considerable size and population; and labours also with great diligence and some success in the surrounding neighbourhood.

Mr. S. H. Frœlich was educated as a clergyman of the established church of Switzerland, and for several years devoted himself faithfully to the work of the ministry in the canton of *Argovie*. Between two and three years ago he was ejected for preaching the truth. He is employed by the Society in the same district, but engages from time to time in missionary excursions, from his residence in *Brugg*, to various and distant places, and his labours appear to have been accompanied with a rich and peculiar blessing.

On the other side of France, in the department of *Nord*, are the following agents:—

M. Thieffry, of *Saulzoir*. He has a considerable sphere of labour, and possesses much of the genuine missionary spirit.

M. Haimez, of *Genlis*. His proceedings continue to afford satisfaction to the Committee, but they regret that his zeal and diligence have not yet experienced any very enlarged degree of success.

M. Poulain is labouring at *Bertry*, where he avails himself of the favourable opportunities for missionary exertion that present themselves.

M. Cloux, of *Lausanne*, who was educated at *Basle*, and has had

some experience of missionary life, is at present labouring in Paris, under the auspices of the Society, in co-operation with Messrs. Rostan and Chase, who have been sent as a deputation from the American Baptist Board of Missions.

M. LORRIAUX, who was for a few months placed under the instruction of M. Monod, of St. Quentin, is at present with the Secretary, awaiting an appointment, so soon as a suitable station shall present itself to the Committee.

The Committee have hitherto pursued their work without having adopted any very direct methods of obtaining pecuniary support. The known fact that the Continent, particularly France, is in a state of great spiritual destitution, and that many hitherto unexisting facilities have been found for the introduction of the Gospel, has induced some voluntary subscriptions to this important object. But, though various churches and individuals have verbally intimated their deep interest in the undertaking, the Committee have been hitherto almost entirely left to their own unassisted efforts. Now, however, they deem it alike due to themselves and to the cause, to solicit the aid of the public by private contributions or congregational collections. A considerable sum is due to the Treasurer, and the Committee have employed the missionaries already mentioned, at regular salaries, which require prompt attention. They respectfully, but strongly, urge upon their friends to subscribe to this important cause, otherwise their efforts must be curtailed, or altogether cease.

TRANSLATED EXTRACTS FROM THE SOCIETY'S AGENTS.

Joseph Thieffrey to the Rev. Dr. Cox.
"Saulzoir, Nov. 30, 1831.

In a letter of the 6th of last September I informed you that I returned to Saulzoir. I went there the 9th, two days after, on Sunday, which was the village feast; many strangers, Catholics and Protestants, came to visit us, and attended at our meeting; God thus gave me an opportunity to preach his gospel of grace to many sinners wandering in the wilderness of this world, and to excite them to return to the faithful shepherd who gave his life to save them from death; he also gave his Spirit to enlighten and strengthen me to preach it with great boldness. I had three meetings on this Sunday; God was with us and blessed us. Monday I had two meetings, many unconverted Protestants came—Tuesday I again had two meetings, at the first there were many Catholics and unconverted Protestants; I spoke upon 1 John ii. 12; God much blessed me, he enabled me, in a clear and faithful manner, to speak of Christ and of the salvation which he procured for believing sinners; my heart was penetrated with this eternal truth, burning with love to the Saviour, and with compassion for the poor sinners who came to hear me. I was encouraged by the attention with which they heard. May God grant the increase to the divine seed in their souls, to save them from the wrath to come, which will overtake unbelievers. I know that in his grace he has already worked upon many.

I have been with some brethren to make a visit in the commune of H——; we called on an old man, an unconverted Protestant, at whose house we had the joy of meeting the Protestants of that place, and also many Catholics who had with them the word

of God. I established a meeting there, and God blessed me in the preaching of his holy gospel; they all appeared very attentive. Before the meeting I held a long conversation with an unconverted Protestant upon the means and way of salvation; he commended our conduct, but would not be brought to believe it was his duty to follow Christ. I proved to him by the whole of scripture that he was in the road to perdition, that he would certainly perish if he were not converted to the Saviour by receiving the gratuitous salvation, which God offered him in Jesus in the gospel; he was obliged to bear witness to the truth, without, however, believing it; unhappy man that he is! "Ah!" said he many times, "that which you say is true, one cannot go against it." I thanked God that he had given me this opportunity of being able before all to explain clearly the truths of salvation, and to overturn the inventions of Satan and the world. After this conversation and the conclusion of the meeting, I said publicly that I was fixed at Saulsoir, and that I was sent there to preach the gospel, and that I was ready to preach it to all those that would hear me. I said that, if they wished it, I would visit them every week, and if any of them would prepare a room to meet in, I would willingly undertake to conduct their worship: they were very well pleased, and asked when I would come. I fixed on this room as the place where we should meet. Thus the Lord is pleased in his goodness to open a door for his word in this large commune where a great number of New Testaments have been distributed within a little time among the Catholics. A great number of Catholics already come to hear; ten persons who came the first time now attend regularly; I hope in my next to have some more encouraging things to tell you —I will now inform you of my labour in the field you have assigned me. I have at S—— regularly three meetings on the Sunday, one on Wednesday at V——, one on Thursday and Friday at H——; I also go sometimes to these last two communes to hold a meeting on Sunday afternoon. At other times at St. V——, where the christians and friends from the neighbouring communes unite.

I have always every week at least six meetings, sometimes seven and even eight. I employ myself at other times in reading and studying the Bible, and other christian works useful in instructing me in my vocation, and also in visiting, so that I am never unoccupied. I cannot refrain from recommending myself to your prayers, wrestling with God for me, and for the cause, that he may grant that I may be upheld and strengthened by his Spirit. The joy I feel in writing you what the Lord is doing here for the advancement of his kingdom recals for a moment the pain and anxiety I have many times experienced on the one hand from my little love, zeal, fidelity, and humility; and on the other from the indifference with which certain individuals hear the eternal and immutable promises of God. Oh! I have already experienced how much I need to be assisted, sustained, strengthened, and counselled, by the God of mercy; and I have felt also the truth of what he has said to his servants, namely, "They shall sow in tears;" but the promise which he adds has often sustained and consoled me, that "they shall reap in joy." It is his work, it is the Saviour who opens the hearts of those who hear the word, to render them attentive to the salutary truths which it contains, and make them receive its consolatory promises.

Since I came here, many who knew the Lord, and dared not to avow his name openly for fear of the world, have broken from it and follow Jesus, rejoicing to bear his reproach, and glorifying the name of God. Five members were added to the church two months ago; they walk well, and the whole church also. They are nearly all very poor. As to the things of this life, many are even destitute of necessaries, and can be but of little assistance: they are nevertheless rich in faith, full of love to the Lord, and patient in trials, and we know that he who loved them so much when they were his enemies, will not leave them now they are his children. We have also been enabled to apply christian discipline with vigour. The Lord assisted us, and we have already accomplished some good. You know a church cannot be well organized without discipline; it can only prosper in appearance, and not in reality. The 25th Sept. was to us a day of joy; two brethren, who had for some time desired baptism, and who only waited the opportunity, requested to receive this ordinance, having desired a long time to fulfil this commandment of the Saviour. They were baptized in the river. Before descending into the water, we fell on our knees to implore the benediction of our God upon his two children, who were going to do what he had commanded; we then

descended into the water and baptised them in the name of the Father, Son, and Holy Ghost; we then came out of the water, and again fell on our knees to return thanks. The brethren who had been baptised returned thanks and prayed in an edifying manner. The Lord grant we may walk in newness of life.

M. J. Haimes to Dr. Cox.
Genlis, May 16, 1832.

Dear Brother,

I have hitherto devoted four days in a week to paying visits and holding small meetings in the surrounding villages, the two other days I have employed in making visits in G——, and in meditating on the word of God. There are not, it is true, any Christians in the villages I have just mentioned, but there are at least some doors open for announcing the gospel there. At F—— I do not at present see any true conversions, but there are, nevertheless, many persons well disposed, there are often meetings of ten persons held there; at P—— there is also a family in the bosom of which I can announce the gospel; at Neuville there are many persons who appear well disposed, and among whom I may hope to see conversions. At F—— there is a young man who is truly converted, and many others who are well disposed; I have many times held there meetings of from fourteen to nineteen persons. At I—— I have held regularly, during three months, meetings of from thirty to forty persons, and sometimes even ninety; but there has happened at this village that which takes place among fruit trees when they present the most beautiful appearance of cultivation—a little frost often comes and destroys all the blossoms, and the hope which was entertained of gathering the fruit vanishes. Thus it is here at present, there is the most beautiful appearance, but the enemy of souls, who never ceases to employ all his cunning to retain under his banner all those who appear to wish to escape from it, is busy here; but there remain, notwithstanding, ten persons in this commune who love still to hear the word of God, but hitherto I have not seen among them one true conversion. In G—— E—— there is a real Christian, aged ninety years, but there is no other appearance of a revival in this commune. At B—— I hope there are two persons sincerely concerned for the salvation of their souls.

Our meetings at G—— are generally composed of from twelve to sixteen persons, and sometimes twenty; they were much more numerous three months since, because nearly all the poor of the commune took pleasure in attending; but the enemy of souls has made use of a very rich man to prevent the work. This man furnishes food to these poor starving people, gives them coals, firewood, and medicine, when they require it, but being unhappily much under the influence of the priests, he has published in his commune that all those who come to hear me shall from that moment be excluded from his bounty, and many have gone back; without such an obstacle our meetings would probably be composed of more than sixty persons; but thanks be rendered to the Lord! if there is not so numerous an attendance, I hope at least these few persons are well disposed. Such is a brief account of the state of things in all the places where the Lord has granted me the grace to preach his word. This is, as you perceive, a very small commencement. I am often discouraged at seeing the work of the Lord advance so slowly; but, when I consider that when I came to this village there was not one converted soul, I encourage myself by remembering that something has been done here as well as at other places. The number of conversions in this country, it is true, are very few; but I hope God is preparing a great work. I hold four meetings a week here; one on Thursday in the middle of the day, another on Friday evening, and two on Sunday. The other days in the week are employed in making visits and holding little meetings in the surrounding villages.

At Genlis the work of God is not sufficiently advanced to form a church at present, but I hope God is now preparing the stones which will form the structure of this building; and I hope, when he has prepared them, if he thinks fit to employ me in the erection, he will give me the understanding and wisdom requisite for this work. In the meantime I would continue to pray the Lord to make me a faithful workman, filled with love for perishing souls, and that he will enable me to have no other desire to remain on earth, than to glorify him in devoting myself to his service. In the situation in which I find myself, separated from all Christians, I feel the necessity of walking continually with the Saviour. When I am a moment without him my soul has no more strength nor life; but so far as he is with me I possess all things, &c.

Mr. Haimes to Dr. Cox.

Genlis, July 10, 1832.

My dear uncle Poulain continues to hold meetings at Walincourt, at the Grand Wonga, and at Selvigny. There has been no awakening in those places since I wrote you, but notwithstanding there appear to be many persons well disposed. He has also employed a part of his time in paying visits in the neighbouring villages, and has, I hope, done much good among the Christians of these different places. The little church at Bertry goes on pretty well; they are going to undertake (notwithstanding their great poverty) the erection of a small chapel. He commends himself to your prayers that God may strengthen and encourage him more and more to walk in his ways.

M. Fröhlich to the Committee.

Sep. 18*th* to 19*th*, 1832.

Beloved Brethren in the Lord;

I first directed my course towards T——, where I met with a fraternal reception at the house of the bailiff. I not only attended one of their meetings, but was also requested to speak. There were present about thirty brethren. I spoke from Levit. xiv. 25., and having informed them that, a short time before, some poor men of A—— had been fined 100 livres for uniting to meditate on the word of God, moved with compassion, they immediately made a contribution in token of their gratitude to God. This was *Saturday*, 21*st July*. The *Sunday* following I visited a parish in the mountains. At noon I held a meeting with the children and the catechumens, as well as some elder persons. I had the pleasure of seeing most of the children in particular very attentive, and, from the impression they received from the word of God, shed tears after Jesus.

In the course of my journey my attention was directed to O——, where, a year or two ago, a religious excitement began to manifest itself, produced by the vivifying Spirit of Jesus Christ. On the other side the enemy was striving to choke the good seed by producing parties and factions.

The 1st of *August* we went to L—— where a faithful minister is stationed, but he told me that (like myself) he was waiting for his testimony to bring forth fruit. We held in this place several meetings, which the Lord abundantly blessed. The 4th of August we passed Wingeon-Alp, (about 6000 feet high.) On the road we were overtaken by a storm, which lasted all day, and occasioned me a violent cold, followed by profuse perspiration, which entirely deprived me of strength. On Sunday I suffered from pains in my limbs; notwithstanding I held a meeting at noon, and in the evening we expected a still more numerous assembly, but alas! it was the day of public entertainment on the mountains, in which the shepherds of the Alps show their exercises of strength, and these worldly diversions appeared to captivate and fill the heart more than the spiritual food of the word of God; for at night there was a very small attendance, which induced me to address a word of warning and exhortation from 1 Cor. x. On the following day on the road I was suddenly seized with so high a degree of fever that I felt overcome with weakness. The morning of the 7th of August I was decidedly ill. For eight days I was in so weak a state, that I could scarcely stand, and suffered generally from violent head ache; at the end of fifteen days, however, I was so far recovered as to be able to pursue the remainder of my journey; for I had proposed visiting the ancient Baptist congregation in E—— for the purpose of awakening among them, by the assistance and blessing of God on the preaching of the Gospel, the energy of the new and spiritual life in Christ, because this ancient congregation, being in a part of the country where there is toleration, would, in this case, be a favourable spot for preaching

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M. Vierne to Dr. Cox.

Montbeliard, Aug. 8, 1832.

I do not remember whether, in my letter to you of the 15th of May last, I mentioned the efforts of our adversaries to incorporate us in the national guard. I will now briefly tell you the results.

We learnt by public report, that the council had condemned us to forty-eight hours' imprisonment, and on the 21st that sentence was notified to us by an agent of the police. We then went to the major to prevent the execution of that sentence: he requested us to give our reasons in writing, which we did, and on the 6th of June, as an answer to our request, he sent the gens d'armes to execute the sentence. I, and my colleague, spent forty-eight hours in the city prison, and we give thanks to God, that he caused us to be conducted

thither. Both the gaoler and the prisoners dealt kindly towards us. During that time we had opportunity to preach repentance and remission of sins to all those that were in prison, about forty in number, most of whom were smugglers. We gave about twenty Testaments to those who were able to read, and showed a desire to have the word of God. To all we distributed religious tracts. We hope that many of them will gladly remember the things which they have heard. May our God bless the seed and make it grow, and bring many of these sinners to Jesus Christ, that they may be saved.

May 17. I went to visit our sisters at St. S——, and rejoiced to see their simplicity and spirituality. I had an opportunity of speaking to four other persons, who heard with interest.

Arrived at P——, I spoke to an old man who has read his Bible much, but he only uses it to root himself more in self-righteousness. I asked him if he were anxious about his salvation? "Yes." "Do you think you will go to heaven when you come to die?" "I hope so." "What are you doing for it?" "I am doing every thing I can to work out my own salvation?" "You do not believe that it is done?" "No, and who could do it for me? every man should bear his own burthen." I endeavoured to show the poor man that he was in a state of pride and unbelief. He opposed me with many passages which he perverted. I exhibited the doctrine of the gospel, and told him he despised it, while he thought of saving himself: he became serious and silent. I gave him a tract and left him. 20th, Sunday, at our evening meeting, I preached from Rev. xxi. 7th and 8th ver. There were, besides the persons who usually frequent this meeting, one Roman Catholic, and four other young men; they were all very attentive. 29th. I went to the village of N—— to visit an old man, who I think is converted, but weak in faith. While I was in his house there came five men of the neighbourhood, perhaps out of curiosity. I spoke to them of their salvation. They showed much levity and prejudice. I boldly said to them that they were in a dangerous state, and setting before them hell and heaven, I proved by the Scriptures that they could escape the one and possess the other only by believing with their heart in Jesus. They listened with attention, and even with interest. I gave them some tracts which they received with pleasure.

July 9th. A Roman Catholic neighbour, nearly sixty years of age, came to ask for a New Testament. He is serious, and partly acknowledges the errors of popery. He did not appear to me to have confidence in the priests. "I have for a long time," said he "wished for a New Testament, in order to get instruction." He was very attentive to the word, which I addressed to him, and, when he left me, he promised to call upon me when he came to the town. The same day I had an opportunity of preaching the gospel to a number of persons out of the town, where I went to take a walk. A woman, who sometimes comes to me, appears to have received some benefit. Though she lives at the distance of three leagues, she attends our meeting on the Sunday, as often as she can.

M. S. H. Frühlich to the Committee.

12th October, 1832.

I suppose Brother Bost has acquainted you with the chief particulars of my former accounts, namely, that since last April a small church has been formed out of those congregations to which I preached the two preceding years. This church consists of forty-five baptized persons (two have already withdrawn) a fourth part of which are males, and the three other parts females, from among whom one faithful sister entered her eternal rest a fortnight ago. Some have been induced to waver, through the craft or force which are employed in every direction; the multitude, even among those called Christians, are in general opposed to us; some indeed are on our side, and even publicly defend our cause, though they have not yet been baptized; others remain in a state of indecision. In these respects our situation is similar to that of which we frequently read in Scripture; as, for instance, Acts xiv. 4. xvii. 4. xxviii. 24, &c., "The multitude was divided," &c. There are few among the baptised who have not experienced the fulfilment of the word of the Lord, "And a man's foes shall be those of his own household;" and, as our Lord learnt obedience by the things that he suffered, so are we also to learn obedience by sufferings. The authorities have opposed us. At first they proceeded so far against me, as you are aware, that I was several times summoned before the supreme and inferior council to answer the charges brought against me; but for some time the little flock have also had their portion, for the prince of this world aims at nothing

short of their utter dispersion, at least he is permitted of God to tempt us, that our faith being tried and maintained, we may be followers of those who, through faith and patience, inherit the promises. ——— Yet, in spite of all these storms and temptations, many have desired to be baptised and added to the church; but I do not proceed hastily, in order to give them time to prove themselves, and calculate the sacrifice which must be made in following Christ, lest, after having laid the foundation and not being able to finish, they should be put to shame. Entreating your prayers for us, beloved brethren, I salute you cordially in Christ Jesus. May the Lord Jesus Christ be with your spirits.

M. Vierne to Dr. Cox.

Montbeliard, Dec. 7, 1832.

November 22nd, while returning to the city I declared the good word of God to three persons, one of whom was an old Roman Catholic, who was coming to M—— on business. I went three leagues with him, and on our way we discussed several points of doctrine. He agreed that the best religion was to be at peace with God; I showed him that he had not that religion, since he had not the assurance of the pardon of his sins, though the priests had given him absolution more than a thousand times in his life. I explained to him the true nature of Christianity, showing him that, up to this time, he had not served God, because he had never gone sincerely to Jesus Christ to be pardoned, justified, and sanctified. The word made an impression on his heart, hardened though it is with sin and error. I exhorted him to read the New Testament, and to draw from it those principles of truth which alone could give peace to his soul. I quitted him, having given him two tracts, which he received with pleasure.

M. S. H. Fröhlich, to Dr. Cox.

Dec. 21*st and* 22*nd*, 1832.

My last account went as far as Nov. 22nd, when I was staying in T——. I prolonged my stay there to three weeks, in which time I preached many times the word of the Lord to great numbers; the Lord has also blessed and confirmed it to the hearts of many. From thence I returned to the country of A——, where I have held again meetings and had religious conversations in private. Here I have already held four meetings, which are numerously attended; scarcely ever before have I seen such striking efforts of the word as at this place. On the third evening loud sobbing had nearly become general; nor was it merely a momentary emotion, but a deeply penetrating conviction by the Spirit of truth, so that here and there the exclamation was heard, "How sad it is to have thought myself a Christian and yet to be dead in sins!" What I said about baptism laid hold of them, and they were enabled to lay hold of it. I am living at present in the midst of a family which has a large dye-house with many labourers. The father died three years ago in the faith of the Lord. He has left a widow with six sons and as many daughters, all grown up; who, indeed, for some time have been led to seek for better things than the world can afford, but who had not as yet found the right way. Amongst the labourers there is a Catholic, who formerly ridiculed such meetings—now the grace of the Lord has laid hold of him, so that he is constrained to weep all the day. Another labourer was a few days ago dismissed from a spinnery at this place because he not only led a different life from the rest, but also exhorted them to turn to the Lord, and distributed tracts. On the whole I can say that the Spirit of the Lord is working every where.

From M. Thieffry to Dr. Cox.

January 20, 1833.

I have met with a young lady whom I believe to be a very excellent Christian. She is of a noble and wealthy family, and was a Catholic, and has suffered much for the gospel. She was shut up a long time in her room, where her food was carried to her, and she saw no one but the members of her family and the priests who were introduced to turn her away from the truth. The Lord himself was her helper, and has strikingly shown what is the power of His might when he reigns and works in the heart. The Lord opened the door of her prison, and then she was exposed to another trial; she could neither see nor converse with any of those whom she loved. After that she was for some time engaged in a disagreeable controversy with her father, who would dispute with her on the doctrine of assurance; he was not, however, able to shake her faith and confidence in the promises of God; and at length he discontinued it. It was just after this discussion was concluded that I saw her at a neighbouring village,

where I was visiting one of our brethren. I conversed an hour and a half with her on that consoling doctrine of the word of God, the assurance of faith. I also prayed with her. She has since written me a letter full of grateful acknowledgments for what God had enabled me to say. I have also addressed a few lines to her through one of our brethren. She is at present allowed to go every Sunday to his house to converse with him and others who assemble there on the good word of life.

My congregation here increases, chiefly from among the Catholics, of whom I have more hope than of the Protestants. Some of the former unite with us every day in our family worship, and, though I do not yet perceive any spiritual life among them, yet their disposition towards what is good gives me hope that they are not far from the kingdom of heaven. I visit them sometimes at their own houses. We are accustomed in winter to go on Sabbath evenings to read the word of God, and converse with those who invite us. Two Catholic families have requested us to come. It is my most ardent desire that salvation may enter their houses with the children of God.

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THE

BAPTIST MAGAZINE.

MAY, 1833.

MEMOIR OF THE REV. DANIEL MIALL,

OF PORTSEA.

THE subject of this Memoir was born at Denmead, in the Forest of Bere, in Hampshire, in the year 1747. During his infancy, his parents removed their residence to Portsmouth Common, and became united to the General Baptist Church in Portsmouth, then holding evangelical principles. This worthy couple were blessed with three sons, who all died in the communion of the church at Portsea, of which the deceased was pastor. From a sort of predictive prenunciation, they named them Daniel, Moses, and David. The latter has been dead for some years; Moses died more recently, a deacon of the church, and whose disposition much resembled his ancient prototype; Daniel, the eldest, a brief sketch of whose life will now be attempted, was called, by grace, in early life, and, when quite young, was initiated into the Christian profession by baptism, which solemn rite was performed at the General Baptist Meeting-house, Portsmouth, by the Rev. Mr. Sparshott, of Chichester. The religious feelings of our deceased friend were at that time most ardent; and love to Christ, and compassion for immortal souls, like a fire in his bones, urged him forward to expend himself in the holy cause in which he had embarked, namely, the promotion of the kingdom of Christ in the world. For this purpose, he united himself with the Society then in connexion with the Rev. John Wesley, and became a local preacher among that people; and at eighteen years of age, this youthful disciple of Jesus was frequently seen elevated on a chair or stool, in different parts of the surrounding vicinities, addressing his fellow-immortals with a kind of seraphic fire, on their most momentous concerns, regardless of the contumely to which these exertions exposed him; for, at that period, a religious profession, attended with a becoming zeal for the glory of God, was not held at so cheap a rate as in the present day. There is reason to believe that these early efforts were rendered very useful. Our churches, in those times, were greatly replenished with members from the labours of such eminent men as Whitfield and Wesley, and the ministers in their connexion. It was, indeed,

not at all uncommon, within the recollection of the narrator, to hear persons speak of the instrumentality of these men of God in producing their first religious impressions. In the year 1774, the views of the deceased on the Doctrines of Divine Truth, having undergone a considerable change, he was desirous of uniting with a church whose sentiments were congenial with his own, and eventually he became a member of the church (over which he at length presided) then under the pastoral care of the Rev. John Lacy, who was far advanced in years—with whom laboured, as his assistant, the Rev. Samuel Meadows. The late excellent Mr. Horsey, being about this time called by this church to the ministry of the word, he, with Mr. Miall, used to preach the weekly lecture alternately, and occasionally assisted on Lord's day. The scene, however, of their Sabbath exertions, was generally at the village of Porchester, and at the town of Havant, where they frequently had to contend with considerable opposition. The writer well recollects hearing the good ministers, at home, in their fervent addresses to the throne of grace, pray for the Lord's young servants who were gone to the adjacent town and village to preach the everlasting gospel. On the death of Mr. Meadows, which took place in 1780, their engagements at home were more frequent, and on the death of Mr. Lacy in 1781, when Mr. Horsey was chosen to the pastoral office, Mr. Miall became his regular assistant. These two worthy men laboured together in the sweetest harmony, and with the most animating success. Sinners, under their instrumentality, flocked to Zion like doves to their windows. They were, however, in some respects differently constituted. Mr. Horsey was frequently from home, sometimes in the metropolis, at other times among the churches connected with the Baptist Western Association, whose Anniversary he regularly attended. Mr. Horsey also, was one of the periodical supplies at Bristol Tabernacle; these, with his attendance at ordinations, openings of chapels, and occasional friendly supplies, took him much abroad; but Mr. Miall was decidedly a keeper at home. He did, however, sometimes venture to leave his hearth, and generally his public services were highly appreciated. He once received a pressing invitation from a church in Wiltshire, and, on the removal of the late Dr. Ryland from Northampton, he was prevailed to visit that people, when he was earnestly solicited to settle among them. In 1801, Mr. Horsey, having been afflicted with a paralytic seizure, Mr. Miall was unanimously chosen as co-pastor, and the ordination service, in tenderness to Mr. Horsey's feelings, whose nerves were then in an irritable state, and in accommodation to Mr. Miall's also, who deprecated any think like display, was conducted on a Lord's day, solely by the Rev. Isaiah Birt, then of Plymouth Dock. The morning service was occupied by Mr. Miall, as an exhibition of his principles in those great truths which he intended as the basis of his future ministry, founded on 2 Cor. xv. 1. "Moreover, brethren, I declare unto you the gospel which I have preached unto you, which also ye have received, and wherein ye stand." In the afternoon, Mr. Birt delivered his

charge to the pastor, and combined therewith some suitable hints to the church, from Ezra x. 4. "Arise, for this matter belongeth unto thee; we also will be with thee: be of good courage, and do it." At the period of Mr. Horsey's decease in 1802, Mr. Miall possessed a large share both of bodily strength and mental vigour, with great activity; and his earnest addresses, directed more particularly to the conscience, were much owned by the Great Head of the church for the awakening of very many to newness of life; indeed, a tide of remarkable prosperity set in at that time, and crowded auditories, even to the filling the aisles, were for some years not uncommon. He used to weep most tenderly while expostulating with the unconverted on their fearful condition; and his tears and earnest entreaties, often, through the divine agency, failed not to force open the sinner's heart to receive the truth in all its saving efficacy. Mr. Miall's addresses were of the colloquial style; and although he never descended to vulgarisms, yet, the character of his preaching was, perhaps, rather undisciplined; and this was in some measure to be accounted for, on the ground of a partial or defective education. His method and his manners were peculiarly his own. Aware of the advantages accruing to the Christian minister from general knowledge, he aimed at the acquisition of more than he could well secure. He read all the books he could meet with on every useful or popular subject, and actually subjected himself, though rather late in life, to the instructions of a gentleman then resident in the town, in the English grammar, and also in the Latin tongue. The multiplicity of his secular engagements, and his care for an increasing family, precluded any considerable advance in classical or general literary pursuits, although possessed with an insatiable thirst for knowledge on every subject. His early reading on theological subjects, appears to have been principally from the select library of the Rev. John Lacy, the original pastor of the church, over which he himself at length presided: our deceased friend was highly esteemed by that gentleman. His time for reading and study was much of it redeemed from the usual hours of rest, for he was systematically and on principle an early riser, seldom allowing himself more than six hours for his nightly repose. Having, in the early part of life, been much in the habit of building, he not only contributed largely to the improvement of the town, but also acquired a considerable degree of reputation among the gentlemen of the legal profession, as to usages, titles, boundaries, &c., and to his opinion they paid great deference. In fact, he was every-body's friend; and he never considered any trouble too much, whereby he could serve either the rich or the poor. He cultivated, indeed, the friendship of the rich, for the sake of the poor. He was much in favour with the late Sir George Grey and his lady; was frequently employed as their almoner; and, as commissioner of the Dock Yard, he gave him liberty to visit it whenever he pleased, and to bring with him whom he liked. Sir George used, in a way of pleasantry, to introduce him to his friends, and some of them persons of high consideration, as the Bishop of Portsea. Through this interest, he had it in

his power, of which he readily availed himself, to serve many a poor good man. It must, indeed, be admitted, that his too general wish to do good, procured for him appointments of trust, and business of a testamentary nature, which it might have been more for his personal comfort to have avoided; and which had, as an ungrateful return for many years of incessant attention as an executor and trustee, drawn a cloud over his latter days, in reference to his temporal enjoyments.

About eight years ago, his friends evidently perceived a failure in his mental faculties, the effect of which soon became visible in the congregation; and it was tenderly intimated to him that it would be most desirable that he should, as soon as possible, be provided with a suitable minister, who might unite with him in the pastoral office. To this he readily acceded, and the Rev. Caleb Evans Birt, was mercifully procured, much to the comfort of the venerable man, as well as for the edification of the church. In 1829, Mr. Miall resigned the pastoral office entirely, but continued preaching once on the Sabbath as his strength would admit; sometimes, indeed, with much infirmity, yet with great earnestness to benefit the souls of his hearers; and particularly anxious was he to impress the minds of young persons. He set a high value on the conversion of the young, not merely for their own salvation, but from a persuasion that those who are blessed themselves, are also rendered blessings to others; an axiom so abundantly confirmed in his own usefulness. The writer had frequent opportunities of conversing with him during his retirement, and in the illness which terminated his earthly career, and he always found him tranquil and devotionally disposed. A day or two previous to his decease, he said, that he thought most joyfully on those truths which had been the theme of his public ministrations. He expressed the greatest satisfaction in hearing of additions to the church. "If Zion prospers," said he, "I am happy." He said he felt himself on an immovable foundation. The last words he was heard to utter were addressed to the writer—they are deeply engraven on his heart: "I know whom I have believed."

He died February 25, 1833, in the eighty-seventh year of his age, and the sixty-ninth of his ministry. He had been pastor of the church twenty-seven years. His remains were deposited in a vault in the new cemetery in the environs of the town; the funeral obsequies were performed by his successor, Mr. Birt; six ministers supported the pall, and six members, some of whom were his spiritual children, bore him to his tomb; an immense crowd of spectators attended the funeral, and several funeral sermons were preached for him on the following Sabbath—those, particularly, at his own chapel, to crowded audiences; hundreds, indeed, could not obtain admission. The affectionate demonstration of regard expressed by a general mourning in the congregation, with the sable habiliments displayed on the pulpit and around the fronts of the galleries, had a tendency to add much to the solemnity of the scene. The text for his funeral sermon was of his own selecting many years ago, "Into thine hands I commit my spirit: thou hast redeemed me, O Lord God of truth.

Portsea, March. J. S.

On Organic or Verbal Inspiration.

A reply to the question, "Did the inspiration of the Sacred Writers extend to words as well as things?"

1. Inspiration is that gift of the Holy Spirit, by which holy men were enabled, with infallible certainty, to communicate the mind and will of God to men, for the direction of faith and practice.

2. Inspiration may be considered in its modes or modifications; and it includes superintendency, elevation, suggestion, dictation. This last is sometimes called *organic* inspiration.

3. Inspiration must always imply infallibility. Few questions have been more hotly debated than this of Organic Inspiration. The truth seems to be, that, in the sixty-six canonical books, the modifications above specified are (as the Trentine fathers said of the Seven Sacraments) *all necessary in one part or in another, but not all in every part.*

4. In the administration of the divine government, this is one maxim of which we are never to lose sight—that nothing is done in vain, nothing runs to waste, nothing appears superfluous. "*Nec Deus intersit nisi dignus vindice nodus.*" Revelation would not have been given, if reason had been sufficient. The Messiah would not have come if we could have done without him. "If there had been a law given which could have given life, verily righteousness would have been by the law." Gal. iii. 21. Miracles are never wrought but when they are wanted; and that inspiration is miraculous, every one must readily allow.

Let us beware of extremes. The advice of Apollo to Phaeton the young charioteer is applicable here: "*Medio tutissimus ibis*"—between those who, on the one hand, claim a plenary organic inspiration for every line and every word in the bible, and those who, on the other hand, exclude it from every part. Many have had occasion to observe that Infidels, such as *Thomas Paine*, have taken advantage of the injudicious zeal of those who have undertaken to prove too much in this point.

5. The different modifications of inspiration may be thus illustrated:

Moses states facts: inspiration preserved him from all mistakes into which he might have been led by trusting to his observation, to his memory, or to the traditions which had been accumulated before the use of letters.—David composed psalms, hymns, or spiritual songs: inspiration enlivened, purified, and elevated the powers of his mind, and raised him above himself, while it raised him above all the poets of heathen antiquity.—Isaiah foretold that the Messiah should be born of a virgin: this must have been by the inspiration of suggestion. So when Paul adverted to the origin of the Lord's Supper, he, not having been present in the guest-chamber, received it by suggestion. "I have received of the Lord that which also I delivered unto you." 1 Cor. xi. 23. —Jesus, fifty years, perhaps, after his ascension, ordered John to send letters in his name to the seven churches of Asia: here we have the inspiration of dictation. In some instances, all these modifications appear united: as when Paul dictated epistles to the Corinthians and others; and when John reported the visions he saw in the isle of Patmos.

6. It may be said, that many things contained in the canonical books might have been written without any inspiration at all. This is granted: but, then they would have had no authority; they could not have constituted a part of the law of our faith and practice. Moses might have recorded, no doubt, many things which he saw with great exactness; but we should not have had infallible certainty without a superintending inspiration. The books of Samuel, Kings, and Chronicles, contain records of a people conducted by miracles. The story of Ruth is a link in the chain of genealogy that leads us to the Messiah. The Proverbs of Solomon are clothed in divine authority; and the Song of Solomon, containing a sacred allegory, received by the Jewish church, and sanctioned implicitly by Jesus himself, occupies a place not allotted to other songs which he wrote, to the number of 1005.

But, if the superintendency of inspiration always implies infallibility, Dr. Doddridge's lowest degree of inspiration can have no place.* It will follow, also, that Dr. Dick is not warranted in allowing uncertainty to attach to John's reckoning of twenty or thirty furlongs.† And Turvetine‡ might have spared his concession, and omitted his remark, on the passage where Paul says, "I know not whether I baptized any other." 1 Cor. i. 16.

7. The canonical scriptures are those which the Jewish church received,—which Jesus sanctioned, when he said, "Search the scriptures,"—which Paul pronounced to be inspired (θεοπνευστοι) literally, God-breathed,—which Timothy read from his childhood, and which Peter ascribed to the holy men who were moved (actuated) by the Holy Spirit.

8. The question of organic inspiration may be argued,

(1) *A priori*, thus: it may be pleaded that, if the Son of God became incarnate, this fact will not be lost; that he himself wrote nothing; that if, in his goodness, he directed any of his disciples to write, his wisdom will not permit an inaccurate or incomplete statement to go out into the world; that if the inspiration be partial, and not plenary, we may as well have none at all; or in other words, (every known language being incurably ambiguous and equivocal in many cases), that if the inspiration be not verbal, we shall have no adequate security.

(2) *A posteriori*, by appealing to fact. Here the Apostles may be considered as preachers and as writers.

First, *as preachers*—there are two cases in which they must have had organic inspiration: when they were suddenly called before magistrates, in which provision was made by the foresight of their compassionate Lord and Master, (compare Matt. x. 19. Mark xiii. 11. Luke xii. 11. xxi. 15.) and also when they spoke fifteen languages or dialects at Pentecost.

But it was infinitely more important that they should have the inspiration of dictation, as the *writers* of a book, which is to be emphatically and exclusively the law of the Christian church in every nation, and to the end of time. Query—Does not Paul assert an organic inspiration in 1 Cor. ii. 12. "not in the words,"

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* Inspir. Append. to "the Acts," p. 320.

† Essay on Inspir. ed. 3. p. 302.

‡ Theol. ed. Riissen. loc. 17.

&c.* and is it not implied in the foundation of our Lord's argument in John x. 35? (See Doddr. Essay on Inspir. p. 338. App. to the Acts.)

There are five cases in which I think this must have occurred.

(1) When they wrote *predictions* which they did not fully comprehend, he that suggested things, suggested words also. That this was the experience of the prophets, Peter plainly shows (1 Pet. i. 10, 12.) and in the same passage he not obscurely intimates the same thing of the apostles; nay, he tells us of the angels—not that they fully comprehend—but that they *desire to look* into these things. When Paul penned the prophetic description of the man of sin, he must have had inspiration in its highest and most glorious influence.

(2) When they record what Jesus had said in his public and private discourses, though they must have forgotten much before they reached the twentieth year after the ascension; or as in John's case, the fortieth, or perhaps the fiftieth. Here we are to consider that these discourses make up 1700 verses, that is, half the contents of the four Evangelists. And had they not also the task of translating his Syro-Chaldaic into Greek? But all this, in agreement with the Saviour's promise, was done *correctly;* for the Holy Spirit brought the things and the words to their remembrance—and *completely*, for he led them into *all* the truth.—John xiv. 26. xvi. 13.

(3) When they report Gamaliel's speech, delivered in a private conference of the Sanhedrim; and the letter which Claudius Lysias wrote to Felix the governor concerning Paul. Acts xxiii. 26.

(4) When they give the seven Epistles which Jesus dictated, and ordered to be sent to the seven Asiatic churches.

(5) When they open visionary scenes, as in the last book, emphatically called "the *revelation*," disclosing the destinies of the church to the end, and beyond the end of time. What John saw and heard is written down historically; nor will his hearing and seeing in a vision make the least difference in the argument.

9. The theory of organic inspiration being limited *quoad hoc* as above explained, will leave room for the diversity of style observable in the sacred writers,* the apparent discrepancies of the Evangelists in their statements of facts—the modes of quotation from the Old to the New Testament—and the various readings collected and collated by Mill, Wetstein, and Griesbach. All these things, it is obvious, may be admitted: they form no objection whatever; at least, they are perfectly compatible with all that is contended for in the preceding pages.

10. The questo no f organic inspiration may be considered *historically*.

1. In the Jewish church.

Bishop Warburton has noticed the opinion of the ancient Jews, in the following words: "A specious opinion, begotten by superstition in the Jewish church, and nursed up by piety in the Christian, hath passed as it were into a kind of article of faith, that every word and letter of the New Testament was dictated by the Holy Spirit, in such a sense, as that the writers were but the pas-

* See Bishop Pearce and Wakefield in loc.

* See Lowth Prelect. xxi.

sive organs through which this language was conveyed." On the office and operations of the Holy Spirit, Serm. 6. p. 224.

(To be continued.)

Claims and Encouragements.

To the Editor of the Baptist Magazine.

Sir,

The remarks and appeals of your correspondent, "A Baptist of the Old School," (p. 129.) demand serious consideration. And the earnest manner in which he calls the attention of the denomination to the sale of your Magazine, and the claims of Missionary Societies, cannot surely be unheeded.

I can bear witness to the great propriety with which he points to the county of Sussex, as an ample field for Missionary labour; and knowing, from a residence in it, something of its real condition, perhaps you will allow me, through your valuable publication, to make a brief communication of it to your readers.

I am not prepared to say how many *Baptist* churches there are in the *whole* county, but I am not aware of the existence of *one* in the Western half of it. And if *this were all* that could be stated as proof of the bad state of Sussex, and to urge us, as a denomination, to bestir ourselves,—dear as we deem the practice of primitive discipline, and highly as we value an attention to ordinances as they were at first administered—we might dispense with half the regret it now becomes us to feel. It is a fact, which has long been before the public, that there are 120 villages in Sussex *wholly destitute* of Evangelical instruction, and of any efficient means for the religious education of youth, while antinomianism and infidelity are extending. I may even proceed farther. There are some *towns* which have been long neglected; and such is the advanced state of society in general, that I am persuaded only such of us as providence has placed in these dismal districts, can form any thing like a correct idea of the frightful fruits of uncontrolled depravity which they present.

It must be deeply lamented, by all that know the natural inactivity of a richly endowed National Church, when there is none to "provoke her to good works," that the town of Midhurst and the villages for several miles round it, have for a long time been left without *any other* means of religious instruction, but such as it provides.

The *Baptist Home Missionary Society* has, however, at length directed its efforts towards *this* town. It is now some time since its destitute condition came under the notice of some kind friends in London, who, aided by that Society, succeeded in establishing here a regular ministration of "the glorious gospel." Three places of worship have been since opened, and supplied, in districts otherwise destitute of the means of grace. Sabbath-schools have been formed, which now contain about 180 children, in which upwards of twenty young persons are zealously employed as teachers. The poor are visited at their dwellings—and tracts are lent to them in considerable numbers, which are read and exchanged with much satisfaction. These exertions have been so far blessed of God, as to excite and extend a spirit of hearing and of inquiry.

The upper room, in which the little band of disciples has hitherto met, though capable of containing 200 persons, is become two small to accommodate all that are disposed to assemble.

Under these circumstances, in dependence on divine guidance, a piece of ground has been purchased, with a view to the erection of a neat and commodious Meeting-house; and, though the people are for the most part poor, yet they have, with the assistance of some friends, who are acquainted with the state of the town and neighbourhood, succeeded in raising £300 towards this object. It is supposed £600 will be required to raise and complete such an edifice as they deem necessary, to contain the congregation they have the prospect of collecting; but, having done *their utmost*, they hope, in what lies beyond their ability, to be *aided* by a liberal Christian public, and propose to proceed immediately to its erection.

This brief statement is submitted, not as a proof that all is done for Sussex that might be done, or that *should be done—this station* includes but a small proportion of the villages named above, and there are *other towns* nearly as necessitous as Midhurst, —but as a demonstration of the benefits of the Home Missionary Society. It would, to all human appearances, have been impossible to have raised an interest here, without its assistance, while, under its fostering care, many of us have been already obliged to exclaim, "What hath God wrought!" and we are encouraged to hope its blessings may descend to future generations. May this instance of its successful efforts rouse more general attention to its merits, and help to secure for it more liberal support. Sincerely hoping it may not be long before "Baptists," both of the "Old" and "New School," may become better acquainted with the Society under the sanction and by the support of which it has been my happiness for some time to labour here,

I am, Sir,
Yours truly,
J. Smeed.

Midhurst March 12, 1833.

On the Voluntary Poverty of the Redeemer.

"*Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich.*" 2 Cor. viii. 9.

In our last Number, (page 161) it will be remembered, a correspondent has stated a difficulty which rested on his mind as to the precise import of the above passage; it is to the following effect: Considered as God, the Saviour could never cease to be rich, his immutability precludes the idea of change; and considered as man, he never was otherwise than poor; he commenced a life distinguished for privation and reproach, at the lowest point of earthly meanness—he was born in a stable. In what sense then, can it be said that he *became* poor—or passed from a state of riches into that of poverty?

As a general answer to the above statement, it may be sufficient to observe, that the *transition* of which the apostle speaks, does not, it is conceived, refer to any change which occurred, either in the divine or in the human nature of the Redeemer, abstractedly considered, but rather to the de-

gradation and sacrifice which is implied, in the mysterious union of the two;—not to a change of nature, but to a change of state—a change, it is true, which no finite mind can comprehend or explain, but which did take place at the Saviour's Incarnation, to which the apostle evidently refers. In that event, indeed, there is a *transition involved* which must have excited the astonishment of angels, and absorbed in one overwhelming subject of contemplation, the exalted spirits of the celestial world. Who can tell what is the nature and extent of the change implied in such a union—a union between an infinite spirit and a finite and feeble body—when the Saviour descended from heaven to earth, emptied himself, laid aside his original glory, and in a manner no mortal can explain, Deity became shrouded in the habiliments of mortality! "Great is the mystery of godliness! God was manifest in the flesh;" or as it is elsewhere expressed, "Who being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Phil. ii. 9.

In order to render the assumption of human nature such an act of unparalleled condescension as is here implied, three things were essentially requisite.

1. That it should be an act of choice—a free-will offering.

2. That the nature originally possessed should be transcendently superior to that which was assumed, and

3. That the end contemplated by this voluntary humiliation, should be one of disinterested benevolence.

In the absence of either of these,—the freeness of the agent, the dignity of his character, or the purity of his motive—the grace essential to it as an act of condescension would be wanting.

"No man," says Mr. Hall, "ever thought of praising the greatest sovereign on earth, on the ground of his condescension in being a man, though this places him, in the most essential particulars, on a level with his subjects; a participation of human nature, being a greater instance of equality than any circumstances that can produce inequality. No one, I say, would think of praising him on that account, because it is the effect of a law under which he was born, and which precludes his choice and volition."

That the incarnation of the Redeemer was a voluntary act, it is unnecessary to prove; its freeness was essential to its efficacy. "Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hadst no pleasure. Then, said I, lo, I come (in the volume of the book it is written of me,) to do thy will, O God."

Neither will it be possible to find any other instance of condescension, comparable with this, through the wide range of the intelligent creation, since no created intelligence could descend from a point of equal elevation with that which he occupied, who was an object of angelic worship, and a co-partner in the Divine Throne.

And that this act of unparalleled condescension originated in the disinterested love of the Redeemer, is sufficiently evident, from the impossibility of tracing

it to any other source. To motives of a selfish character, his mind was wholly inaccessible. Love was the element of his being; and he had no desires to satisfy, for his felicity was full. The cattle upon a thousand hills were his. He filled the throne of the universe, and was Lord of all its treasures. To what motive, therefore, is it possible to refer this transcendent act of humiliation, but that to which the apostle ascribes it? For *your sakes* he became poor, that *ye*, through his poverty, *might be rich*." But in vain do we stretch our utmost powers in the contemplation of such an event, as the incarnation of the Son of God. Earth has no analogies by which to assist our labouring thoughts to comprehend it; and who can tell with what emotions of silent astonishment the hosts of heaven must have listened to its first announcement! For verily, no event within the compass of their knowledge had ever occurred, so stupendous and overwhelming.

"From the stupendous height of greatness and enjoyment," observes Dr. Dwight, "this Divine Person, passing all the bounds between God and man, between the infinite mind and lifeless matter, united himself to *man, who is but a worm*, assumed to himself a human soul and a human body; and, in a manner incomprehensible by us, and not improbably by all other creatures, became thenceforth God-Man, inseparably united in one most wonderful and mysterious person." Well does the writer add, "Easily may we imagine, that all heaven was lost in wonder, and buried in silence, to behold this transition from infinite glory to extreme humiliation from the throne of the universe, to a tenement of clay. How instinctively ought we, uniting with angels in the same views and the same emotions, to behold, wonder, and adore!"

In addition to this general view of the subject, the following brief particulars may assist us to comprehend the depth of that humiliation into which the Saviour descended.

1. The Saviour assumed human nature under circumstances of extreme depression and poverty. He was not born, as he might have been, to the inheritance of earthly princes—he was not surrounded with the ensigns of worldly power and greatness, as some of his own nation vainly anticipated. His parents were poor and despised. His associates were unlearned and ignorant men; a life of privation and reproach, was terminated by a death of pain and ignominy. But for the joy that was set before him, he endured the cross, and he despised the shame. He rose superior to every impediment by which the malice of his enemies sought to impede his progress. He pursued the great object of his mission, regardless of worldly sacrifice and personal privation; and was satisfied to live a poor houseless wanderer in the world which he came to save and to bless, and to be, not only a man, but "a man of sorrows and acquainted with grief."

2. The Saviour's assumption of human nature, was not while that nature was in a state of innocency, and as it came pure and perfect from the hand of its Creator, but after it had been deformed and defiled by sin; and, having ceased to reflect the moral image of the divine character, must appear in the eyes of all holy intelligences, despoiled of its original dignity and beauty. It is not here intended to assert

the impious doctrine, that the human nature of Christ was itself impure. It was necessary to the efficacy of his death, as an atoning sacrifice, that "his blood should be as of a lamb without blemish and without spot." But though the moral taint did not, and could not, extend to him—yet, he voluntarily assumed a nature, the type and semblance of one that was loathsome and defiled, that was in a state of moral leprosy, concerning which divine truth had declared, "From the crown of the head to the sole of the feet, it was full of wounds and bruises and putrifying sores." It is true the Saviour's object in assuming humanity was, that he might purify unto himself a peculiar people, zealous of good works; but, while this evinces the excellency of the object proposed, it no less magnifies the grace of that condescension by which this sublime purpose was to be realized. "God sent forth his Son in the likeness of sinful flesh."

3. It would be ungrateful to overlook the sympathy expressed by this act of condescension for those whose benefit it contemplated. "Forasmuch, then, as the children are partakers of flesh and blood," says the apostle,(Heb. ii. 11—14,) "he also took part of the same." "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Viewed in reference to the enemies of God, the assumption of human nature wears an aspect of peculiar appropriateness, inasmuch as it was the means of securing a signal triumph. It was through that nature that the powers of darkness made their attack upon the moral government of God; and it *was in* that nature that their attack was met, and their machinations were defeated. It was when clad in the feebleness of mortality, that he spoiled principalities and powers—that he led captivity captive—for the *seed of the woman* was to bruise the *serpent's head.* But in viewing it as an act of condescension, our attention is restricted rather to that benign and pleasing aspect which it presents towards those whose benefit it was designed to promote. By the assumption of flesh and blood, the Saviour possessed himself of a community of nature with his friends and followers—he was brought into a fellowship with them more intimate and endearing—he passed through circumstances of similar trial—was the subject of kindred emotions—and by sinking down to a level with his brethren, he became thenceforth eminently qualified to succour and sustain them: "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted."

4. Finally, it may be observed, that the Saviour's assumption of human nature was not a transient alliance, but a permanent and an everlasting union. It was not assumed for a temporary object, neither was it designed to be worn for a limited period. He did not drop this badge of his humiliation when he returned to resume his honours amidst saints and angels above; but, in the same body in which he rose from the grave—glorified indeed, and suited to the exalted society into which it was to enter—he ascended to "his Father and to our Father—to his God, and to our God." While he was conversing with his disciples, we are told, "he was taken up, and a cloud received him out of their sight." But they were not suffered to remain in a state of anxious suspense, wondering

whether they should ever again behold the countenance of their departed Lord; for two celestial messengers were appointed to bear to them the pleasing assurance, that "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Stephen, the first martyr of the Christian faith, was permitted a sight of his ascended Lord, whom he recognized in the humanity in which he suffered: "Behold," said he, "I see the heavens open, and the Son of man standing on the right hand of God." But the fullest manifestation of the Saviour, after his return to his celestial abode, was reserved for the disciple whom he loved, in the vision which he saw in the isle of Patmos. From those sublime revelations of the invisible state, we learn the Saviour's appearance in the heavenly world; the place he occupies there; and the manner in which his previous humiliation is regarded by its glorified inhabitants. "And I beheld," says John, "and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain. And I beheld, and I heard the voices of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

"We see Jesus," says the apostle," who was made a little lower than the angels for the suffering of death, crowned with glory and honour." He "who liveth and was dead" now holds in his hand the sceptre of universal dominion. He "hath the keys of hell and of death;" and he will finally ascend the throne of judgment. "For God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." Now this exaltation of Christ in his human nature, let it be remembered, is but the reward of his previous sufferings and death. "Being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross; wherefore," says the apostle, "God also hath highly exalted him." The rewards of a righteous Being must necessarily be adjusted on the principle of equity; and hence those honours which are awarded to Christ in his human nature—in its glorified state—which had a retrospective reference to what he had previously sustained in that nature,—may be considered denoting the measure of his previous sacrifices, as those sacrifices are estimated by Him who is alone able to comprehend the extent, and to fathom the profundity of the Saviour's humiliation. "For your sakes he *became poor*." But we must not pursue the subject.

These remarks,—feeble and imperfect as they must necessarily be, on a subject so sublimely mysterious,—will, it is hoped, prove satisfactory, as a general elucidation of the point to which our attention has been invited. There is, however, another, and a very important light in which the passage may be viewed, in connexion with the present question, the consideration of which, must be reserved for our next Number.

(*To be Continued.*)

REVIEWS AND BRIEF NOTICES.

1. *Modern Immersion not Scripture Baptism.* By WILLIAM THORN, Author of "Lectures on the Christian Sabbath." p. 382.—Holdsworth.
2. *Remarks relating to Christian Baptism, occasioned by the recent publication of Mr. Thorn, of Winchester, entitled, "Modern Immersion not Scripture Baptism."* By BENJAMIN COXHEAD, of Winchester, Baptist Minister. p. 122. —Wightman.
3. *The Principles of the Baptists, respecting the ordinance of Baptism, plainly stated and calmly considered.* By DAVID IVES. p. 36.—Baynes.

Until the Christian church shall have arrived at that greatly to be desired period, when all its members shall be substantially agreed in faith and practice, controversy, however on some accounts to be deprecated, will, there is reason to apprehend, be more or less unavoidable. But, admitting that the evil cannot be prevented, is it not possible so to control it that it may become the medium of communicating something infinitely superior to itself? We acknowledge that we despair of witnessing even this consummation, unless the conflicting parties, under an impressive consciousness that no difference among the servants of the same Divine Master should be suffered to weaken or destroy the influence of Christian charity, are cordially disposed to exercise a much larger measure of *mutual* forbearance and self-denial than we have hitherto had the happiness to discover. If, on either side, but more especially on that of the appellant, there be a manifest neglect of candour, fairness, and decorum, *the temptation to* the respondent to *retaliate becomes so* powerful, that to be overcome by its speciousness seems almost inevitable; and thus, in instances not easily to be enumerated, under the pretext that the interests of truth demanded the sacrifice, the most hallowed sympathies have been suspended, and the most sacred ties dissolved. And so far are we from considering that genius and erudition will sanctify such licentiousness, that we always deplore its existence in the proportion that we find it so associated.

We much regret that Mr. Thorn should have supplied an illustration of the preceding remarks painfully appropriate, and to which it has become our indispensable duty to refer in terms that we are apprehensive may not be quite so encomiastic as the obvious and superlative complacency of the writer, in his extraordinary production, might induce him to desire: for we seriously question whether the entire history of literature will furnish another specimen, of the same extent, abounding with professions of respect, so saturated with sarcasm and disingenuousness. There can be no hesitation in stating that, if the whole of the sacred volume were to be subjected to the same process of chicanery, which this author has found it convenient to employ, in relation to one subject of which it treats, it would not only be reduced to a perfect chaos of dubious records and unintelligible precepts, but, completely disrobed of its native dignity, it would cease to inspire reverence or to command submission. The author's puerile efforts to extort the simper of inconsiderate hearers occasion no surprise; but that he should have

permitted his impure imagination to luxuriate into publicly-expressed *insinuations*, alike revolting to female delicacy and Christian purity, and that, too, for the purpose of bringing into contempt such obedience to an evangelical ordinance as the most learned of every denomination have deliberately and repeatedly declared to be in strictest accordance with the practice of the primitive church, is such a palpable instance of human indiscretion, as no well regulated mind will attempt to palliate or endeavour to defend. By this kind of procedure the enemies of revelation, unhappily for them and others, have ordinarily maintained their hostility to its divine communications; but that one of its ostensible advocates should adopt a similar species of annoyance, is certainly an occurrence which ought to be universally deplored. Had such indecent levities escaped a speaker, even in the warmth of an extemporaneous effusion, it is highly probable that a Christian auditory would not have allowed his temerity to pass unvisited by some intelligible expression of its indignation. But, when it is understood that these precious *collectanea*, exclusively on the mode of baptism, have been for a number of years in a process of distillation, until having attained that peculiar piquancy of flavour which, to persons of a certain taste, might insure acceptance, upon a supposed favourable opportunity occurring, they are drawn from the alembic, and indiscriminately dispensed; it is not at all surprising that one minister should say, concerning the author, "God pity and pardon him;" and that another should remark, "To which prayer I add my hearty *Amen*." In short, our decided opinion, after perusing this volume, is, that an author who can be induced, by whatever considerations, deliberately to publish a work, on any branch of Christian doctrine or duty, containing so much that is irreconcilable to the soundest principles of legitimate controversy, and the purest influence of a devout spirit, will *ultimately find that his labour is worse than in vain.*

It must, we presume, by this time have become a matter of most gratifying notoriety that, in conducting his "remarks" on this publication, Mr. Coxhead has scrupulously, and, we believe, conscientiously, avoided the example set by his antagonist, and maintained, throughout his statements, a strict regard to truth and Christian sobriety, which, together with the clearness and force of his arguments, have imparted to his reply the effect of a demonstration. He has judiciously rejected the loose, diffusive, tautological method adopted in "modern immersion;" and, so far as is consistent with producing a powerful and satisfactory refutation of the erroneous statements, unjust representations, and unscriptural sentiments of that work, has concentrated his arguments, and, without omitting any thing deserving of consideration, has wisely consulted the economy and convenience of ordinary readers, in the number of his pages and the expense of his publication. Mr. C. has comprised his animadversions in twelve sections, each of which is divided into subordinate parts. By the following extracts we hope our readers will be induced to obtain and peruse the entire performance.

"Yet, *with Mr. T.*, in maintaining *his* opinion (p. 42) that 'any person, merely immersed in water, is *not* baptized at all,' it is not of the smallest weight that the *most eminent* Pædobaptists have conceded all we need to justify our immersion. In vain for him, have they, *in effect*, said to Baptists, '*your immersion* is the *most* proper—the *original* practice, although our pouring and sprinkling will do well enough *instead*.' Yes, in vain for Mr. T., have SUCH Pædobaptists, ancient and modern, *in* the Establishment, and *out* of it; of our *own* and of *foreign* countries, both Protestants and Papists, PRACTISED and *enjoined* immersion! No, it signifies *nothing to him*, except their own provoking error and folly, that they have written and published their sentiments of immersion in the following, and in such like express and pointed language: 'Baptism *is* immersion.' (Salmasius). 'Christ commanded us to be *baptized*, by which word it is certain immersion is signified.' (Beza). 'The rite of immersion was observed in the

ancient church.' (Calvin).. 'Sprinkling, for the common use of baptising, was really introduced in times of Popery.' (Dr. Wall). 'The act of baptizing is the *immersion of believers* in water. This expresses the force of the word. Thus also it was performed by Christ and his apostles.' (Vitringa). 'The word *baptism* is derived from the verb *bapto*; which signifies to *dip* and to *dye*: *baptizein*, to baptize, to *dip* into, to immerse.' (Turrettinus).

"In accordance with these *sentiments* of Pædobaptists are *our own, and* our *practice*. Not, indeed, *because* these, and very many other learned men have made such concessions, but because we doubt not what they have thus conceded is *the truth*; and is supported by abundant and decisive *scripture* evidence." p. 15.

On Mr. T.'s dexterous treatment of the word *baptizo*, Mr. C. observes,

"We remark, moreover, relative to Mr. T.'s multiplied quotations, which have for their object the meaning of the term *baptizo*—that in presenting (p. 113 to 125) *all* the texts in the Greek *Old* Testament, where the word occurred, he has shown that it is translated nearly always in our version by the word *dip*, but that it is never translated sprinkle nor pour. Mr. T. also observes (p. 122) respecting those texts in the Greek *New* Testament, where the same word *baptizo* is found, that in most cases it is *not translated at all*; when it is, the authors of our version have rendered it to dip or wash.' Thus Mr. T. has acknowledged and manifested to the readers of his book—a book full of zeal against immersion, and intended to promote pouring and sprinkling—that there is not one text in the whole Bible where *baptizo* is translated pour or sprinkle! And, we remark, that when the English words, pour and sprinkle, *do* occur in the Bible, *they* are *not* translations of the word *baptizo*, though *baptizo* is the only Greek verb by which the ordinance of baptism is signified in Scripture. But these words, pour and sprinkle, are translations of other Greek verbs, such as *cheo*, to pour, and *rantizo*, to sprinkle, and which words properly signify those actions, and are, therefore, so translated." p. 39.

The state of the English version of the Scriptures, one should think, would prove somewhat perplexing to Mr. T.'s favourite speculation; but, rather than permit it to interfere with his design, or obstruct his progress, he boldly affirms that "the translators of the authorized English version of our Bible were evidently biassed in favour of immersion." Indeed, Mr. C. says, "he has told me, that 'if he were to form his sentiments on baptism, merely from our English New Testament, he should think *as I do*." Is it not truly marvellous that, with a practice so preponderating in its favour, a new version has not been projected? But, in order to this, it is exceedingly desirable that Pædobaptists should approximate to much nearer agreement, on the subject of baptism, among themselves: for, as Mr. C. forcibly remarks,

"It is an important fact that, among the Baptists, there is a general *agreement* of sentiment, respecting the ordinance of baptism, which is not to be found amongst Pædobaptists in general, nor among those of Mr. T.'s own denomination in particular. Having *deviated* from the infallible and plain rule of Scripture, and wandered into the intricate mazes of human invention, of conjecture, and of worldly policy, Pædobaptists are, consequently, of diverse and opposite sentiments, relative to the *mode* of baptism—the *proper subjects* of baptism—and the *privileges* of the baptized. Thus, *some* are for immersion, *others* for sprinkling or pouring. *Some* would have *adults*, who are merely convinced and hopeful characters, admitted to baptism and to church fellowship—*others* would confine these privileges to true Christians. *Some* would have *all* infants baptized—*others* those only which are the children of professors, or those of true Christians only, who are church members. *Some* think baptized infants are, as such, entitled to special spiritual privileges — to covenant and saving blessings—*others* go *not* to this surprising extent of supposed advantages. If Pædobaptists would *settle* these differences among themselves, they must, much more than at present, look into and be guided by the word of God; and I am deeply persuaded that the general and decided tendency of Pædobaptist sentiments is to deprive us of the special and invaluable privileges of the *Gospel* dispensation; to do this by symbolizing it with the typical and preparatory institutions of the abrogated *Old* Testament dispensation—and, by thus

uniting the world with the church, constituting a church, *not* of those *only* who are, in the judgment of charity, true Christians—saved souls—persons who are, by grace, called out of an evil world and separated from it." p. 96.

The last extract for which we can find space is selected from that part of Mr. C.'s work in which he triumphantly combats objections arising from *supposed* difficulty and delicacy.

"When Mr. T. states that 'the natural dread which most people have of being plunged under water, presents a powerful difficulty in the way of immersion baptism—and this assertion applies with peculiar force to the more timid and delicate sisterhood'—one is reminded of the fact, that immersion, or *bathing for health*, if not, at times, for recreation, is the common practice of multitudes of 'timid and delicate females.' If, then, as Mr. T. represents, *this dread* is felt by such females, with *peculiar* force, on occasion of their *Christian* baptism—occurring *once* only in their lifetime—in an act which is *regarded* by them as their special obedience unto Christ, and profession of discipleship to Christ, and which is performed from a principle of supreme reverence and affection to him, as their Lord and Saviour—*by what is it* that this dread is so powerfully excited on *such* an occasion? Is it by the *publicity* of the act? But Mr. T. has found out, it seems, that baptism is sometimes performed with 'closed doors;' a method which has not come under *my* observation, and which I could not countenance, unless in some very extraordinary case. The baptism, however, of both males and *females*, is commonly performed *in public*. *Such, then*, we presume, have been the occasions on which Mr. T. has been 'often present,' and has 'often seen pious and excellent women, with courage sufficient even for missionary enterprise,' seen even *such* 'women *fix* their eyes on the water as if it would certainly cause their death.' Now, had not the terror of the water so 'FIXED the eyes' of these females on *it*, as upon a present instrument of death,' as to prevent *their observing* the eyes of Mr. T. intent upon *their* eyes and countenance; especially could they have known *the purpose* of this obtrusive inquisitiveness, and have observed *the congregation uniting* with him in the gaze—THIS well might, indeed, have occasioned the discomposure even of *such* excellent women.'" p. 111.

Here we reluctantly close our notice of Mr. C.'s able answer to his opponent's deliberate and uncandid attack, sincerely hoping that it will extensively operate to illustrate and promote evangelical obedience, and repel the efforts, so unblushingly made, to distort its requirements and impede its practice.

The tract written by Mr. Ives is plain and pointed: it is well adapted for general circulation and extensive usefulness. His plan is,—"To give a syllabus of Scripture testimony on the subject. 2. Show how we are supported in our interpretation by the concessions and conduct of our opponents. And, 3. Notice a variety of miscellaneous topics, all having some direct or indirect connexion with the argument." p. 8. In the array of potent authorities he has introduced, under the second division of his plan, he does not omit Dr. Campbell; and, as some of our readers may not have seen what this eminently learned man has candidly stated, the quotation of the following passage, especially as a contrast to the fustian of such writers as Mr. Thorn, may not be unacceptable to them.

"I have heard a disputant, *in defiance of etymology* and use, maintain that the word, rendered in the New Testament *baptize*, means more properly to sprinkle than to plunge, and, *in defiance of all antiquity*, that the former was the earliest and the most general practice in baptizing. One who argues in this manner never fails, with persons of knowledge, to *betray the cause he would defend*; and, though, with respect to the vulgar, bold assertions generally succeed as well as argument, and sometimes better, yet a *candid mind* will always *disdain* to take the help of FALSEHOOD, even in the support of truth. (Lect. on Eloq. lec. x. p. 304)." p. 23.

Library of Ecclesiastical Knowledge. Lives of Eminent Reformers. Biographical Series.—Westley and Davis.

This very interesting volume contains the lives of Luther, Zuingle, Melancthon, and Calvin, which, though exhibiting various degrees of merit as it regards the lighter graces of style, all possess the

India's Cries to British Humanity. By James Peggs, late Missionary at Cuttack Orissa. Third Edition.—Seeley.

Though we have already recommended this work to the notice of our readers, yet we gladly avail ourselves of this new edition to press upon them the importance, we might say the *moral duty*, of informing themselves of the strong claims which India has upon their philanthropic exertions—claims which are so ably enforced and illustrated in this painfully interesting volume. The following are the topics it embraces:—Infanticide—British connexion with Idolatry—Ghant Murders—Suttees—Slavery—Colonization—Humane hints for the amelioration of the state of society in India. Of this long list of appalling crimes, existing under British dominion in India, suttees only have been abolished. Infanticide, which was held in abhorrence by *pagan* Rome, and which has been in some districts diminished by the strenuous efforts of the humane functionaries of government, still continues to a fearful extent, because no adequate means have been adopted by law for its suppression. Slavery, also, though in a somewhat mitigated form, when compared with the atrocious cruelty of the system in the West Indies, presents here a picture of misery and moral degradation sufficient to awaken our liveliest sympathy; and last, not least, the co-partnership of the *Honourable the East India Company* with the *prince of the power of the air* in the support of idolatry, is an appeal to our principles as professing Christians, which will, we trust, awaken the sensibilities of piety, and the virtuous indignation of every Briton. But we hope the perusal of this work will do much more than excite powerful emotion, that it will lead to immediate and vigorous action, by the establishment of societies in the metropolis, and in every other part of the kingdom, after the example of Coventry—to diffuse information and promote combined efforts for the removal of these enormities—to petition parliament to adopt any other means which may bring the influence of public opinion to bear upon our eastern government. Let us not slumber in apathetic indifference, while millions of our fellow-subjects are exposed to miseries at which the heart sickens. Let us remember that philanthropy is an essential element of religion, and that the extinction of the moral sense, which these barbarities produce, is a powerful impediment to the diffusion of christianity wherever they prevail, so that, by every motive of compassion for the present, and still more for the eternal interests of the natives of India, we may be impelled to endeavour to accelerate that day when, in all parts of the British dominions, Humanity may celebrate her Jubilee.

The young Christian, or a familiar illustration of the principles of Christian duty. By Jacob Abbott, principal of the Mount Vernon female school, Boston. p. 326.—Waugh and Innes.

A most valuable work; uniting, with deep seriousness and evangelical instruction, a large portion of interesting narrative and ingenious illustration. It is professedly written for the young, and, in relation to them, it is admirably calculated to accomplish the benevolent design of the author; but it cannot, we think, be attentively perused by any person without advantage. The subjects of the twelve chapters, into which the volume is divided, are: "Confession—The Friend—Prayer—Consequences of neglecting duty—Almost a Christian—Difficulties in Religion—Evidences of Christianity—Study of the Bible—The Sabbath—Trial and Discipline—Personal Improvement—Conclusion." We feel that our limits will not permit us to give such extracts from this truly excellent book, as would adequately inform the mind of the reader of its value as a whole: we will, therefore, merely transcribe the table of contents of the second chapter, entitled "The Friend—Story of an Infant School—The New Scholar—The Protector Appointed—Qualifications—Power and Sympathy—Story of the Sailor Boy—The Captain's want of Sympathy—The

little Ship—The Saviour—His thirty years' Life—Howard—Story of Howard—Imaginary Scene—The voluntary Prisoner—The Saviour—The Child's little Difficulties—Human Sympathy—The Murderer's Cell—Sympathy for the Guilty—The Keeper's Kindness—The Prisoner—The Saviour—The Saviour's Sympathy—Common distrust of it—Illustration—Case of the Sick Man—Jesus Christ a Physician—Struggling with Temptation—The Benevolent Teacher—The Teacher imagined to become a Scholar—Howard—Sympathy of Christ—The Bruised Reed—The Metaphor of the Bruised Reed."

Having thus introduced this highly interesting and useful publication to the attention of our readers, we have only, in conclusion, to express our sincere desire that it may attain a speedy and extensive circulation.

Ecclesiastical Lectures on subjects connected with Non-conformity. By JOHN SIBREE, p. 310. second edition.—Westley.

We are much gratified by finding that these scriptural and patriotic lectures have so speedly reached a second edition. We hope also that the worthy author may be spared to see the time, when works on nonconformity shall no longer be in such demand as at present; and that he may have the happiness of knowing that his own exertions have in no inconsiderable degree promoted a consummation so devoutly to be desired. His lectures are "On the spirituality of the kingdom of Christ; or, the unscriptural nature, and injurious influence, of the alliance of the church with the state—On the constitution and proper officers of a true Christian church—On the all-sufficiency and exclusive authority of the Holy Scriptures as a rule of religious faith and practice—On the right of private judgment in matters of religion—On the doctrine of baptism and regeneration, and on sponsors in baptism—On the ceremony of confirmation—On the assumed prerogative of conferring the Holy Ghost; of absolving from sin, and of decreeing rites and ceremonies—On the use of Liturgies, or forms of prayer in public worship—On indiscriminate admission to the Lord's table—On the prescribed order of the church of England for the burial of the dead—On the duty and advantages of nonconformity—On the future unity, purity, happiness, and glory of the true Christian church."

In the lecture, "on the doctrine of baptismal regeneration," &c. the following quotation from "the late Rev. Melville Horne," occurs:

"That baptism never was designed to convey regeneration, and has no such promise (as the church of England teaches), I confidently conclude, and that no mortal ever was so regenerated. The expectation therefore, I treat as universally vain and fallacious. I believe it was the great leading error which first essentially corrupted Christian truth, and probably will be the last to be generally banished from the Church. It strikes at every thing vital in Christianity, subverts the covenant of promise, makes faith and truth of no effect, supersedes the genuine work of the Spirit, vacates the necessity of repentance and conversion to decent moralists, carnalizes religion, substitutes the form of godliness for the power of it, and *has destroyed, I believe, more souls than any one single error which has been branded on the black list of heresy.* You will bear in mind, my brethren, that this is the testimony, not of a dissenting minister, but of a clergyman, respecting the doctrine of his own church." p. 110.

After reading the above passage we felt truly thankful that our sentiments and practice in relation to baptism, happily place us at a remote distance from "the great leading error which first essentially corrupted Christian truth," and that, in this respect, in returning to the primitive pattern, we have nothing to fear.

Memoir of the Life of the Rev. Matthias Bruin, of New York.—Oliphant, Edinburgh; Hamilton & Co. London: 12mo. pp. 441.

The perusal of this volume will reward the labour it will demand. The letters written by Mr. Bruin, who was a minister of the Presbyterian denomination of New York, abounds with pious sentiments and instructive observations. We re-

commend particularly his accounts of a sabbath-day in Paris — the superstitions of Popery in Italy—the condition of enslaved negroes in some of the states of America—the project of removing the poor blacks to the African colony of Liberia—the injustice of the state of Georgia in wishing to exterminate the civilized and christianized aborigines from their territory.

We give a short extract which expresses correct views of a subject which now, happily, in our beloved country, finds an echo in the hearts of all, but those whose cupidity leads them to wish the continuance of traffic in human flesh and blood.

"Slavery is an evil and a curse entailed on this country [America] from which none can tell how we are to be freed. The result must be soon some tremendous crisis, for the legislatures of the slave states are rendering more severe the laws against the free blacks, and preventing their slaves from becoming fit for freedom, and even depriving them of religious instruction. I see your West India islands are ready for insurrection on this fearful subject; but all the world looks with admiration upon the consistent, firm, benevolent progress, which your government and public opinion are making towards complete emancipation."—p. 285.

This was written in January, 1827. The first of these remarks respecting the British Colonies, has been fearfully realized in the late insurrection in Jamaica, and we earnestly hope the concluding sentence will be as correctly fulfilled.

Mr. Bruin died on the 6th of September, 1829, in the 37th year of his age.

Another Reform Bill. By the Author of the Military Blacksmith.—Hamilton, and Nesbit, London.

This is an elegantly written ideal representation on the subject of *personal* reform, arising from an experimental acquaintance with the power of godliness. It is in the similitude of a dream. An M.P. at his own house, two hundred miles from London, falling asleep in his *arm-chair, supposes* himself to be *in his place in the* House of Commons, when a measure is introduced to promote *personal* reform among its members. The debate is kept up with great spirit, and gives a fair statement of the reasons why the majority, at least, of the speakers on the subject, were opposed to reform, as to themselves and families. One member, who had been a great traveller, anxious for happiness, states his conviction that neither the principles of Popery or Mahomedanism could produce peace of mind; when the mover of the bill directs him to the only remedy—faith in the atonement of Christ. We consider this as a beautiful little book; full of interest—full of evangelical instruction.

Brief Memorial of James Vittle, of Haverfordwest; a faithful Sunday-school Teacher and exemplary young Christian. By John Bulmer. London:—Holdsworth and Ball.

Of the pious subject of this simple narrative, it is stated, "that he studied to cleanse his way by taking heed to it according to the word of God; he adopted the most effectual means of treasuring up divine things in his heart, that he might not sin against his Maker, or wander from his commandments." May all our youths who read the history of his pious zeal, in Sunday-school instruction, the distribution of tracts, &c., be enabled to catch his spirit, and emulate his virtues!

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1. *The Child's Repository and Infant Scholar's Magazine.* vol. 6. p. 190. —Green.
2. *The Revivalist; exclusively devoted to the revival and extension of evangelical religion.* p. 286.—Simpkin.

The first of these publications has performed its sixth annual revolution; and, if it be but a twinkling star, yet it has emitted many a ray, whose illumination may be rendered effectual to conduct the infant mind to the source of light and truth.

Of "the Revivalist," the preface to the first volume states, "it has gradually risen in the public estimation, and now visits from three to four thousand families every

month, with a prospect of largely increasing its number of acquaintances." Perhaps such an extent of encouragement, in the first year of its appearance, was scarcely anticipated. "Thus encouraged, " says the Editor, " we gird on our harness for future service." And we sincerely hope that the labour of succeeding years may meet with a reward, in no respect less animating than the past.

Lives of Eminent Missionaries. By JOHN CARNE, Esq. author of " Letters from the East." p. 348—Fisher & Co.

It is the divine determination that " the righteous shall be had in everlasting remembrance." Their names are inscribed in records effectually secured from the dilapidating influence of time, and every destructive incident. The names of Eliot, Swartz, Egede, Kiernander, Hocker, and Antes, whose labours in the missionary field, are narrated in this volume, will be remembered and revered, when multitudes, who, for a short time, may have shone with meteoric glare, shall have sunk into total oblivion. The work before us contains, also, an account of the " early mission to Tranquebar," and "the Moravian mission." A publication of this nature is entitled to encouragement by every friend to missionary enterprise; and may, most properly, receive the countenance and support of missionary societies and associations.

A Mother's First Thoughts. By the Author of "Faith's Telescope."—Waugh and Innes. pp. 245.

The design of this excellent work is sufficiently obvious, by the following extract from the preface :—

" At a period when the heart is excited by new and pure emotions; when gratitude to a merciful Preserver is usually experienced in a very high degree; when the world is necessarily much shut out, and the nearness of eternity often borne in powerfully on the soul, by the possibility, if not the certainty, of peril;—it does not appear unreasonable to *hope that the* 'still small voice' of heavenly truth will be more readily listened to than at other times. And, though it be but too certain, that in many cases any salutary impressions thus made, will prove evanescent or inefficient; yet, if the Lord vouchsafe his blessing, in *some* at least, they may be deepened, enlarged, and brightened, into a lasting record of eternal mercy. May that blessing be graciously bestowed!"—p. 4.

In pursuance of the pious purposes thus explicitly stated, the work is divided into twenty-nine meditations, founded upon suitable texts of Scripture; each of these meditations is followed by an appropriate prayer, and concluded by a psalm or hymn.

All that our confined space will permit us further to accomplish, in favour of this little valuable publication, is to accompany it with our cordial recommendation to that very numerous class of persons for whose benefit it has been prepared, with so much seriousness and benevolence.

The Biblical Cabinet; or Hermeneutical, Exegetical, and Philological Library. Vol. II. p. 309.—Clark.

Whatever is judiciously adapted to cultivate an enlarged and accurate acquaintance with revealed religion, merits the cordial approbation and patronage of every one who is anxious to promote its universal diffusion, and ultimate triumph. The literary character of the work before us will necessarily restrain, to a certain extent, its circulation; yet, should it find a favourable acceptance with all those persons to whom its philological researches are calculated to communicate instruction, it will count, in the list of its readers, a number of no very circumscribed extent. The contents of the present volume are: " On the language of Palestine in the age of Christ and the Apostles, by De Rossi and Dr. Heinr. Friedr. Pfannkuche: translated by Thorl. G. Repp.—Dissertation on the true nature and genius of the diction of the New Testament, by Henry Planck: translated by Alexander Simpson Patterson—Hints on the

importance of the study of the Old Testament; by Augustus Tholuck; translated by R. B. Patton. Remarks on the interpretation of the tropical language of the New Testament, by M. J. H. Beckhaus, D.D. translated by Charles H. Terrot, A.M., late Fellow of Trinity College, Cambridge."

Dr. Brown says; "It is scarcely requisite to add, that the Editor does not by any means consider himself as answerable for the accuracy of all the statements, or the soundness of all the principles contained in these tracts, even where he has not thought it necessary to express his dissent. His responsibility goes no farther than what is involved in a recommendation of them, as on the whole, well fitted, if judiciously used, to cultivate the taste and the talent for principled and satisfactory interpretation of the Holy Scriptures."

Meditation with Self-Examination for every day in the year. p. 224.—Hamilton.

Those persons whose efforts are principally directed to excite, elevate, and continue, the exercises of ardent piety, and the influence of practical holiness, are justly entitled to esteem and imitation. They occupy a sphere, in devotional exertion, which, if it be not lawful to envy, it is at least desirable to emulate. Their labour may not be successful to the extent of their earnest desires, but, in whatever degree it is accompanied with the divine blessing, its effects must be salutary and felicitous. On these principles we have much pleasure in introducing and cordially recommending to the attention of our readers this little volume, containing texts, meditations, inquiries, and ejaculations for every day throughout the year, after the following manner;

"August 21. 'Love as brethren.'—Pet. iii. 3. Many adore the name of Father and Saviour, and profess, as children of one family, to be journeying to the same home, yet fall out by the way—merely because they worship not under the same roof, or walk not with the same group of pilgrims. Alas! instead of loving as brethren, they hate as enemies.—Does this culpable party-spirit attach to me?

"Guard me, O God, from slighting any who bear the true mark of spiritual brethren, thy holy image."—p. 142.

Renowned Excellence: a Discourse upon the Character and Translation of the Patriarch Enoch; with reference to the sudden and lamented Decease of the Rev. Adam Clarke, LL. D., F. S. A., M. R. I. A., &c., &c., &c. By Joshua Fielden. p. 31.—Mason.

We sincerely sympathise with our esteemed friends of the Wesleyan connexion, under the affecting and repeated losses which they have lately sustained by the hand of death. Such men as Clarke and Watson—whose learning, talents, and piety, commanded the respect of every religious denomination—are in no place, and at no time, to be found in considerable numbers. They were raised up by a gracious Providence; they accomplished important designs, in relation to the Christian church; and they have, we doubt not, entered the rest which remaineth "to the people of God." The discourse before us is a tribute of regard to the first of the above distinguished names. It is founded on Genesis v. 24, and describes "a good man's conduct in life," and "his felicity in death." In this division, much that is instructive and valuable is introduced and suitably urged. The conclusion contains a brief account of the departed. But as we expect shortly to have an opportunity of presenting our readers with some account of Dr. Clarke's life, which is now publishing, we shall reserve ourselves for that occasion.

A Guide to Prayer: or a Free and Rational Account of the Gift, Grace, and Spirit of Prayer: with plain directions how every Christian may attain them. By I. Watts, D.D. p. 176.—Book Society for Promoting Religious Knowledge.

Every thing that we need to say, in reference to this truly admirable work, is that, if any of our readers do not possess it, we earnestly hope that, with as little delay as possible, they will supply this deficiency.

The voice of humanity: published quarterly. No. 10.—Nisbet.

One of the indispensable duties of Christianity is to promote humanity. Though we may have reason to apprehend that every humane person is not a Christian; yet we have a right to expect that every Christian should be a humane person; because every principle and experience of Christianity is favourable to the utmost exercise of the most humane disposition. The articles inserted in this number of "The voice of humanity," are highly interesting; and are powerfully conducive to advance the interests of the excellent institution on the behalf of which it is published.

Memoirs of the life, writings, and character of the late John Mason Good, M.D., F.R.S., F.R.S.L., Mem. Am. Phil. Soc., and F.L.S., of Philadelphia, &c., &c., &c. By Olinthus Gregory, LL.D., p. 400.—Fisher & Co.

We are exceedingly gratified by finding this valuable piece of biography occupying the seventh volume of the select library." When the memoirs of Dr. Good were published, in 1828, we gave an enlarged and commendatory notice of the work; to which we now beg to refer the attention of our readers.

The Protestant Dissenter's Juvenile Magazine. Jan. 1833. p. 32.—Simpkin.

This penny tract is intended to supply the minds of children with elementary knowledge on the subject of nonconformity. The first number, now before us, presents the juvenile reader with "the address of the Editor—Brief account of the origin and history of protestant dissent—The Childhood of Jesus—On the similarity of religious feeling among the subjects of converting grace—Conversation of two Deists —'Advice to a young Christian' reviewed—'Reflections and admonitory hints,' &c. reviewed—Poetry —The Three Mansions."

An Essay on a Comparative View of the Snares and Advantages of a Religious Profession in the Metropolis. By Thomas Wood, of Jewin Street Chapel. p. 55.—Society for Promoting Religious Knowledge.

Those who, in connexion with "a religious profession," are anxious to avoid the snares, and secure the advantages, arising from a residence in this, in many respects, unparalleled capital, will do well to procure this useful tract, and endeavour to avail themselves of its appropriate suggestions.

RELIGIOUS INTELLIGENCE.

FOREIGN.

AMERICAN TEMPERANCE SOCIETIES.

To the Editor of the Baptist Magazine.

Dear Sir,

I was exceedingly interested in the extract you gave in a former Number, page 129, from the Fifth Report of the American Temperance Society. The Report, from which you have given the extract, has just fallen into my hands, and is one of the most important documents I have ever read.

I request the favour of your inserting the following statements, sent by ministers and others, to the Secretary of the American Temperance Society. One states that the number of inhabitants in his town is about 3,600; the number above twelve years of age, who abstain from the use of ardent spirits, is about 1,600, and the number who belong to the Temperance Society, 1,200. At the close of the year 1830, of sixty persons who were members of the Temperance Society, but were not pious, more than half have since become so.

Another person states, that of about 1,500 souls in his parish, about three-fourths abstain from spirits; and that out of these three-fourths, more than seventy made a profession of religion, and were received into the church in one day.

Another writes, that in his parish about

two-fifths of the population abstain from ardent spirits; and that, during the past year, more than 150 have become hopefully devoted to God. As a general fact, he adds, all who appeared to experience the power of the gospel, were from the ranks of temperance.

In another parish, where about two-thirds of the people abstain from the use of spirits, during the past year, 30 have become pious, all of whom had adopted the plan of abstinence.

Another person states, that of more than 40, and another, that of more than 400, who have apparently passed from death unto life, there was not one who was not a friend to the temperance cause.

Another, who had visited 300 towns, where special efforts had been made to promote the temperance cause, states, that 275 of these towns have been visited with the special influences of the Holy Spirit; and that he has witnessed cases, not a few, in which persons, who had been swearers, sabbath-breakers, &c. have joined a Temperance Society, and have soon been heard inquiring, "What shall we do to be saved?" and that he had himself known more than 100 persons, who had been drunkards, reclaimed; and are now consistent members of Christian Churches.

I trust, Sir, these statements will lead British Christians to unite in promoting the formation of Temperance Societies in all the cities, towns, and villages of our native land, until the demon of intemperance be driven from our shores, and the whole population collected by the trumpet of the everlasting gospel.

I am, &c.

HUMANITUS.

DOMESTIC.

THE DEPUTATION.

At a Meeting of Gentlemen deputed from various parts of the United Kingdom to represent to His Majesty's Ministers the sentiments of the inhabitants in their respective districts, on the subject of Colonial Slavery, held in London, on Thursday, the 18th of April, the following Resolutions and Memorial were adopted:—

RESOLUTIONS:

On behalf of ourselves and those who have selected us to attend in London for the purpose of expressing their opinions and wishes on the subject of Negro Slavery, we, in humble reliance on the blessing of God upon our exertions, and acknowledging his providence in assembling us upon this great occasion, declare our assent to the following propositions, as truly representing the objects we desire to see accomplished, and the principles on which we think any plan for emancipation should be founded.

1. That all persons detained in slavery in any part of His Majesty's dominions ought forthwith to be emancipated. Any restraint, extending to the whole community, deemed necessary by way of police regulation, we do not deem inconsistent with this principle; but we deprecate all delay, or partial emancipation; first, as a continuance of injustice, and secondly, because it is our conviction that emancipation may be at once safely effected, and the greatest danger of bloodshed and confusion will arise from deferring it.

2. That as the negro race have already suffered the grossest injustice from detention in a state of slavery, we declare our decided disapprobation of any plan whereby they, by their labour or otherwise, may be compelled to pay, in whole or in part, for that emancipation which we deem to be their right by the law of God, and by the clearest principles of justice.

3. That as the government may deem it necessary, with a view to immediate emancipation, to incur the expenses of an increased and efficient police establishment for the preservation of peace and tranquillity, the country will cheerfully consent to bear such expenses.

4. That when the debt of justice which is due to the negro, shall have been fully paid by immediate emancipation, the country will cheerfully consent to promote such fair measures of relief to the West Indian planters as may be deemed needful by parliament, leaving to the discretion of His Majesty's government the consideration of such cases of distress as may be proved to result from the measure.

5. That, the opinions expressed in these propositions are entertained by a very large proportion of the people of this kingdom, whose abhorrence of the guilt, iniquity, and cruelty of the system is such, that they will, in dependence on the divine blessing, resolutely persevere in all legitimate exertion, until slavery shall cease for ever in every land over which the government of Great Britain exercises dominion.

(Signed) SAMUEL GURNEY,
Chairman of the Meeting.

MEMORIAL TO THE RIGHT HONOURABLE THE EARL GREY, K. G. &c. &c. &c.

MY LORD,

We are deputed by the friends to the immediate and entire abolition of British

Colonial Slavery residing in all parts of Great Britain and Ireland, to lay before your Lordship and the Government, the decided feeling of the country, on this most critical and interesting subject.

We assure your Lordship, that, so far from there being any re-action in the public mind in regard to this great question, a sense of the folly and wickedness of Colonial Slavery, and of the necessity of its immediate extinction, is spreading on every side, and is firmly rooted in the conscientious feelings of a Christian nation. Colonial Slavery is no longer a subject enveloped in doubt. Evidence the most conclusive and the most appalling, has been poured upon the public mind, and the nation has formed its judgment, not from any questionable reports, but from official documents, proceeding from the colonists themselves, and published by the order of Parliament.

We have only to remind your Lordship of some of the leading features of the evidence in question. The population returns show an enormous decrease in the number of slaves in the British colonies, under a climate suited to their nature, and in which, when freed from slavery, the same race is found to increase with astonishing rapidity. This result affords an unanswerable proof that the system of slavery in our sugar colonies, is one of hard oppression and of *daily murder*.

Equally desperate is the moral condition both of the black and white population of our slave colonies. A condition which arises out of slavery is, as a natural consequence, one of unbridled licentiousness, utterly opposed not only to christian purity, but to the most common and familiar dictates of order and decency. For such a state of society we are firmly convinced that there is but one remedy,—we mean the total and immediate extinction of slavery.

But to insist on a still higher branch of the subject: For a proof too strong to be resisted, and too conspicuous to be concealed, that slavery and Christianity are absolutely incompatible, we refer your Lordship to the shameless persecution of the ministers of religion,—to the savage clamour of Colonial Unions,—to the destruction of places of public worship by the hands of those very men to whom is entrusted the good order of society. If Christianity is to be maintained and promoted, slavery must cease.

Lastly, we cannot but feel that another remarkable evidence of the evil effects of slavery, is to be found in the obstinate resistance of the slave-holders in the colonies to the *wishes, the advice,* and the *commands of a paternal government.* Men, whose chief desire seems to be the maintenance of their own arbitrary power over their fellow-creatures, are the first to rebel against the good order of their country, to trample on the sanctions of British law, to revolt against the rightful authority of their Sovereign, and openly to insult his lawful representative.

Such being the distinguishing features of British Colonial Slavery, that Christian public, by whom we are now deputed, hail with delight the promise made to them by His Majesty's Government, that they will shortly submit to Parliament a "safe and satisfactory" measure for effecting the final abolition of the system. We beg leave to express our warmest gratitude to His Majesty and his Government for this heart-cheering promise. At the same time we feel it to be our duty respectfully to submit to His Majesty's Ministers, the deliberate conviction of the friends of the cause, in every part of the United Kingdom, that, in order to be "safe and satisfactory," the abolition of slavery must be, in the first place, *total*; in the second place, *immediate*; and in the third place, *peaceable*.

By the total abolition of slavery, we mean the absolute and final abandonment of the notion, that any man can possess a property in his fellow-man—can have any right to buy, sell, or mortgage him, or to compel him to work, without remunerating him for his labour.

We entreat His Majesty's Ministers not to contemplate any imperfect measure of emancipation: we are deeply convinced that the negro must be fully restored to his rights, and that no scheme of emancipation which would leave him half a slave and half a freeman, would tend materially either to his own benefit, or to the tranquillity of the colonies.

We respectfully insist on the necessity of a full and absolute change, from the irresponsible rule of the slave-holder, to the responsible authority of a lawful government,—from a state of society in which labour is compelled by the whip, to one in which it shall have its appropriate stimulus of adequate wages.

With regard to the period when this change shall take place, it is the settled conviction of the friends of abolition, that it ought to be *immediate*. The utter vanity of all attempts to ameliorate the system in order to its final extinction, has been clearly proved by the history of the question during the last ten years: we assert that the system is, in its nature, incapable of amelioration. The root of it is iniquity, and its fruit can never fail to be bitterness.

A British public, forming its decision

on the eternal principles of justice and religion, is unalterably fixed in its judgment, that the slaves in our colonies have an indefeasible right to their freedom without delay, and that this is the only "safe and satisfactory" ground of legislation on the subject.

The question may be encompassed with difficulties, but the evidence laid before the late Committees of the Lords and Commons, affords irresistible proof that the danger is in delay: delay will, in our judgment, inevitably produce *misery* to the *slave*, *destruction* to the *planter*, and *ruin* to the *colonies*. As soon as the necessary measures of precaution can be carried into effect, so soon, in our opinion, ought the slaves in our colonies to be raised from their present debased condition, as mere chattels, to that of men in possession of themselves, the free subjects of the British Empire. While we consider it our bounden duty thus openly to declare our views, we assure His Majesty's Government that we are not insensible of that weight of responsibility which cannot fail to press heavily upon them in reference to this momentous question; and we heartily unite in that fervent desire, which His Majesty's Government must assuredly feel, that the abolition of slavery may be a *peaceable* event; but, in order to be *peaceable*, it must be *total* and *immediate*. It is dangerous to tamper with the principle, or to interpose unnecessary delay in carrying that principle into effect; but we are fully aware that, in effecting so great a change in the constitution of colonial society, precautionary measures will be absolutely needful: while we would, without delay, break the bonds of slavery, we would adopt every practicable expedient, consistent with that measure, to induce the negro to persevere in habits of subordination and industry: we feel the utmost reliance on his willingness to do his duty in labouring, but we claim for him the benefit of equal laws, an impartial magistracy, and an efficient police.

Your Lordship may rest assured that a British public will be prepared to defray those inevitable expenses which these regulations will entail. With the prospect before us of being speedily relieved from that weight of taxation which slavery now imposes upon us, both directly and indirectly; the country will not complain of that far lighter and merely temporary burthen which must arise from its abolition.

We can assure His Majesty's Government that neither we, nor the persons who have deputed us, entertain any hostile feelings toward the planters. When we reflect on the calamities which have ensued from this unrighteous system, we feel that they will not appeal in vain to the kindness and liberality of their fellow-countrymen; and sincerely would we rejoice if they were even now so alive to their true interests as lively to co-operate in the measures proposed; firmly indeed are we convinced that the planters, in the end, will be benefited by a radical change: one of the curses of slavery is the temporary ruin of those who are concerned in it. Remove the origin of the mischief, and a state of prosperity will follow.

We repose on the discretion of His Majesty's Government, in reference to this most important branch of the subject. If the debt of immutable justice be paid in full to the injured slave, a humane and considerate people will readily concur in all such reasonable measures for the relief of the planter, or of individual cases of distress, as may meet with the approbation of the British parliament.

To the care of His Majesty's ministers we commit this righteous cause; fully persuaded that your Lordship, and the government over which you preside, will not disappoint the just expectations of an united and enlightened nation.

With ardent hope and joy do we look forward to a day *which cannot be far distant*, when, under the blessing of Divine Providence, and, we trust, through the timely efforts of the present government, Great Britain will be for ever delivered from the guilt and curse of slavery; and when all her subjects, both at home and abroad, will enjoy the benefit of equal and unshackled freedom.

In conclusion, we feel it to be our duty, in the faithful discharge of that trust which has been confided to us, solemnly to inform your Lordship of our inflexible determination to prosecute our holy object, until our exertions are crowned with entire success. While the enormities of slavery appeared to rest upon controverted testimony, and its political evils only were conspicuously forced upon attention, we felt, in common with all not personally interested in the discussion, that the slow but certain progress of information in this age of inquiry would eventually develope the truth, and ensure that relief which the legislature is bound to administer to every class of British subjects; we shared the general conviction that the controversy involved the ultimate safety of our colonies, and the deepest interests of the state; but these considerations alone did not appear sufficient to call for any extraordinary expression of public opinion. The parliamentary investigation of the past year, and the recent occurrences in Jamaica, have, however, awakened not only our sympathy,

but our conscience. We now feel that the subject involves, not only the interests and the safety of the community, but the great question of religious liberty, and the progress of Christianity in the colonies. Slavery and Christianity cannot co-exist.

It is therefore that we feel bound, publicly and emphatically to declare, that while slavery obtains, under any form, however modified, or however sanctioned, we will never relax from our efforts, nor swerve from our purpose, to exert that influence which we may collectively or individually possess, to effect, by all legitimate means, its immediate and entire abolition.

(Signed) SAMUEL GURNEY,
Chairman.

And by a deputation of 239 gentlemen from the several counties of England; and from Ireland, Scotland, and Wales.

COPY OF A PETITION TO PARLIAMENT FROM THE BOARD OF BAPTIST MINISTERS.

Fen Court, April 18, 1833.

The Rev. Dr. Newman, in the Chair.

Resolved unanimously, That the Petition now read be adopted, signed, and inserted in the next number of the Baptist Magazine, and that the brethren, in the Churches throughout the country, be requested to present similar Petitions to both Houses of Parliament as soon as possible.

To the Honourable, &c. &c.

The Humble Petition of the undersigned Members of the Board of Baptist Ministers, assembling at Fen Court, London,

Showeth,

That your Petitioners belong to the Denomination of Protestant Dissenters called Baptists, who conscientiously disapprove of infant Baptism, and which includes upwards of one thousand congregations in the united empire.

That they are the successors of devout and learned men, whose religious integrity and regard to the rights of conscience exposed them to many persecutions, which they meekly, but firmly endured; and that your Petitioners, embued with their principles and sentiments, cannot allow themselves to escape from social inconvenience and detriment, by abandoning the ordinances of their Lord, or by adopting those which he has not authorized; but that they are not inferior to any of their fellow-countrymen in their reverence for civil authority—their regard to constitutional freedom—their loyal and patriotic attachment to the sovereign and their country—nor in benevolent desires to promote the social happiness of the people, and the welfare of the state.

That, from their religious opinions, the Baptist Denomination are exposed to *peculiar evils*; since, even if public parochial registries were accessible to other Dissenters, they could not include the names of their children, since they are registries, not of births, but only of baptisms, which, as administered to infants, they cannot perform: and that, as by the regulations of the Established Church, the Clergy may withhold the burial service of the Church from persons who die unbaptised; the children of members of the Baptist Denomination may be excluded from interment in parochial church-yards, while any records of interment in private or congregational cemeteries, as well as any registers of births which they separately keep, are not received in evidence in the same manner with the parochial registers of the Established Church.

That, besides these especial grievances to which they are exposed, your petitioners and their Denomination, are subject, like the general body of Dissenters in England and Wales:—1. To the annoyance of occasional demands of church and poor rates for places of religious worship which they rear at their own cost, and maintain without assistance from the state;—2. To a conformity, for the solemnization of marriage, to the rites of that Established Church, from which they religiously and conscientiously dissent;—3. To heavy charges on the renewal of the trust-deeds by which their chapels and meeting-houses are held;—4. To the payment of church-rates, and mortuary and ecclesiastical dues, which they think the revenues of the Established Church alone should sustain, as well as to other local and general inconveniences, which they are compelled to endure.

And that, relying on the enlightened and liberal spirit of the government and legislature, and of many dignitaries and members of the Established Church, they hope for that redress which has long been needed, and so long withheld.

And your Petitioners, therefore, humbly pray your Honourable House candidly and carefully to consider their various complaints, and by the means your wisdom shall devise, to grant them early and ample relief. J. B. SHENSTON, Sec.

P. S. At the same time the Board renewed their Petitions to Parliament on the subject of Colonial Slavery, and hope that their brethren, in town and country, will not lose sight of *that object*, till the negroes' wrongs be fully redressed.

ANTI-SLAVERY PETITIONS.

The Baptist Churches in London and the country, including the principality of Wales, which have not sent petitions to the Anti-Slavery Society's office, may expect to receive ruled paper, with a Form of Petition, &c. in a few days, accompanied by a circular from the London Baptist Ministers.

CHAPEL OPENED.

The New Baptist Meeting House, Park-street, Thaxted, was opened for Divine worship, on Tuesday, January the 1st, 1833. The Rev. Josiah Wilkinson, of Saffron Walden, and the Rev. Joshua Gray, of Cambridge, preached on the occasion. The devotional services were conducted by Messrs. Clemence, Overbury, Galpine, and Hancock. The above chapel is erected on a most eligible spot of ground, and will accommodate about 300 persons.

" Received by the Rev. J. Dyer, for the Rev. J. Herring's family:

C..... 4 0 0

Received by the Rev. J. Dyer, for Mrs. Wilson, Sligo:

C..... 1 0 0

RECENT DEATHS.

Died, on Tuesday, March the 12th, after a long and painful affliction, Mrs. Beetham, wife of the Rev. John Beetham, of Sandy, Bedfordshire; she departed this life in the faith of the everlasting gospel. Her mortal remains were committed to the grave on Friday, March 15th, when Mr. Middleditch, of Biggleswade, preached from 2 Samuel xxiii. 5; and Mr. Hindes, of Blunham, delivered an appropriate address.

Died, on Friday evening, March 29th, Mr. Samuel Drew, M. A. the well-known author of "An Essay on the Immateriality and Immortality of the Human Soul," &c. &c. also the editor of "The Imperial Magazine," which he has conducted from its commencement in 1819, to the close of his life. The essay, which has gone through several editions, was first published in 1802, and has established Mr. D.'s reputation as a metaphysical writer. In 1831, the Author revised it for the last edition, when Messrs. Fisher and Co. purchased the copyright for £250.

The immediate cause of Mr. D.'s death was a rapid decline. He died at Helston, in Cornwall, his native county, in the bosom of his family, and in the 69th year of his age.

The Rev. John Theodore Barker, of Deptford, terminated his earthly pilgrimage, April the 3rd, aged 73 years. Mr. Chapman, of Greenwich, delivered an address at the funeral, bearing testimony to the excellence of the principles and character of his departed friend; and on the following sabbath, Dr. Collier preached a funeral sermon to the mourning church and congregation.

Died, at his house in Blackfriars Road, on Thursday evening, April 11th, after a week's illness, the venerable minister of Surrey Chapel, the REV. ROWLAND HILL, son of Sir Rowland Hill, Bart., of Hawkeston, an ancient and highly respectable Shropshire family, and uncle to the present Lord Hill, commander-in-chief of His Majesty's forces.

In 1783 Mr. Hill laid the first stone of Surrey Chapel, which was opened in 1784. The last time he spoke in public was on the evening of Thursday, the 2nd of April, when, as a farewell token of his esteem for Sunday school teachers, he preached to a considerable number of them in Surrey Chapel, from 1 Cor. xv. 58. The last sermon he delivered to his sorrowing congregation, was on Lord's Day, Mar. 31st, and it was a very impressive one, from 1 Cor. ii. 7, 8. On Thursday evening, the 4th of April, he was first taken ill, and he was confined to his bed till his decease. He expired without a groan. His funeral sermon was preached at Surrey Chapel, on the 19th, by the Rev. W. Jay, of Bath, from Zech. xi. 2. "Howl, fir-tree; for the cedar is fallen." We understand that Mr. Jay has been some time preparing materials for a memoir of this venerable saint, whose valuable life has been protracted to fourscore and eight years.

Died, on Monday, April 15th, in the seventy-third year of his age, the Rev. John Hier, the laborious and successful minister, for forty-six years, of the Baptist church, at Bethesda, Bassaleg, in the county of Monmouth. On Thursday, the 18th, the day of the funeral, several ministers of the neighbouring churches, and a large number of friends, assembled to pay their last mark of respect to their deceased brother. The corpse having been brought to the meeting-house, the Rev. J. Michael, of Sion chapel, read the Scriptures and prayed; the Rev. J. Edmunds, the deceased's colleague, preached from Phil. i. 21. and the Rev. D. Philips, Caerleon, closed the mournful service by a brief address and prayer at the grave.

"The memory of the just is blessed."

IRISH CHRONICLE.

MAY, 1833.

THE "Urgent Appeal" in our last Chronicle, on account of the very embarrassed state of the Society's funds, has produced some contributions to an EXTRA SUBSCRIPTION, for the purpose of removing the heavy debt which has been unavoidably contracted.

The remittance of Mr. Davis, from Philadelphia, of £200 more, making, in all £850, has been peculiarly acceptable under these circumstances, and should be regarded as a special interference of DIVINE PROVIDENCE, in answer to the prayers of his people, that the Society might be relieved from its difficulties. "*Save thy people, bless thine inheritance; feed them also, and lift them up for ever.*"—PS. XXVIII. 9.

From the REV. STEPHEN DAVIS, *to* P. MILLARD, ESQ.

Philadelphia, March 13th, 1833.

MY DEAR SIR,

I send herewith a first bill of exchange for £200 more, making £850 transmitted since my arrival. I expect you received a bill for £100, forwarded from this city, Jan. 7, but I have received no acknowledgment of any thing beyond my *two first* remittances, and what is still more perplexing, I have received no intelligence from Mrs. Davis, or any member of my family since Sept. 26, 1832! I have no doubt letters have been sent; but how it is they have not arrived, I cannot imagine, and you will not wonder that under such circumstances I feel a considerable measure of uneasiness. I hope, however, that by the time this *reaches you*, to be on my return, and happy indeed shall I be to find that the same gracious Providence which has protected me from every harm, has protected them also.

My recent travels have been in the states of Virginia and Maryland; and wherever I go I am treated, as usual, with the greatest respect and kindness. I did not expect to have been able to send you so much as I have done; but I have received 4,400 dollars, of which I have sent you 4,100, and I now hope to get the gross amount made £1000, and to be very little over a year in my whole absence. There are, however, few causes that would have obtained so much favour, and I am almost as much indebted to the Presbyterians as the Baptists; but I have not received much from the other denominations.

Extract of a letter from MR. ALLEN *to the* SECRETARIES.

Ballina, March 20, 1833.

MY DEAR BRETHREN,

With this you will find enclosed the journals of the Sabbath Readers for the last quarter, the journals of the Itinerant Readers for the last month, and the state and progress of all the schools in this extensive district. I hope a perusal of these journals, some of which are more than ordinarily interesting, may convince you that we are neither labouring in vain, nor spending our strength for nought. And I hope, likewise, that a recollection of the good which has been, and which is now being achieved, by the instrumentality of the schools, will give a new zest to our labours, and will render our English brethren more determined to aid in the good cause. I doubt not but that the "Hosannahs," the unobserved "Hosannahs" of many, very many of the children, who are taught in our schools, ascend with acceptance to the Redeemer of men. Nor can I doubt but that many, whose genuine conversion to God remains concealed from us, are, notwithstanding, the subjects of saving grace. He who has said that "His word shall not return unto him void," will cause the distribution of the simple and unostentatious tract, or the feeble and artless endeavours of the itinerant readers to accomplish his own ends in his own time. The case of Eliza Cain and others of whom our little church is composed, prove the vast utility of both readers and schools. Would to God that our English brethren

24th. Preached morning and evening in Easky. The congregations were not as large as usual, owing to the rain, which fell in torrents.

25th. Inspected the school in Easky, and preached, in the evening, in Finnod. Several persons remained with me to a late hour, conversing about the gospel, among whom was Pat Sheridan, who is converted from Popery, and, I trust, brought to a saving knowledge of the gospel.

(To be continued.)

CONTRIBUTIONS.

Received from Rev. S. Davis, by Treasurer	200	0	0
Received by Mr. Ivimey.			
A legacy of the late Mr. William Mowbray, of Hitchen, by the Rev. J. W. Wayne, £50. (Less duty) . .	45	0	0
Mr. Millar	1	1	0
Mr. Skerritt, Chelsea . . .	1	1	0
Onley, Miss A. H. Smith, for schools	5	0	0
Mrs. Crosskey, for Rye School	5	0	0
John Baylis, Jun. Esq. Ponder's End (two years) . .	4	0	0
Mrs. Carey, Boxmoor . . .	0	5	0
Baptist Church at Hetton, by the Rev. R. Pengilly .	1	0	0
Female friend, by J. D. . .	0	15	0
Received in consequence of the "Urgent Appeal," in the Chronicle for April.			
John Baylis, Esq. Ponder's End	10	0	0
R. C.	5	0	0
John Fenwick, Esq., Newcastle, by Rev. R. Pengilly	5	0	0
A Country Baptist Minister .	5	0	0
Mr. Newbery	2	0	0
For Eliza Cain.			
Collected by the Misses Powell, Peckham	2	2	0
Friends at Birmingham, by Mr. Wilcox	2	0	0
Baptist Church, at Hetton, by the Rev. R. Pengilly .	1	0	0
Miss Davies, Walthamstow .	1	5	0
Friends at Taunton	1	0	0
Female Friend, by J. D. . .	0	5	0
Thrapston Sunday Scoool .	1	1	½
Collected after a prayer-meeting at Sydney, by T. Nicholson	1	0	0
Collected by two female friends in Bristol . . .	6	2	6
Collected by Mr. Wood, St. Heliers, Jersey	7	2	6

N. B. The £1 acknowledged in the Chronicle for March, as from Mrs Churchill, Cheltenham, was inserted by mistake.

Mr. Ivimey has also received a parcel containing remnants of cloth, &c., from J. P., Berwick, and the following books for the library at Ballina, from Dorcas.

Baptist Tract Mag. for 1831. vol. I.
Rawlett on Sacramental Covenanting with Christ, 1692.
Sherlock on Necessity and Advantage of Prayer, &c. 1769.
Exposition of Hosea, by Dr. Jer. Burrows, 1643.
Tracts on Baptism, by Dr. Jenkins, and Dialogues by Tindall and Bradford.
Dr. Owen's Treatise on Sin and Grace.
An Historical Miscellany.
Force of Truth.
Vol. Sermons, by Dr. Edmund Calamy, at Whitehall.
Divine Authority of Scripture. S. Clark, M.A. 1699.
Flavel's Exposition of Assembly's Catechism, 1688.
Divine Institution of Congregational Churches, by Isaac Chauncey, A. M., 1697.
Robinson on Nonconformity, for Catechumens.
Vincent's Catechism for Conscience, 1691.
Christian Covenant, by Griffith Jones, minister.
On the Deity of the Son of God, reply to Mr. Whiston.
Various Pamphlets.
Ryland's Address to the Youth of Britain.
Hints Physical and Metaphysical, by Dr. G. Biber, four copies.
Life of Faith, by Mr. Romaine.
Modern Education, Art of Reading.
Evangelical Magazine, 1807.
Do. do. 1808.
Elegies and Paraphrase on the Lord's Prayer.
Evan. Mag. 1822.
Baptist do. 1813.
Preston's Saint's Qualification, 1634.
Dr. Sibb's Sermons on Sol. Song.
Atterbury's Sermons, 1699.
Baillie, of Glasgow, on National Sins and Judgments, 1699.
Vol. Sermons.

ISSIONARY HERALD.

XIII. MAY, 1833.

Treasurers of Auxiliary Societies, and other Friends who may Monies in hand on account of the Society, are respectfully re- d that the Treasurer's account for the year will close on the 31st t, which renders it necessary that all payments intended to ap- n the Appendix to the next Report, should be made in the of the present month. It is requested, therefore, that the re- ve accounts may be sent, properly balanced, to the Secretary, , Fen Court, Fenchurch Street, accompanied by the list of Sub- rs, &c., in alphabetical order.

rticular attention is solicited to this notice; for as all the So- accounts for the year are examined and audited, by the gen- appointed for that purpose, in the first week in June, and the t will, it is expected, leave the press in a few days after the l Meeting, it is clearly impossible that payments can be in- , or lists of particulars inserted, which come to hand after the ecified.

Annual Sermons for the Society will be preached, Providence ting, on Wednesday, June 19, and the Annual Meeting held, al, on the following day. Full particulars of the respective s will appear in our next Number.

EIGN INTELLIGENCE.

JAMAICA.

e our last Herald was sent s, two packets have arrived is island, by which a va- of important intelligence en received. A Royal Pro- ion has been issued against Colonial Unions," and this companied by a circular from his Excellency the ior, requiring the prompt ice and co-operation of the rates in enforcing it. But d and daring contumacy planters was not to be so suppressed. A spirit of ned adherence to the re- solutions of the Union displayed itself in several parts of the is- land, especially in the parish of St Ann's, where the persecuting scheme originated. These de- monstrations of hostility against the government, have been met by Earl Mulgrave in a spirit of calm and dignified firmness, well becoming his office and character. The Custos of that parish has been removed from his office, with nine more of his brother magistrates, and the principal officers of the militia have been publicly ca- shiered. We trust these just and decided measures will produce a good effect; but it is more than ever apparent, that peace and good order cannot be established in the island, on any solid basis,

till the whole frame of society there be re-modelled. But we turn, from these general remarks, to give a condensed account of the occurrences more immediately affecting our Mission.

Mr. Tinson has forwarded us a very interesting account of an examination, lately held, of the school connected with the church and congregation in East Queen Street, Kingston, of which we subjoin the substance in his own words.

There are on the books—boys 97; girls 85=182. The average attendance is from 130 to 140. The general state of the school is highly creditable to the master; and the progress of the children such as could not fail to interest, if seen, all who are concerned for the moral improvement of the young.

Although the school is not so large as it was at one time, it is not the less deserving of encouragement. It has never fully recovered since the departure of Mr. Knibb; but it probably would ere this, had it not been for the severe persecution our mission has endured during the whole of this year.

Mr. Samuel Whitehorne is a decided Christian, a well-informed young man, and gives evident proof of his deep solicitude for the best interests of the children. He is manifestly anxious that they should not only *read*, but *understand*, the sacred volume: so that, by having their minds pre-occupied with the knowledge and principles of Scripture, less room may be left for the admission of worldly vanities.

There are upwards of seventy who can read the Scriptures, most of them correctly, and with ease. About thirty were particularly examined in Scripture history, with which they appeared pleasingly conversant; giving also appropriate replies to a number of questions on natural history, geography, &c. connected with the subjects of their examination.

Their writing, in books, and on their slates, from dictation, did them much credit, and would have been considered respectable in any school among children of a similar grade in England.

In arithmetic, there are from sixty to seventy who are familiar with most of the *tables of* weights and measures; and *between thirty and forty* of them displayed *great promptitude* and correctness in setting down from dictation, and instantly working various sums in the four principal rules; and, as these were given on the occasion, not from any book, there could have been no previous preparation.

One little girl, only ten years of age, works sums in compound addition with a readiness that would abash the contenders for negro stupidity.

In grammar Mr. W. has adopted a plan used in the Scotch Sessional school, with such modifications as he thought necessary; by which he has endeavoured to combine pleasure with advantage. Many of the children appear to be much interested in the study; but, as the object of the school is not to make accomplished grammarians, I believe this exercise is not considered indispensable, but a sort of extra attention for the encouragement of the most deserving. There are nineteen in the highest class who are conversant with the different parts of speech, and with three or four of the first rules of grammatical construction.

The class examined in Scripture history exhibited considerable acquaintance with geography—describing with great readiness and accuracy the different countries of the earth, the divisions of Europe, with its boundaries, rivers, lakes, &c., and the counties of England, Ireland, and Scotland, with their relative positions and chief towns. But what appeared to me particularly pleasing, was the care taken to give a practical application of a moral and religious kind to all the instruction afforded, from the highest to the lowest classes.

The children are taught the rudiments of psalmody by Mr. W. Many of them have pleasant voices, and are very fond of singing. They sang several tunes very delightfully; at least it seemed so to me. Who could help being delighted to see such a company of children, of every description of colour, harmoniously uniting their little voices in the praises of Him who hath made of one blood all nations of the earth?

The state of the church at Hanover-street, under Mr. Tinson's pastoral care, is such as to afford him much encouragement. The ordinances of divine worship are continued among them without interruption, and some pleasing and useful additions have lately been made to their number. Eight were baptized in the first Sabbath in March, which makes

the whole number received during the year, fifty-one. Mr. Tinson has also been enabled to resume his occasional services at the subordinate station of Yallahs, where the congregation consists almost entirely of slaves. Threats have indeed been employed, but in vain, to deter him from these labours of love. "These are not times," remarks our brother, "to trouble one's heart about the frowns of wicked men. Life is short, and souls are daily plunging into eternity unprepared: therefore, as long as any opportunity is left us of preaching Christ, it becomes an imperative duty, irrespective of all personal considerations, to proclaim his love to perishing sinners. If God be glorified, what does it matter, though we be trampled in the dust?"

After labouring among the people at East Queen-street for four months, Mr. Gardner has been unanimously requested to continue with them. He reports, that since the commencement of the persecution, the love of some, as was to be expected, had grown cold; but that "the constancy of others is beyond all description." He expected (Feb. 4.) to baptize about thirty, who had given hopeful evidence of conversion. As an additional proof of the furious malignity shown, on all possible occasions, by the enemies of our Missionaries, we may mention that when Mr. Gardner sent to Savanna-la-Mar for his furniture and books, he found that the whole had been thrown into the highway, and nearly all destroyed. The little that was saved could not be sent to Kingston, as not a negro could be hired to carry it to the wharf: all were afraid to be seen with any thing belonging to a *Baptist*. The very foundations of our chapel there have been dug up, and the stones carted from the spot at mid-day!

Although Spanish Town is the seat of Government, our friend Mr. Taylor has suffered much molestation in the performance of his duties there, and at the subordinate stations of Vere and Old Harbour. Since the issuing of the Royal Proclamation, these annoyances have abated, and at the date of his last letters he had resumed his country services. It must be noted, however, that he preaches to free persons only; slaves are prevented from attendance.

The circumstance of Mr. Baylis's imprisonment was briefly stated in our Number for March. The following extract from a letter received since, will give a clear view of the system now pursued by the magistrates. Our readers will not be insensible to the appeal at the close.

You have no doubt heard that the magistrates in Jamaica long contended that no dissenting minister was authorized to preach in any parish in which he had not been licensed at the quarter sessions. This question was for a time settled by the decision of the grand court in the case of Rex *versus* Whitehouse and Orton. It was then decided by our late chief justice Scarlet, and our late attorney-general James, that a missionary being licensed in one parish entitled him to preach in any part of the island. I came to reside in this parish shortly after that decision, and consequently did not deem it necessary to apply for a license here, as I had been duly licensed in St. Catherine's, and I have gone on preaching the gospel of peace without interruption, to the no small annoyance of many who wish to oppose the kingdom of Christ in every way they can. At last one Mr. George Vidal, clerk of the vestry, and a magistrate for this parish, employed two white men to attend the meeting at Ora-Cabessa, and then go to a Mr. L. R. Stephens, another magistrate of persecuting notoriety and swear that they heard me preach in an unlicensed house, and that I was not licensed for this parish. On these

affidavits a warrant was granted, and I was apprehended, and was by this L. R. Stephens bound over to appear at the next quarter sessions, and in the mean time neither to teach or preach under the penalty of £100. At the quarter sessions I was called on to answer to the charges of having preached in the parish without a license, and in an unlicensed house; and though I proved, by documents produced in court, that I had been duly licensed in the island, and that the building in which I preached was registered in the bishop's office according to the first of William and Mary, I was sentenced by the honourable Henry Cox, Lawrence Reid Stephens, and Robert Fairweather, esqs., to "pay a fine of ten pounds, to stand committed until such fine was paid, and not to preach again in the parish without being first licensed at the quarter sessions. I there applied for such license, but it was refused. Nothing can be more evident than the object these magistrates have in view, in claiming the prerogative of licensing ministers for their respective parishes, and yet invariably refusing to grant such licenses. They think by this means to put a stop to the spread of the gospel, and thus keep the negroes in brutal ignorance; and, I fear they will be too successful, unless some effectual measures are adopted by the British Government; for I think it is quite vain to look for redress from any persons in authority here. Surely the king of England does not wish men to hold his commission of the peace for the purpose of hindering the spread of the gospel, by fining and imprisoning its ministers! It is certainly disgraceful to Britain, that in this enlightened age, ministers of the gospel should be apprehended and sent to jail in the *king's name*, for no other crime than that of preaching the gospel of Jesus Christ; and that those who thus abuse the king's commission of the peace, should be allowed to do so with impunity.

I wish the friends of Missions in England would importune government until something effectual is done, for I think we have sufficient proof, that if we get redress at all, it must be from home.

Mr. Dendy removed, in the commencement of the year, from Spanish Town to Port Royal, and while there, was called to the painful task of surrendering his only child to the stroke of death, *at the early* age of six months. *Subsequently*, he removed to Annatto Bay, from whence Mr. Barlow, who has been there for several months, supplying the place of our brother Flood, is about to return to England. Mr. Dendy had scarcely entered on his labours before he was arrested and conveyed to prison. The account of this transaction will be best given in his own words, dated Kingston Gaol, March 4.

On Wednesday, the 27th ult., one of the constables of St. George's came with a bench warrant for me to appear before the magistrates at Buff Bay Courthouse, the same day at twelve o'clock, a distance of fifteen miles from our residence. Brother Barlow accompanied me, when the following, as near as I can remember, took place:—

John Bell, esq., custos of St. George's; James Shenton, esq., magistrate of St. George's, and one of the late committee of the Hon. House of Assembly to inquire into the moral and religious improvement of the slaves, &c., were the magistrates present.

The constable who apprehended me was the informer and witness against me.

Magistrate. Mr. Dendy, you are charged with preaching at Annatto Bay without a license. Is it true that this was the case? —I am not bound to criminate myself; I presume, gentlemen, you consider you have evidence sufficient to establish it.

Here the witness was put upon his oath.

Witness, cross-examined by W. D. You say you heard me preach; were you on the outside or inside the chapel?—Outside.

Mr. D. How long did you remain?—No time.

Mr. D. No time! not any time! not one minute?

Here the magistrate told the witness he must specify some time.

Witness. A few minutes.

Mr. D. Where was I when you saw me?—In the pulpit, preaching.

Mr. D. You say you saw me in the pulpit; did you hear me read any text? —No. Any chapter?—No. Do you remember any thing I said?—No. How do you know I preached?—There is a difference between reading and preaching; I know the difference.

Mr. D. Are you positive I preached? —I *think* you were preaching.

Mr. D. You *think* I was preaching; and nothing more than think; I might be only reading; I frequently read without

keeping my eyes fixed upon the book before me. Did you hear me read the 9th chapter of Job?—No. Did you hear me make any remarks upon the fourth verse, "Who hath hardened himself against God, and hath prospered?" Did you hear me mention the cases of Pharaoh, and Herod, and others, who hardened themselves against God?

Mag. We do not want to be lectured.

Mr. D. I consider, Sir I have a just right to question witness; that I preached is not established, it is not proved.

Mag. But we *believe* you did; we take the word of the witness: but if you will say you did not, we will dismiss the case.

Mr. D. I am not called upon to criminate myself, neither do I deny the charge; you must act as you please.

Mag. We wish the case to be tried at the assize court.

Mr. D. I should be obliged, gentlemen, if you would inform me upon what law or statute you act?

Mag. We are acting upon the attorney-general's opinion, the highest law officer in the land; and if we do wrong, we are amenable to the laws.

The question was again pressed.—We are not obliged to tell a prisoner under what law or statute we act.

Mr. D. Gentlemen, I do not ask it as a right, but I should esteem it a favour if you would be so kind as to tell me upon what law or statute you act? (To this there was no reply).

Mag. We do not wish to put you to any inconvenience, but require you to enter into bail to appear at the next assizes, and not to preach again till the expiration of that time.

Mr. D. I am willing to find bail for the former, but as it respects finding bail not to preach again, *that I never will.*

Mag. What difference will it make to you or your congregation if you find bail not to preach; you cannot preach if you are in prison?

Mr. D. It will make this difference; it will not be my choice; and I consider it my duty to obey God rather than man. I am ready to find bail to any amount to appear at the assize court, but not to refrain from preaching. (Brother Barlow also offered bail for me).

Mag. That will not answer our purpose. You have seen the case of Nichols and Abbott?

Mr. D. Yes, I have heard of it.

Mag. There is no alternative; we must commit you.

Mr. D. Well, the psalmist has said, The wrath of man shall praise him, and the remainder *of that wrath he will restrain.*

Mag. We do not want personalities; we have no wrath towards you. I feel sorry that you should have chosen such a course yesterday in court when we were speaking of the matter. I said, sooner than you should be inconvenienced, I myself would be your bail.

Mr. D. I feel extremely obliged to you, Sir, for your very great kindness.

Mag. to the clerk of the peace. Make out the commitment.

It was made out, and then handed to the magistrates for signature. Previously to signing it, they very politely asked which jail I would prefer, Buff Bay, or Kingston.

Mr. D. Jail at any time, or under any circumstances, I should not suppose to be a very pleasant place. I am much obliged to you, Gentlemen, for the choice; and if I must go to the one or the other, I certainly should prefer Kingston.

Mag. I think Kingston will be much better for your health.

The following is a copy of my commitment:—

"*Jamaica, S. S., St. George's.*

"Receive into your custody the body of Walter Dendy, (charged with having preached at the Baptist chapel on Anatto Bay, without license,) and him you are to keep in safe custody until discharged by due course of law.

"Given under our hands and
"seals this Feb. 27, 1833,
(signed) "JOHN BELL.
"JAMES SHENTON."

To the Keeper of the Gaol of the County of Surry, Kingston.

Although I was sent here to prevent my preaching, yet, yesterday (Sabbath) I very much enjoyed two opportunities with which I was favoured, of proclaiming the glad tidings of salvation, through a crucified Saviour, to the prisoners, who apparently listened with much attention. The Lord appeared to be with us indeed and of a truth. O that he would be pleased to bless these services to the good of those who attended; then, I shall have no cause to regret, but rather rejoice, that God in his Providence brought me hither; he can overrule, and I have no doubt, but that he will, all these events, for the promotion of his own glory. I have learned by experience, that God does not confine his presence to his people to times or to places, but that he will be with his people at all times and under all circumstances, and that, if we are in the path of duty, his grace shall be sufficient for us. He will make his strength perfect in our weakness.

Application for Mr. Dendy's enlargement, on bail, was made to the Chief Justice the day after this letter was written, and it was expected that he would be released in a few hours.

The following extract from Mr. Clarke, affords pleasing evidence that the gospel is continuing to produce its blessed effects, notwithstanding all the efforts which are made to suppress it. The letter bears date February 4.

I am still cheered with seeing the work of God prosper, in the face of all the opposition that the enemies of religion can give. I think in a former letter I mentioned to you that on the 21st of October, 1832, I baptized seventy-seven. I have since baptized, on December 23, at Spanish Town, forty-two; and on Jan. 13, 1833, at Constance Spring, Saint Thomas-in-the-Vale, fifty-one; on the same day on which I baptized in the country, the constable was sent to me by the magistrates to require me to produce my license; he did not come, however, until twelve o'clock at noon—and as I was just concluding public service, he did not interrupt me until I had pronounced the benediction. He then said: I am required by the magistrates to ask you to show your license. I replied, Present my respects to the magistrates, and say, I cannot attend to such a request made on the Sabbath day.—C. I am commanded then by the magistrates, to disperse the meeting.—M. The people are going immediately—the worship is over—you must have heard me pronounce the blessing.—C. I must see the meeting disperse before I leave. I then said to the people, who still kept their seats, You will go quietly to your homes, as you always do. C. I hope you are aware, Sir, that I am only obeying the orders of the magistrates. M. I am aware of that, and shall thank you to inform them that it is from conscientious motives that I refuse to obey their requirement; and not from any unwillingness to produce my licenses, nor from any disregard to their authority. If they will apply to me on a proper day, I shall be very ready to attend to them.—C. Very well, Sir, I shall do this. I ought to have written to you some time ago, but have not had time to do so; will you please to inform me where you may be *found?*—*M.* Baptist Mission House, *Spanish Town.*—*C.* Will you favour me *with your first* name?—*M.* John. This constable is a man of colour, under the power of the Whites. He after this made an affidavit that he had heard me preaching to a number of slaves and free, in an unlicensed house, &c. I was summoned to appear before the magistrates for my great crime; the summons was served upon me the day before the issuing of the king's proclamation, and the governor's circular; and on the second day after these were published, I had to answer for my *illegal* conduct; having preached in a duly registered house—myself also having an island license to preach! They would not examine my license for the house—my license to preach was good, they said, for the parish of Port Royal, but for no other; so I must not preach again in St. Thomas-in-the-Vale until I obtained a license at the Quarter Sessions; or, if I did, I should be punished. I said, I wished to pay all due deference to magistrates, but could not promise to give up attending to what I believed to be my duty. I have not room in this letter, or I should have given what passed in the peace office.

I intend to go on as usual, and shall, D. V., on Saturday next proceed there to preach on the Sabbath. If the constable and his companions again come, I shall have my people instructed simply to offer passive resistance; and shall do the same myself. If he takes me out of the house by force, I shall not resist it—and if he takes the people out in the same way, I trust I shall find, that my advice and command will be quite sufficient to induce them to submit quietly to any treatment they may receive; then if they cause me to give bail to appear for trial, I shall give it, and go again and preach—and this as often as they may think proper to require bail; then, if I be fined, I shall not pay it, but go to jail, (preach to the prisoners if they will attend to hear me,) and then apply to the governor, who will, I have no doubt, soon grant me my liberty; and perhaps, in a short time, we shall know what the law is with respect to Dissenters in Jamaica; for we know not what it is at present.

The person who encourages the worship of God at Constance Spring, has also been had before the magistrates, and reproved sharply, and *commanded* to appear at the Quarter Sessions, as she would not be scolded nor frightened out of her adherence to the truth.

The island is in a very unsettled state; the governor has been insulted while passing along the streets—the papers daily heap abuse upon him—and the Unionists are making a stand against the proclamation lately received; no half

measures will do—nor will our esteemed governor resort to such means; he will, no doubt, take proper steps to put down rebellious meetings, and overawe those who resist his authority.

Mr. Kingdon has proceeded to Manchioneal, the station heretofore occupied by Mr. Burton; but whether he will be permitted to commence active operations immediately is uncertain.

The accounts from Mount Charles indicate a growing attention to the word, which is published there without interruption. Mr. Whitehorne makes the following statement, under the date of March 1.

I am glad to say that the number of attendants has so much increased, as to oblige me to give up exactly one half the accommodations hitherto reserved for the minister. I have not done this hastily, for almost *every* Sabbath, for the last six months, the chapel has been completely filled, and very frequently, there have been nearly as many outside as within. I have been repeatedly told that the people complained of want of room, and that many more would attend if this was remedied. When I have sufficient funds collected, I purpose putting up a small room somewhere in the yard, as the present apartments are *exceedingly* confined for a family.

I hope soon to visit a populous district, about eight or nine miles distant, to try to establish a branch there. The number of members and inquirers in my book at present, are nearly 600. I am sure that 500 of them attend several times (on different days, I mean,) each month. I have accurate means of ascertaining the attendants *by name* once a month. The tickets used at the ordinance, have the names of members written on them, and I always make a note on them whether the parties have attended or not, which serves to mark the general regularity of attendance or otherwise. And on another day, I meet the whole of the inquirers, about 150 in number, whose names I call over and bestow an hour or two in talking to them in various ways, and informing myself of their lives and proceedings.

We have reserved, to the last, our intelligence from Montego Bay, because *circumstances* have *invested that station* with more than ordinary importance in the present juncture of Colonial affairs. Messrs. Nichols and Abbott have had much to undergo, and their last letter was dated from the Common Gaol; but the spirit of meek and cheerful endurance, which our readers will have remarked in preceding extracts from other brethren, appears to have been given them also. But we prefer giving their history in their own language. Under date of November 6, they write:—

"The anticipations expressed in T. F. A.'s letter of October 5, have been too fully realized,—our local authorities have openly avowed their determination not to acknowledge, or act upon, any English statute securing toleration to Protestant Dissenters; and we are firmly of opinion that the barriers which impede the progress of the gospel in this country will accumulate and strengthen, while the local authorities continue to be invested with discretionary power, unless an imperative mandate be issued from the Colonial Office, or other means adopted, having for their object the permanent establishment of civil and religious liberty. We have been induced to make these remarks preparatory to the following detail of facts, which we think will fully prove their correctness, and form one more ground for increased exertion on the part of our more highly favoured brethren in England.—S. N. arrived here on the 21st ult. after a tedious and uncomfortable passage from Kingston, and as the court of Quarter Sessions drew near, we devoted a considerable portion of the intermediate time to the consideration of the two toleration acts said to be in force in this island by our new Attorney-general, viz.: The 1st William and Mary, and 10th Anne. From these acts we soon perceived no benefit would accrue to us. We therefore determined to be present at the Quarter Sessions, and to govern our conduct as to applying or not, according to the decision of the court, in the case of the Wesleyan Missionary, who, we knew, would apply. The court met on the 30th ult., when Mr. Murray, Wesleyan Missionary, offered to qualify, but met with a peremptory refusal. The bench was composed (for the occasion) of fourteen individuals, some of whose names have frequently come before you on the list of suborners of perjury,

and demolishers of chapels, John Coates, Esq., being President. Mr. Murray appeared before the bench, presented his official documents, and requested them to qualify him as a Dissenting Minister. Mr. Henry Waite Plummer, one of the magistrates, said they were determined not to allow any Sectarian Minister to preach—that there was no law granting it to them as a right—that he, for one, did not, and would not, allow *any English law* to be in force in this island, and that, consequently, they would not grant him a license. This objection being of a general nature, the answer given to Mr. M. was equally applicable to ourselves, so that the necessity of our applying was removed; and, as we expected that our refusal would be couched in insulting language, in consequence of the greater prejudice and ill-will existing against us, we deemed it prudent not to make the request. On the following day (Oct. 31st.) Mrs. Renwick's case was brought forward. She was charged with having permitted an illegal assemblage of slaves in her house on Sunday the 17th of June last, in contravention of the slave law. Mr. Grignon, on the part of the crown, failed to produce any evidence to convict her of the alleged crime, although two witnesses out of the three were obtained, as it appeared, during the time of trial. The head constable, the only witness who was present at the said meeting, declared in court his inability to identify a single slave, or to give any reason for *fancying* that slaves must have been present. Another stated that he saw a slave enter the yard gate on the morning of the said 17th of June, and that it was a very *natural conclusion* that the said slave went to the said meeting—an ex-constable stated that on the same morning he saw some persons enter Mrs. Renwick's yard, whom he had been in the habit of driving out of the streets at night, and, therefore, they *must* have been slaves. This was all the evidence adduced on the trial. On the part of Mrs. Renwick, it was maintained by her attorney, that the house was in T. F. Abbott's possession, and that, consequently, Mrs. R. should not have been indicted—he moved that the indictment should be quashed because informal and improper; but this was overruled by the court, and, at the conclusion of the trial, he moved for the arrest of judgment; but this was likewise refused. The jury, on the evidence herein specified, brought in a verdict of *guilty*, but recommended Mrs. R. to the leniency of the court, when Mr. Coates ordered her to pay a fine of £20 to the king, to deter others, as he said, from doing as she had done. We have been compelled to pay this amount and other expenses connected with the trial, to prevent Mrs. R.'s malignant judges from committing her to jail.

From the above narration of facts, so manifestly unjust, it must appear to you and all unprejudiced persons, that the demolition of our chapels, and the insults offered to our persons, are not to be traced to any temporary ebullition of feeling excited by the loss of property, but to a deep and settled hatred to religion and its propagators, which has long rankled in the bosoms of the Colonists, and now manifests itself openly and unblushingly even in our courts of justice. These facts will also convince you of the *urgent and absolute necessity of your immediately adopting any and all the measures you can devise for procuring on our behalf a better toleration.*

The sequel is given in the letter previously alluded to, written from Montego Bay Gaol, Feb. 22.

You will regret to perceive that we are deprived of our liberty for the present, but will rejoice that it is for no worse crime than that of publishing the gospel of peace. We were committed on Monday last, the 18th, together with our friend Mr. Lewin, for meetings held at his house the day before, we refusing to give bail. Our last informed you that T. F. A. and Mrs. Renwick were under bail for meetings held in her house, and that we should continue to hold meetings of free people only, for the present. Having continued that plan two sabbaths longer, and S. N. having been permitted to preach to free people *at Falmouth*, on Sunday the 10th, (the third anniversary of dear Brother Mann's death) and T. F. A. on the same day attended the burial of a slave, at which a multitude of slaves were present, unmolested, we began to hope that we need not restrict our services to free people any longer. To the free admission of slaves you may be assured we were fully *inclined*, for we never should have thought of prohibiting their attendance, but for our conviction that on no other condition could we hold any meetings at all. We should have most gladly admitted all classes from the beginning of this restoration of religious worship, but this being very impracticable, we could not conscientiously refrain from calling together the free people as soon as we were so permitted, and we hope the result of last sabbath's services will prove that we have embraced the earliest opportunity of opening the doors to the less privileged class. Knowing that our own residence would be useless for the admission of slaves, being

far too small, and Mr. Lewin kindly offering to rent us his dwelling-house (that in which Brother Burchell first preached on the Bay,) we agreed to rent it, and were proceeding to convert it into a chapel. We freely gave notice that slaves might attend, so that our intention soon became publicly known. The sabbath arriving, we cheerfully repaired to the spot, and met at two of the services full three hundred persons. It would have gladdened your heart, as it did ours, to see

"What pleasure appeared in the looks
Of the brethren and sisters around."

At half-past six A. M. we held a prayer meeting; at half-past ten, S. N. preached from Psalm cxxi. 1; and at four T. F. A. preached from Psalm cxix. 71. We felt it to be a good and memorable day; much gratitude was felt to our faithful God for his returning mercy, and many tears of joy were shed. Nine years before Brother Burchell had proclaimed the word of life in the same place, and to some of the same people, since when the little one had become a thousand, and again the thousand had been reduced and brought low through oppression, affliction, and sorrow. The cause seemed to be born again, and the hopes of its friends were revived that it might live to attain its former magnitude. And so it will live and prosper, notwithstanding the new tribulations which surround it, and the new impediments which are thrown in its way. On Monday forenoon we were served with a warrant which included Mr. Lewin's name with ours, signed by eleven magistrates, and forthwith we appeared before their worships, assembled in a private room in the Court House. Among them were Lord Seaford and Mr. Samuel Moulton Barrett, two intimate friends of Lord Mulgrave. A long conversation took place; which included a pretty free expression of sentiments on both sides. The following is the substance of what was said and done, but we cannot preserve the exact order in which the remarks were made, nor exhibit them in the form of a dialogue: indeed you will not be surprised at this circumstantial uncertainty when you know that the interview lasted full two hours, and that frequently several persons were speaking together.

Mr. Gray, the president, informed us we were called up in consequence of affidavits alleging that we had held meetings of slaves the day before, and had preached, which meetings were illegal. Three affidavits were read—the first and principal one by Waite, who had deposed that S. N. began the forenoon service by "giving out a psalm," and preached "from some verses out of the New Testament." We acknowledged these affidavits were correct as to the material points, that we had preached, and that slaves were present, but pointed out the above inaccuracies. Mr. Gray and others spoke of such meetings as unlawful, and required us to give bail to appear and answer at the next quarter sessions; and immediately Mr. Coates added, "And not to preach again in the mean time;" which remark gave rise to a long conversation about the nature of the bail required, whether or not our own recognizances would be forfeited by our preaching in the interim, in case we should hereafter be convicted, even at a quarter sessions, of having acted illegally. On these points the magistrates were not agreed among themselves; several said we were not required to give bail not to preach, only if we did preach, we should subject ourselves to new proceedings, and perhaps then the magistrates might be indisposed to take bail and commit us at once; while others, particularly Mr. Coates and *Mr. Samuel M. Barrett*, insisted that in taking bail it must be understood we would hold no more meetings till the question of their legality had been decided. Mr. B. said this would be decided in the Grand Court in two or three weeks, and urged us to wait; others did the same. He said that in the present period of *excitement* we ought not to attempt to preach; that *humanity* should prevent us; that he was actuated by *regard for his negroes*, and was sure if we felt the regard for them which he did, we should refrain. We answered, that we were not aware of any particular excitement among the slaves, that our meetings last Sunday were very peaceable, that if we were allowed to perform our duties peaceably, all excitement would cease; that more than twelve months had elapsed since we had been permitted to preach unmolested; that we had refrained from preaching not because we thought it wrong, but from the possibility of some tumult or breach of the peace arising, and that as we did not apprehend any such result now, we could wait no longer. We also told the magistrates we were ready to give bail *simply to appear and answer*, but if any thing more was understood to be included in the security, we must decline giving it. We said we considered that what we had done was certainly in accordance with the law of God, and we were well advised that it was not contrary to the laws of the country; that, consequently, we deemed it our duty to preach, and even if we gave bail, if we had liberty and health, we should preach again next Sunday; that

we were prepared to go to prison, but to give bail not to preach the gospel we were not prepared. On hearing these sentiments, Mr. Barrett grew warm and earnest, and replied to this effect, and nearly in these words, "*Then, if you are so determined*, IT WILL BECOME THE DUTY OF THE MAGISTRATES TO SWEAR IN SPECIAL CONSTABLES, WHO SHALL GO TO THE SPOT, AND DISPERSE YOUR MEETING BY FORCE!" (We are happy to say that no magistrate united in this "illegal threat.") Almost immediately after the reading of the affidavits, Mr. Lewin said he had rented his house to us, and would show them a letter of agreement to that effect: this was passed over lightly, and the letter was neither asked for nor shown. He then said he had reason to believe that the house was registered at the quarter sessions by Mr. Burchell, as he had seen a printed document (Herald for 1824) which led him to that conclusion: but this also was passed over by the clerk of the peace observing, "that it was true Mr. Burchell did register that house, but this was rendered of no consequence by the subsequent transfer of the license to the other chapel." Mr. Lewin then observed, he was not aware of having committed any legal offence, and inquired by what law he was required to give bail. Several answered, the Slave Law. He asked by what clause? It was replied, by the same clause that Mrs. Renwick was tried under; and after some searching, the 65th clause was found and read by Mr. Coates. Mr. L. said that was the *penal* clause, and asked to see that which regulates the offence. Lord Seaford read the 84th, which Mr. L. objected to as inapplicable, our meetings having been neither "nightly" nor "private." Mr. L. himself then pointed out the 62nd, which characterized the meetings regarded in that law as illegal, i. e. those attended with "beating of drums, blowing of shells," &c.—when Mr. Gray said, "Ah, that refers to the rebellion!" and thus it was passed over.

While the state of the law was the subject of conversation, and we were stating that we considered it in our favour, Lord Seaford asked, "Why, then, will you not give bail? you do not wish to act illegally, do you?" We replied, "No, we were confident we were acting legally, but our giving bail would expose us to expense and hindrance in our ministerial work, which we were not prepared to meet." Mr. A. Campbell said they were acting on the Attorney-general's opinion, who had intimated that the magistrates *possessed a discretionary* power, and could *refuse to qualify Sectarians* if dissatisfied *with their qualifications*; we answered that when we applied at the last court of Quarter Sessions, to qualify, we received a peremptory refusal, without our qualifications being at all inquired into. We added, that we now had credentials of our connexion with the Baptist Missionary Society, and were ready to take the oaths usually administered in this country. This proposal was received in silence. The magistrates want to enforce the law only when it is in their own favour. Mr. Barrett said, if the question as to the legality of our meetings should be decided in our favour, there would be no further opposition: but if against us, *then we ought to go away altogether!* Speaking of the Attorney-general's opinion of the Toleration Acts, Mr. B. asked, with an expression of surprise, "What, has the Attorney-general told you the Toleration Act of William and Mary is in force here?" We told him, "Yes, and the 10th of Anne likewise." Indications of surprise were then given, and one magistrate said, "He must be a very accommodating man then!"—as though they had obtained the contrary opinion. Finding we were resolved to go to gaol rather than give security under the circumstances, they requested us to withdraw, and afterwards being called in again, a second conversation took place, much to the same purpose as the preceding. We cannot remember all that was said, nor would it be interesting, but we believe we have faithfully given the substance. When we finally declined giving security, the commitments were made out and signed by the following magistrates: Messrs. Thomas Joseph Gray, Lord Seaford, John Coates, R. T. Downer, George Gordon, William Gordon, James Gordon, William Mitchell Kerr, Alexander Campbell (of Schaw Castle) and Joseph Bowen. You will observe that Mr. S. M. Barrett, after signing the warrant, and taking so forward a part in endeavouring to stop our meetings, did not sign our commitment. We were committed "for want of bail,"—we were allowed by the constable to go home to dinner, (he accompanying us) and reached the gaol at 5 o'clock, where we occupy the apartments lately tenanted by Messrs. Deleon and Dolphy. We feel for our kind friend Mr. Lewin, who suffers for his adherence to our cause; but he is too magnanimous, and disinterested himself to make the slightest reference to his sacrifices on our account.

Montego Bay, Feb. 28th. We came out of gaol on Monday last, (25th) by giving security, each for himself, in the sum of £100, to appear and answer at the next Quarter Sessions, to be holden the last Tuesday in April. We adopted

this measure after hearing from our professional advisers that our recognizances *could not* be forfeited by our being convicted at any future trial, so that we need not hesitate to preach on this account. Nothing will, therefore, deter us from preaching next Sabbath, unless we should see such indications of hostility on the part of the magistrates as would threaten a disturbance if we held meetings; in that case we shall feel it our duty to refrain, because the whole blame of a disturbance would be thrown upon us, however unjustly, and Satan would thus gain an advantage over us. We know that the governor also is particularly anxious that no tumult should occur, and this consideration is not without its weight.

March 1. Nothing has yet occurred to check our hope of holding service next Sabbath. We have had our class and prayer-meeting this week without interruption. If we should be fined, we shall not pay, but go to gaol, hoping the governor may release us, or if not, that our imprisonment may do more good than paying fines.

We are, dear Sir,
Respectfully yours,
SAMUEL NICHOLS,
THOS. F. ABBOTT.

P. S. *By the Editor.*

At the date of this letter it was expected that the question respecting the legal right of the magistrates thus to harass the missionaries would be decided in a few days, by the issue of an action for false imprisonment, pending in the grand court, instituted by two Wesleyan missionaries against the magistrates who committed them. We have just learnt that the chief justice, Sir Joshua Rowe, has thought proper to defer this suit till the next assizes, thereby affording ample opportunity for the continuance of these malevolent and vexatious proceedings for *four months* longer. What the motives of the learned person for this extraordinary proceeding may be, it is not for us to affirm, but that it directly contravenes the rights of British subjects, and is precisely *such a step as our persecutors*, if conscious of acting illegally, would solicit at his hands, is obvious enough. The matter must not rest here.

BAHAMAS.

It was stated in our number for March, p. 23, that Mr. Burton proposed to embark for the Bahamas, with the two-fold view of examining the condition of the Baptist Churches in those islands, and of trying the effect of change of air for the sake of Mrs. Burton's health. They left Port Royal in the Bahamian packet-boat, on the 20th of January, and arrived at Nassau, in the island of New Providence, on Tuesday, 29th. Mr. Burton was received with the greatest cordiality, on his arrival, not only by the various congregations of our own denomination, who regarded his visit as an answer to their prayers for some one to come and teach them the way of God more perfectly, but by the resident clergyman and the Wesleyan Missionaries, the latter of whom had been proposing among themselves to write to our society, suggesting the desirableness of sending out a Baptist brother thither. The worthy governor, also, Sir J. C. Smyth, expressed much satisfaction and pleasure at Mr. Burton's arrival, and gave him full permission to preach any where, both in New Providence and the adjacent islands, avowing his thankfulness that any ministers of the gospel would come thither and undertake such arduous duties. Our readers will easily conceive how refreshing a contrast such enlightened conduct must present after the series of vexatious and harassing annoyances which our friend had ex-

perienced from the local magistracy of Jamaica.

From the best information Mr. Burton could obtain, the whole population of the Bahamas amounted to about 16,500, of whom 4,200 are whites, 3000 free coloured persons, and the remainder slaves; about a third of the whole number residing in the town of Nassau. Baptists are found in all the islands; the number of churches is said to be upwards of twenty; they discover a very fervent desire to receive religious instruction, and this warrants the hope that, with the blessing of God on judicious spiritual labours for their benefit, they might soon be led to practise a purer discipline—a point in which they are at present very defective.

Mr. Burton has commenced his labours among this interesting people with much affectionate zeal; and though, at the date of his last despatches, he had been only about a week in the island, he had already made some progress in the work of reformation, and met with much to encourage the hope that he was sent among these simple-hearted Christians to be a blessing. Thus an object which the Committee have, for many years, been desirous to accomplish, has been attained in a way we thought not of. May this prove to be one of a long series of beneficial results, educed by the power and mercy of our God, from the weak but malignant attempts to injure his cause in Jamaica!

AMERICA.

In the course of the past year, the Secretary had the pleasure of forwarding a few of the Society's *publications to the* Theological *Seminary at Andover*, U. S., in compliance with the request of some of the students in that valuable Institution, who had formed a "Society of Inquiry respecting Missions." The following letter of acknowledgment, lately received, presents such a gratifying view of the light in which Missionary labours are regarded by our American brethren, that we cannot withhold it from our readers.

Andover Theological Seminary, Feb. 15, 1833.

DEAR SIR,

We have received, with much pleasure, the reports and publications sent us from your Society.

At the last meeting of the Society of Inquiry respecting Missions, it was voted, "That our most cordial thanks be returned to the Baptist Missionary Society, for their kindness in forwarding to us their publications.

It rejoices much our hearts to hear and know the good wishes of others for our success in this great and good cause. Be assured, that it is our earnest prayer that your beloved Society may prosper in its heavenly work, may receive an abundance of the blessing of heaven on all its Missionaries and members, and be a great means, in the hands of God, of hastening on that day when "Holiness to the Lord," shall be inscribed on all the possessions and works of man.

There are, perhaps, thirty in our Institution, out of 130, who will devote themselves to the life of a foreign Missionary. The number is increasing every year. The subject of early decision respecting duty to the heathen, is receiving more attention. Hence many in our colleges, before they enter on the studies of professional life, are deciding the question that they will, at the close of their studies, become heralds of the cross in some foreign land.

We feel that the churches of our American Israel will be ready to support as many men as will be ready to go. The want of men is much greater than the want of means. But our revivals of religion, we hope, will, ere long, supply the former deficiency. The numerous outpourings of the Spirit in 1831, increased much the number of able and devoted men here and in other Seminaries, and consequently, the number of Missionaries. The last year was not so evidently marked

by the tokens of God's love in this part of our country. But at the commencement of this, the present year, a day of spiritual light seems to be breaking in upon us. Even about our beloved Institution, the Lord is present by the powerful influences of his Spirit. Sinners are inquiring what they must do to be saved, and some few have, in the judgment of charity, submitted themselves to the Lord Jesus Christ. A new spirit of prayer and devotedness seems to be pervading the Seminary. Our hearts often grow warm, and our feelings kindle together as we talk and pray respecting the interests of Zion. O! that the day might come, when every fifty members of Christ's flock would each select their man, and send him forth into the world's wide harvest! This plan, or something of the kind, is on foot, and soon to be urged upon the churches. May we close with an Apostle's request in behalf of our Society, "Brethren, pray for us."

In Christian love,

GEORGE CHAMPION.

Cor. Sec.

P.S. The Society would, with pleasure, receive any communications with which you should be pleased to favour them.

G. C.

LIBERIA.

Our readers are generally aware that a Colony under this name has lately been planted, on the Western Coast of Africa, by the American Colonization Society, and that it consists, almost exclusively, of persons of colour. An esteemed brother in the ministry, on hearing that a respectable Baptist church existed at Monrovia, the principal town of the Colony, addressed a friendly letter to its pastor; and we readily comply with his request to insert the reply, which has just been received.

To the Rev. CORNELIUS ELVEN, *Bury St. Edmund's, England.*

Monrovia, Africa, Jan. 17, 1833.

REV. AND DEAR BROTHER,

Your very kind and Christian letter came duly to hand on the 25th of November, 1832. It being Lord's day, just as I was going to the house of God, the Governor waited on me in *person* and *presented me with it—and as* he takes great interest in our church, and is a constant attendant on worship, I allowed him to read it, which seemed to give him great pleasure.

For my own part, it was like the coming of Titus: I could but say to my dear wife, who is "one of us," "What a similarity of language is there with all true Christians, how far soever they may be separated, and how much the feelings of one minister of Christ resemble those of another! for, though oceans may roll, and mountains rise between us, when Christ and his gospel is the theme—our *arms*, our *hearts*, our language, are one." These things have often encouraged me in my pilgrimage. I have often asked myself, "How can it be possible, if the gospel of Christ and the communion of the Spirit be not true, could men so far remote, enter (so to speak) so freely into each other's hearts, and feel such sympathies with those they had never seen? But I have come to this conclusion, that it is the "love of Christ" that constraineth, whatever the infidel may say to the contrary. You ask me, Is there any Christian church in the Colony? There is—and has been from its commencement, one Baptist and one Methodist. There have been several attempts to form others, but they have not succeeded at present.

The church of which I have the honour to be pastor, consists of 181 communicants, about half of whom are *native Africans*, that have been liberated by American cruisers from slave ships, and sent to our Colony—thirty-nine of those have been baptised within the last eighteen months. I baptised *eight* the first Lord's day of this month, and there are many more inquiring the way to Zion. It is a pleasing, yea, delightful engagement, to sit in one of our church meetings, and hear these spiritual children speak of the *burden of sin*, their utter *helplessness*, and their *redemption* by the blood of Christ; indeed, it would seem that on some of them a *miracle was wrought*.

These native Africans are located four miles from Monrovia, where they have built themselves a meeting-house sufficient for their worship, and there is one of their number who exhorts, and is a very pious man. I have appointed him to the oversight of them, and I attend at that place once a month to administer the sacrament, as all cannot get here at once to the table of the Lord.

At Monrovia we have a small frame meeting-house, which is fast going to decay, and we have been trying for three years to erect one of stone, but find our means quite inadequate. But we are going on with the work, it may be said,

depending on God alone, for the means to pay the workmen; yet I am disposed to trust him, for I have never found him to fail.

We have preaching thrice on Lord's day, and once in the week, besides one evening prayer meeting. I should have given you a very particular account, but a great press of worldly business, since I received yours, has prevented my doing so; but, under God, I shall do so at some future time. The vessel that brings this is consigned to me, so that you see I am engaged as a *merchant* as well as a *minister*. Oh, how much watching and prayer are necessary to keep one who is so situated, that he may be able to preach Christ and keep himself from the censures of men!

I have at this time four vessels waiting for cargoes; as soon as they are gone, I hope to be able to give you a history of our church from its commencement. Should you think of writing to me in future, send under cover to George Quayle, Esq., merchant, Liverpool, who is my friend, and whose vessel brings this. And now, my dear brother, feeling united with you in the cause of our common Lord and Saviour Jesus Christ, I must beg your most earnest prayers at the *throne of the heavenly grace* for me who am less than the least of all his saints; for I feel daily the motions of sin striving to bring me into bondage again, that I might serve its lusts. Yet Christ is to me ALL IN ALL; nor do I desire any other Saviour. Therefore I try to preach him as the all-sufficient friend of sinners, "full of *grace and truth*." We have this day an arrival from America with emigrants to our colony. Among them are twenty Baptists, two of them ministers. *Gracious news for Africa!!* Yea, and I will bless God I live in such a day.

I am, dear brother,
Yours, &c.
C. M. WARING.

BELIZE.

Extract of a letter from Mr. Bourn to the secretary, dated Nov. 26, 1832.

I have no cause to complain of the divine goodness; indeed I often cannot find words to express what I feel. I find from sabbath to sabbath, in my labours, and from day to day, in my experience, the most blessed assurances of the divine presence; but while this is the case, my soul is daily humbled in me under a sense of my *own sinfulness*, and at the comparatively *little success in this* barren field of labour. If I had been acting on other grounds than that of self-denial and disinterestedness, I should years ago have quitted this part of the field; but the fear of God has restrained. I have often thought of Nehemiah, and that the servant of the Lord must not strive, but be patient and not please himself.

It is truly "a wilderness, a land of deserts, and of pits, of drought, and of the shadow of death." Since my last we have had a number of removals by death. One of my former hearers, the late wife of the chief commissary, died. I have reason to think she was a good woman. She, with her husband, was at our house part of an evening, and stopped over family worship the last time she was from home previous to her sickness. Last evening I heard of a funeral of a person who was up and walking about the day before. The fever and ague prevail much at present. As yet we have been preserved from the cholera. I fear from our low swampy situation, that, should it come, the mortality will be great. Since my last, I have been a journey up Belize River, and preached at four different points. At three of the places I had from forty to fifty present. I think these places might be visited with a horse in the dry season. I was accompanied by a coloured gentleman going to his mahogany works so far as I went. At the upper place of the four, where we slept the second night from Belize, I preached to about forty, including children and domestics; this is a mahogany work, and as I have been informed, may be visited in the dry season in less than a day's ride from Belize; all the other places below might be visited, as well as many others above, by the same means, at that season of the year; but as there are no regular roads, and as the horse would have to swim the river at two different points, it would be impossible for a person to succeed at first without a guide.

Should my life be spared, I intend to attempt it next dry season. I think if it could be accomplished, there would be a considerable prospect of good being done; for when the negroes are down at Belize, it is a kind of holiday with them; and such are their habits of intoxication, that it seems to forbid the hope of much good being done. I do hope that things in that respect will be better. A tax has been laid on the importation of spirits, and persons have not the means as formerly; indeed, there is less of it visible. We have received intelligence here that in the new states of Central America, adjoining us, they have passed a law in

favour of toleration; so that a new field for missions is thrown open, some parts of which, in point of climate, are perhaps the finest in the world, and where living is remarkably cheap. The population, I have heard, consists of 3,000,000, great part of which are either Indian or of Indian extraction. Such an opening calls for fresh exertions on the part of the Christian world. We have, at present, four candidates for admission into the church, besides some, on whose minds impressions have been wrought. Since my last, by means of our two last brethren, in connexion with some of the coloured, we have opened two places of worship, one in two different villages, on the Sabbath, and commenced a Sabbath school in each. So that at two distinct periods on the Sabbath, at the same hour that we have worship in the chapel, and also there is worship and a school being conducted in each of them, besides worship once in the week in each of them. I hope, under the divine blessing, good will be accomplished.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

East Indies.....	Rev. George Pearce...	Calcutta.....	Nov. 23.
	W. H. Pearce.....	Do.....	Nov. 24.
	J. Thomas.....	Sulkea.....	Sep. 4.
	W. H. Pearce.....	Calcutta.....	Nov. 24.
	Andrew Leslie.....	Do.....	Oct. 25.
	United Missionaries...	Do.....	Nov. 21.
	W. Yates.....	Do.....	July 25.
	W. H. Pearce.....	Do.....	July 26.
	H. Beddy.....	Patna.....	Aug. 7.
	James Williamson.....	Sewry.....	Sept. 29.
Ceylon.....	Ebenezer Daniel.....	Colombo.....	Oct. 25.
West Indies....	Joshua Tinson.....	Kingston.....	Jan. 24.
	Do.	Do.....	Feb. 4.
	Do.	Do.....	Feb. 11.
	Do.	Do.....	March 11.
	E. Baylis.....	Port Maria.....	Jan. 30.
	J. Barlow.....	Kingston.....	Feb. 1.
	J. Kingdon.....	Yallahs.....	Jan. 30.
	F. Gardner.....	Kingston.....	February 4.
	H. C. Taylor.....	Spanish Town.....	February 2.
	Do.	Do.....	January 5.
	Do.	Old Harbour.....	March 1.
	John Clarke.....	Spanish Town.....	February 4.
	W. Dendy.....	Kingston Gaol.....	March 4.
	W. Whitehorne.....	Kingston.....	March 1.
	T. F. Abbott.....	Montego Bay.....	Jan. 28.
	Nichols and Abbott....	Do.	Jan. 30.
	Do.	Montego Bay Gaol.....	Feb. 22.
	Joseph Burton.....	Nassau, New Providence	February 5.
	Do.	Do.....	March 5.
	Joseph Bourn.....	Belize.....	February 7.

HOME PROCEEDINGS.

Bath Auxiliary Society.

The annual services in connexion with this Society commenced on Lord's day, the 17th of March, when our highly esteemed missionary brethren, Thomas Burchell and William Knibb, delivered two most impressive sermons at Corn Street chapel. Our Wesleyan friends having kindly lent us the use of their large chapel at Walcot, the annual Meeting was held at this place on *Monday evening* the 18th. *The Rev. Jacob Stanley, sen.*, the superintendent of the Bath circuit, kindly occupied the chair. The Rev. William Edwards implored the divine blessing on the proceedings of the evening, after which, the Report was read by one of the secretaries.

Resolutions agreeing to the receiving of the Report—sympathizing with the missionaries in Jamaica, and declaratory of their complete exculpation from the charges preferred against them by the advocates of Colonial Slavery—declaring the cordial sympathy of the meeting in the sufferings of their coloured brethren and sisters now in slavery, and the duty of all Christians

to unite in their efforts for the immediate and total abolition of Colonial Slavery —re-appointing the officers and committee for the year ensuing, and cordially acknowledging the gratitude of the Society to their Wesleyan brethren for the loan of their chapel, and to them and other Christian brethren in this city for their affectionate co-operation in the support of our beloved Missionaries and the Society, on the present as well as former ocasions, were moved and seconded by the Rev. S. Brawn, of Loughton, Thomas Burchell, Jacob Stanley, jun., Theophilus Eastman, William Knibb, W. W. Cantlow, and Owen Clarke; as also by Messrs. John Passmore, James Pearson, and Thomas Langdon.

On Tuesday evening the 19th, the Rev. W. W. Cantlow preached an excellent sermon at Corn Street Chapel, and the services were closed by Mr. Knibb giving out the hymn usually sung after the celebration of the Lord's supper by the churches in Jamaica.

The sum of £72. 4s. 4d. was obtained by this auxiliary during the past year; the collections at the close of our late services amounted to about £34. We have to express our grateful acknowledgments to our brethren of different denominations in this city for their truly kind support.

The attendance at each of the services was of the most gratifying description; while our brethren and ourselves have the strongest grounds to declare these were indeed seasons of refreshing from the presence of God.

OWEN CLARKE,
THOMAS LANGDON,
Secretaries.

Contributions received on account of the Baptist Missionary Society, from March 20, to April 20, 1833, not including individual subscriptions.

Legacy of Mr. Mowbray, late of Hitchin, by Rev. J. W. Wayne, executor	50	0	0			
Less duty and expenses	5	7	0			
				44	13	0
Cambridge:—Ladies, by Mrs. E. Foster (Female education)				10	12	0
Aylesbury:—Friends, by Mr. Reynolds				2	0	0
Totteridge and Whetstone:—Collection, by Rev. Mr. Pinkerton				9	11	2
Stepney:—Collected by Miss Davis	1	15	6			
Miss Andrews's School	0	6	0			
				2	1	6
Huntingdonshire Society, by Mr. Paul:—						
Kimbolton	17	1	5			
Huntingdon	4	9	9			
				21	11	2
Clapham:—Society in aid of Missions, by Rev. George Browne				20	0	0
Bath:—Collection at York Street Chapel, by Rev. P. Cater				6	0	0
Missenden:—United Missionary Association, a society, by ———				17	0	0
Little King's Hill:—Collection, by Rev. D. Dossett				1	18	7
Boxmoor:—Collected by Miss Church				6	0	0
Hemel Hempsted Missionary Association, by Mr. Howard				9	11	6
Brentford:—Friends, by Rev. W. Ragsdell				0	7	7
Wilts and East Somerset Auxiliary, by Mr. B. Austie, Treasurer.						
Frome:—Collections and Subscriptions	86	0	6			
Interest on Mr. Butcher's Legacy	10	0	0			
Beckington	1	5	0			
Chippenham	4	8	8			
Warminster:—by Miss Jutson	1	11	3			
Collections	15	6	2			
Corton	0	10	10			
				119	2	5
North of England Auxiliary, by Rev. R. Pengilly:—						
Carlisle	11	4	3			
Maryport	2	17	0			
Workington	4	0	0			
Whitehaven	16	0	0			
Hetton	5	0	0			
Rowley	4	6	0			
Sundries	14	6	9			
				57	14	0
Sanquhar:—Association for Religious purposes, by Mr. Halliday				3	0	0
Cirencester:—Collections, &c., by Rev. Daniel White				13	11	0
DONATIONS.						
John Baylis, Esq. *Ponders End*				30	0	0
S. P. R.				10	0	0

TO CORRESPONDENTS.

We thank our friend near Ashburton, for the account he has sent us of the kind exertions to aid the Mission in that quarter.

The thanks of the Committee are returned to Mrs. Frances Truly, of Chipping Norton, for a box, containing a number of Magazines, bound and unbound, with other books; as also to Mr. Samuel Brown, of Haddington, for four divisions of Itinerating Libraries, for the use of the Missionaries in Jamaica; and to Miss Missent, of Shadwell, for some fancy pincushions.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

JUNE, 1833.

CHRISTIANS UNITED IN CHRIST.

For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.—ROMANS xii. 4, 5.

THE writings of the Old and New Testaments abound with figurative expressions, some of which are resplendent in their imagery and pertinent in their application. Some of the most innocent and interesting objects in the natural world were selected, by "holy men of old," to brighten the scenes of prophecy and grace the pages of inspiration. To illustrate the doctrines of redemption with simplicity and correctness, and to enforce the practical parts of religion on the hearts and attention of mankind, images and things with which every one is familiar were chosen; and, being clothed in the beauties of pure eloquence and the charms of divine poetry, they produce a powerful impression on the understanding and affections. In the scriptures, the church of Christ is represented by various figures and by numerous descriptions. Sometimes it is compared to a flock of sheep, under the guidance and protection of a kind and faithful shepherd, who leads them "in green pastures beside the waters of rest." Sometimes it is compared to a building, reared on a sure and immoveable foundation, and having its various parts united in one superstructure by Jesus Christ, "the chief corner-stone." In the language at the head of this article, it is compared to a human body, composed of "many members," these members filling different offices, while all contribute to its enjoyment and protection. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." This language may be applied to a particular society of Christians, united for mutual edification, and for the observance of religious institutions, or to the whole church of Christ, formed of all believers in every age and in every part of the world. Let us endeavour to explain it, by making a few simple remarks.

I. Contemplate the figure under which the church of Christ is here represented—"*One body* in Christ."

Among the Christians at Rome it is probable some of them were superior to the rest both in mental endowments and spiritual gifts; but, to prevent the indulgence of

pride or self-complacency in the minds of such persons, the apostle compared the Christian church to a human body, composed of "many members," between which there existed a mutual and unbroken dependance. This was calculated to check the first appearance of ostentation, among those whose virtues and intellectual superiority would procure them influence and distinction in the church, by exhibiting the original source of their natural talents, moral endowments, and christian graces. The church, thus compared to a "body," has Jesus Christ for its head, on whom all the members are dependent for their spiritual existence and heavenly-mindedness. There is great beauty in the application of this figure to the Christian church: on the one hand it exhibits the pre-eminence and glory of Christ, "who is the head of the body, the church;" and on the other it points out the mutual dependance and endearing relation which exist among all who believe in the Son of God. The superiority of Christ, the head, to his people, the members of his body, may be illustrated by all the relations of life, and all the modifications of society. In a community or nation there are various gradations among the people of whom it is composed, while there is an intimate and reciprocal connexion between them; and, to promote the end for which society exists, supreme power is either trusted to individual responsibility, or to men in a collective capacity. Now in the human body there is an obvious relation between all its members, and one of them cannot say to another, I have no need of thee; still, greater importance is attached to some than the rest, while the supremacy centres in the head. There may be a mutilation of its members, but if the head continues unimpaired life will often remain; while if the head is vitally injured, though the other members should escape direct injury, life will be extinct. In like manner Christ is the "fountain of life" to all who believe in his name, "for he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." "And God hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

Again, consider the numerous members of which the Christian church is constituted—"We have *many members* in one body."

The "body" mentioned in this language is the church of which Christ is the head, and all who are the subjects of evangelical repentance and faith are its real and essential members. In the human body, while we are constrained to admire its beautiful texture, and the mechanism and originality of its contrivance, we are not less delighted with the dependance and harmony of all its members, uniting and employing their influence for mutual protection and reciprocal enjoyment. If disease or accident requires the amputation of a single limb, the body is imperfect and deprived of its original beauty; but, when all its members perform their respective functions without obstruction, we exclaim with the psalmist, "I am fearfully and wonderfully made!" Now let us contemplate the "many members" of which the body of Christ is composed, and we shall perceive the force and propriety of Paul's expression. What an interesting subject does this open for contemplation! It is easier to con-

t, in our own minds, than unicate it to others by by language. We can cursory glance at the rom its commencement all successive periods and we can pourtray in ination its glory in future d the accessions which final triumph and con- n; but when we refer to —to the hundreds, and s, and millions, who have d through grace," and a title to "everlasting ns," we must be satisfied it raptures and profound n. Go, Christian! and stars which decorate the and fill them with glory; number every particle of t is found on the face of ; go, and tell the dews rning, which sparkle on ade of grass, on every the field, and on every e forest; go, and collect s of the sea in the hollow hand, and calculate the of drops they contain: d not till then, can you millions of souls which o the church of Christ! the pious patriarchs, hets, and righteous men to the ancient people who died in the faith of ised Messiah; consider tudes that were converted y the labours of apostolic d the progress which the ade in the primitive age Judea, Greece, and the empire; consider the ent of the Reformation, numbers who embraced tian faith; consider the s whose names are en- ong the army of martyrs d in attestation of the excellence of the Bible; *the aggregate of good* men now in existence, and the scenes of prophetic and millennial glory yet unfolded to the church of Christ; and this will give a faint idea of "the many members" belonging to the mystical body of Jesus.*

Furthermore, as the church of Christ is distinguished by "many members," so they have to perform *various functions*—"All members have not the same office."

In the human body each member has a different office assigned it by the wise Creator, to perform the duties of which, it possesses a fitness and ability. The eye, for instance, whose formation is so delicate and admirable, is capable of answering all the objects of vision; the ear, whose construction demonstrates the wisdom of its Maker, is designed to answer the purposes of hearing; and the hand, which moves in obedience to the will of man, is for defence and labour. As the conformation of these members differs from one another, so their offices are peculiar, and each of them must perform its particular functions. This variety of offices allotted to different members of the human body is equally obvious in the church of God; for, when Christ ascended on high, he received gifts for men, "and gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ."

This gradual distinction and mutual variety among believers seem necessary for the existence of a Christian church, and for answering the design of its formation, while it is a sight of peculiar interest to witness contrary ele-

* See Dan. xii. 13, 14, & Rev. vii. 9, 10.

all of them would be essential to its completion, while there would be an unbroken dependance between link and link, extending to the two extremes; so in the church of God, every Christian, however humble, or poor, or despised, or weak in faith, or rich in good works, is a member of the body of Christ, and related to an "innumerable company of angels, and the spirits of just men made perfect." "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you;" for "the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." And when "the whole family in heaven and earth" shall be consummated, how glorious will be the scene! how intimate the union! how ardent the affection! There the pious patriarchs, the holy prophets, the righteous men of old, the devoted apostles, the army of martyrs, the noble reformers, the despised puritans, the Brainerds, and Elliots, and Martyns of modern renown, together with our Fullers, and Pearces, and Halls, and all the elect gathered from the four winds of heaven, shall be united in "*one body*," and be presented to the Divine Majesty "a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be like minded, having *the same love*, being of one *accord, of one mind*." Gentle Reader, are you a Christian? Are you "begotten again unto a lively hope by the resurrection of Christ from the dead?" Have you believed with the heart unto righteousness, and with the mouth made confession unto salvation? Then love the brethren with a pure heart fervently, and pray for the *peace* of Jerusalem.

Members of churches, if you are Christians, you not only "live by faith upon the Son of God," but you are united to one another by principle and affection, by sympathy and hope: "follow then after the things which make for peace, and things whereby one may edify another." "Finally, brethren, farewell. Be perfect, be of good comfort, *be of one mind, live in peace*; and the God of love and peace shall be with you." J. P.

On Organic or Verbal Inspiration.

A reply to the question, "Did the inspiration of the Sacred Writers extend to words as well as things?"

(*Concluded from p.* 208.)

Maimonides was a sort of free-thinker among his countrymen, and did not contend for so much. That the Jews believed God was the author of every word in the Pentateuch, see Witsius, Præf. ad. Miscell. vii.

2. In the Fathers.

Mr. Blomfield (now Bishop of London) informs us that "it was the opinion of the fathers, Chrysostom, Origen, Cyril, &c., that not a letter nor a point in the books of scripture was without some hidden meaning." See Suicer. v. γραφή. p. 786.

3. In the Schoolmen.

Much satisfaction is not to be expected from this class of writers. If the inquirer has the requisite learning, and leisure, and patience,

he will, perhaps, not think it worth while to consult Thomas Aquinas, Summ. Theol., nor Peter Lombard's "Book of Sentences," nor any other of those productions of the middle ages.

4. In the writings of the Reformers.

Here we may notice the statement of Bishop Blomfield. "At the reformation (he says) Luther and his followers maintained that the subject-matter alone of Holy Scripture was furnished by inspiration; but that the form and expression were the writer's own; and this they proved from the great diversity of style which is perceivable in the sacred volume. The papists immediately took advantage of this concession, and built upon it the following argument: If the Holy Spirit supplied nothing more than the subject-matter, while the mode of expressing it was left to the writer, it may be that the prophets and apostles erred in this particular, and that they have stated in inaccurate terms the truths which were inspired by the Spirit; and, therefore, some other principle of faith must be added to the Holy Scripture. Upon this the Protestant divines, in general, abandoned the opinion of Luther; and maintained that the Holy Ghost inspired, not only the facts and doctrines, but also the phraseology of scripture. This notion was espoused by the divines of Saxony, and soon became pretty general in the Reformed church. Hence we find Calovius, Pfeiffer, Witsius, Carpzovius, &c., strenuously maintaining the notion of organic inspiration, and treating the more qualified opinion as a tenet of Socinianism; which, however, was retained by the Arminians.* See Mosheim's Elementa, Theol. Dogm. p. 110. 199. Rumpæi Comment. Crit. ad libros N. T. p. 4." C. J. Blomfield's Dissert. on the Traditional Knowledge of a Promised Redeemer, 1819. p. 120.

Archbishop Tillotson observes in general "that, considering the end of inspiration, which was to inform the world certainly of the will of God, it is necessary for every man to believe that the inspired penmen were so far assisted as was necessary to this end: and he that thinks upon good grounds that this end cannot be secured, unless every word and syllable were immediately dictated, hath reason to believe it was so; but if any man upon good grounds thinks the end of writing the scripture may be sufficiently secured without that, he hath no reason to conclude that God, who is not wanting in what is necessary, is guilty of doing what is superfluous." Serm. vol. 3, p. 428. In Blomfield, p. 121. See Dr. Dwight, Serm. 49.

Bow, May 3, 1833. W. N.

P. S. Since writing the above I have had, through the kindness of a friend, an opportunity of perusing Mr. Alexander Carson's work, entitled "The Theories of Inspiration of the Rev. Daniel Wilson, the Rev. Dr. Pye Smith, and the Rev. Dr. Dick, proved to be erroneous; with remarks on the Christian Observer and Eclectic Review, 1830;" and I feel greatly confirmed in the truth of what I have written. If I had access to that learned and powerful writer, I would thank him for the acuteness in argument, and felicity of illustration, which have interested my attention. I would remind him, in the words of the late Mr. William Parry, that "Gentleness of manner is not inconsistent with zeal for truth; and it is

* *See Grotius, Episcopius.*

undoubtedly possible to contend for the *principles*, without renouncing the *spirit*, of Christianity."* I would lament that he should seem to be so much a stranger to the "meekness and gentleness of Christ." The *fortiter in re* is never wanting: the *suaviter in modo* almost always. Why should a Christian minister appear, like Hercules, with a huge, knotted club in his hand? The proverb says, "Dip the nail in oil; it will drive the better." I would most respectfully intreat him, as an elder, to remember the pungent admonition of the apostle,—"If ye bite and devour one another, take heed that ye be not consumed one of another." Gal. v. 15.

The June Meetings.

To the Editor of the Baptist Magazine.

Sir,

Our Missionary Meetings are at hand. With your permission I wish to say a word or two respecting them. It is, I conceive, a matter of some importance that they should be so attended and conducted as to exert none but a beneficial influence upon the great objects they are designed to promote. Perhaps you will concur with me in thinking, that this has not always been the case. Sometimes speeches have been made of a very questionable tendency, and feelings excited but little in accordance with the nature of that kingdom within us, which is righteousness, peace, and joy in the Holy Ghost.

A Missionary meeting should be pre-eminently distinguished by the prevalence of a lowly and devotional spirit. For my own part, I wish there were less speaking and more praying.

If our love to the Redeemer needs to be quickened, and our zeal in his service inflamed, instead of applying the stimulants of human oratory, the more effectual way would surely be to approach to that altar of living fire, at which they were first enkindled. A Missionary prayer-meeting is, I am well aware, for the most part, but an uninviting sort of thing. It ought not to be so; and, while it is, I know not how we can look upon ourselves as being in the right temper of mind for Missionary work. It is not likely, I fear, that the proposition would be entertained, were it submitted, to transform one of our great assemblies, at which speeches are made and speakers are applauded, into a congregation of suppliants and intercessors at the throne of grace. But if this may not be done, and a prayer at the opening must content us, we should at least aim to preserve the spirituality of mind which that act of devotion supposes, and be upon our guard against whatever may banish or impair it. Do you think, Sir, that we are sufficiently impressed with the conviction that God is every thing, and that we are nothing? We acknowledge, it is true, the necessity of divine influence to give success to our measures, and I believe the acknowledgment is made in sincerity; but I sometimes question whether the sentiment has taken deep hold of our hearts, and whether we so distinctly recognize it to ourselves as to have our feelings and conduct influenced by it at our great meetings. "Great meetings;" so indeed we call them; but may another word

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† Pref. to his "Inquiry into the Nature and Extent of the Inspiration of the Apostles," &c. 1797.

nitted on this point? The
ınce on the Wednesday
ş at the Surrey chapel is
eral good. The house is
overflowing, but comfort-
illed. The meeting on
ay morning is contained in
elds Chapel; and the con-
on, on Wednesday morn-
ɔuld not number for several
ɔast, I suppose, above 700
persons.

ɔpears, then, that all Lon-
with our friends from
ıntry in addition, does not
at the first of our Mis-
r services more than an
ry Sabbath-day congre-
; and the Report-meeting,
some 8,000 or 10,000 Bap-
esident in the metropolis,
s together only about

The Irish meeting and
ɔme Mission, sometimes, but
vays, fill the great room at
ty of London Tavern; the
ɔy College sermon brings
er 400 or 500 persons in
shire Square; the conti-
mission last year just filled
ɜ Hall. And these are our
meetings! O, Sir, where
zeal, where our co-opera-
where the Christian spirit
ich we should provoke one
ɔr to love and good works?

especially to fix the atten-
f your readers, both pastors
eople, upon the thin attend-
at the Wednesday morning
n. That sermon is gener-
ɔreached by some esteemed
er from the country, not
s of our own denomination.
ɣear, I have understood, the
J. A. James, of Birmingham,
o have been the preacher,
Divine Providence has dis-
nted us. I hardly know, Sir, whether it is right to feel so, but I have a sort of secret satisfaction that our lukewarmness is thus spared an exposure before that honoured minister, whose own congregation, every Lord's day, presents him with an audience many times larger than all ours put together was likely to have sent him. Three years ago, I think it is, or four, Dr. John Brown, of Edinburgh, at the request of the committee, undertook this service, and it was painful beyond expression to see the empty seats on that occasion in the chapel in the City Road. If others felt as I did, they have not yet forgot their feelings, nor are likely to forget them. I could almost wish that the committee would not invite ministers of such respectability and talent, and bring them up from such distances, until a livelier interest is taken in the serviee. But, irrespectively of the preacher, there are considerations of another and unspeakably higher kind, which ought to induce us all to attend: They are too obvious to need pointing out; and I must not trespass too much on your kindness in granting a place in your pages to these remarks. Let me only add my earnest hope that some effort will be made, by every individual who reads them, to remove the evil of which they complain; and especially that pastors will say a word or two on the subject from their pulpits, when they give notice of the meetings. A word from them will do much. Their people love them, and will follow the voice of their Shepherds.

I am, Sir,

A VILLAGE PASTOR.

May 15, 1833.

The Voluntary Poverty of the Redeemer.

'*Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich.*" 2 Cor. viii. 9.

(*Continued from p.* 213.)

The doctrines of divine revelation, though not delivered to us in a systematic form, do, nevertheless, constitute a very sublime and beautiful system, the several truths of which are intimately connected, and mutually dependent on each other; so that the relinquishment of one important doctrine of the divine word involves the surrender of a second, —the unity broken in one part renders every part insecure;—as the removal of one step from a flight of geometrical stairs would endanger the entire fabric, by invading the principle on which it is constructed. This is strikingly evinced in the case before us. To the inquiry, When did the Saviour become poor, or pass from a state of riches to one of poverty? the answer in the preceding paper has been—when "he took upon him the form of a servant, and was made in the likeness of men,"—when, by the assumption of our nature, he became "Immanuel, God with us." This answer, it is evident, is founded on the doctrine of our Saviour's incarnation; his incarnation again necessarily involves the fact of his pre-existence; while the grace evinced by his condescension depends entirely on the dignity of his original nature, and the height of his previous elevation. Now as the answer to "Seek Truth" is based on these doctrines, it occurred to the writer, as affording the strongest collateral evidence of their truth, that no solution of the difficulty proposed can be furnished by those from whose creed the divinity and pre-existence of the Saviour are excluded. Against the disciples of that school who maintain the simple humanity of Christ, the objection urged by our correspondent remains in full force. For how can he be said to *become* poor, who never was rich? How could he manifest the virtue of condescension, who never was exalted? Jesus Christ, considered simply as a man, came into the world under the influence of a law over which he had no control. His poverty was not the result of his choice; and he never, at any period, rose to those worldly honours and distinctions which would have afforded him the opportunity of exemplifying the virtue in question. He could not voluntarily lay aside his riches, for riches he never possessed. "The foxes," said he, "have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

The question then returns, if Christ were only a man, in what respects was he ever rich, and when did he become poor? The answer given by Mr. Belsham is, "He was rich in miraculous powers, which it was at his option to employ for his own benefit;" or, as it is expressed in the Improved Version of the New Testament, —"that our Lord was rich in miraculous powers, which he could employ if he pleased to his own advantage."

As this appears to be the only intelligible meaning Unitarians are able to affix to the apostle's language, it may not be improper to examine how far it will bear the test of fair and impartial criticism.

I. In the first place, if the riches here ascribed to our blessed Lord consisted in his power of working miracles, it will be natural to inquire, what was the precise nature of that power. Was it original and underived; or was it imparted and dependent? If the former, then must the Saviour have been possessed of a divine attribute: for a power to suspend the laws of the universe at will, is the prerogative of HIM only who instituted those laws, and first called them into operation. But to admit this, would be to concede the very doctrine which it is the design of this interpretation of the passage to evade.

If the latter alternative be adopted, viz.: that the power which Jesus Christ possessed of working miracles was imparted to him, and in its exercise entirely dependent on the will of his heavenly Father—then, in what respects did our blessed Lord differ from his apostles, who were also in possession of a similar power, derived from the same Almighty source, and who were never known to abuse that power by turning it to purposes of personal aggrandisement? Possessed of the same means of wealth, they continued in a state of poverty as well as their Lord and Master. "Silver and gold," said they, "we have none;" and they said this on an occasion when they were about to exercise miraculous power for a benevolent purpose. Why, then, should our admiration be fixed exclusively on the Redeemer; and be directed thither throughout the writings of the very men, whose lives—according to this view of the subject — furnish corresponding illustrations of the same magnanimous and anti-selfish virtue?

Is there any intermediate line between these extremes? Will it be said, that our Saviour was in possession of miraculous agency, in a sense in which it was not entrusted to any of his disciples? —that with HIM the power was discretionary—at his own disposal —the exercise of it depending solely on his own will? This gratuitous assumption is still beset with insuperable difficulties. What is a power to control, suspend, or reverse the established laws of the universe at pleasure, short of Omnipotence! And what is Omnipotence but a divine attribute? And if one divine attribute may be communicated, why not another?—why not all? - which would lead us to the impious absurdity of a created deity! Moreover, would it not be an impeachment of the wisdom of the infinite Jehovah to suppose that he would entrust a power, capable of such fearful results, to the hands of a "peccable and fallible" mortal like ourselves, who, according to our opponents, was ever liable to err, and whose error of judgment, if sustained by such potency of action, would have exposed to peril all the existing relations in the creation, and the highest destinies of its sons. While we regard this power as residing exclusively with the Deity, through whatever instrumentality it may be exercised, we feel that our interests are safe, and our hearts are satisfied. Omnipotence is here associated with infallibility: if his arm is almighty, "his understanding also is infinite." But could we for one moment regard miraculous agency as transferred to human hands, that moment our confidence would be exchanged for anxiety and dismay.

On such a supposition, likewise, miracles would cease to be an infal-

lible test of truth, since they would no longer bear the seal and signature of a divine hand. On this account Jesus Christ, considered as a teacher, would be greatly inferior to the prophets who preceded him, and to his own disciples and followers. His credentials, as a messenger from heaven, would be less satisfactory than theirs. The God of eternal truth gave testimony to the verity of their message, "*bearing them witness* by signs and wonders, and divers miracles." And this testimony was continued after the bodily presence of their Saviour was withdrawn: "The Lord working with them and confirming the word with signs following." But under what different and disadvantageous circumstances is the Saviour presented to us, if divested of his own personal divinity, and cut off from those divine attestations which accompanied the miracles of others! On what ground could he rest his claims to be received as the Messiah, or challenge belief to the verity and authority of his instructions? What evidence would miracles supply to the correctness of his doctrines, to enable him to say to his enemies, "The works which I do in my Father's name, they bear witness of me,"—or to his friends, "Believe me for the very works' sake?" If the evidence supplied by miracles constitute one of the main pillars of Christianity, surely that evidence should be most apparent in reference to its acknowledged founder. But here it would be wholly wanting. The hypothesis which transfers this power to a created being, destroys its validity as an infallible test of moral truth. On this subject, Dr. Wardlaw, with his accustomed force of reasoning, remarks: "If miraculous *power was entirely a discretionary* power, lodged in the hands and placed at the will of its possessor, to be used for any purpose he pleased;—then, what security have we that it has, in every instance, been used agreeably to the design for which it was bestowed—always in support of truth, and never of error—always for the accomplishment of divine, and never of selfish ends? The very expression that it was "*at his option*" how he should employ this power,—at the option of a man like ourselves, subject to the perverting influence of human infirmities and human passions,—supposes the possibility of the one, as well as of the other: and thus a miracle, however fully ascertained, ceases to be a conclusive evidence of truth, or a certain indication of the Divine will."

II. If the Saviour's riches consisted in miraculous agency—the question still remains, when did he become poor? This interpretation of the passage makes no provision for that reverse of circumstances, which is supposed to constitute a distinguishing feature in the history of the illustrious person referred to. The power of working miracles continued with our blessed Lord during the whole course of his ministry, with undiminished splendour, and with irresistible evidence. One of the most striking exercises of it occurred within a very short period of his decease, when he called his friend Lazarus from the grave, and restored him who had been dead four days to the affectionate embrace of his disconsolate relatives. And when the existence of this power was no longer evinced in summoning from the invisible world the spirits of the departed, and in rekindling the vital energy of others—a still more striking manifestation

of it was afforded in the promised resuscitation of his own. "Destroy this temple," said he to his enemies, "and in three days I will raise it up." "When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said." If, then, the riches of our Lord consisted in his miraculous powers—when were these powers withdrawn, or when were they relinquished? And had they been either, how would his poverty in this respect have contributed to the riches of his disciples?

The writer is not ignorant of the attempt which has been made to evade the force of this argument by recurring to the original language—no uncommon subterfuge amongst critics of a certain school, whose philological skill is, alas! too evidently employed, on some occasions, not to elicit the recondite meaning of a passage, but to escape from its obvious import. We are reminded that the English word *became*, denoting transition, is not necessary to a faithful rendering of the original, which is susceptible of a meaning synonymous with continued or remained, making the riches and poverty of the Redeemer to be simultaneous, and not, as our version of the text denotes, a transition from the one to the other. It appears, however, from the best authorities, that all which can be fairly claimed by our opponents, on the score of philology, is, that the original word is susceptible of either translation—that it is sometimes employed to denote simply the idea of existence, and at others, a passing from one state of being to another. This is the whole that biblical erudition can *demand, and this is* readily granted.* But when the doctrine of a text is suspended on the import of a term which is susceptible of two interpretations, the connexion in which it occurs is the only safe and legitimate rule, to determine which shall be adopted. On this principle, the sense in which Paul employs the word in question is easily ascertained.

There are, apparently at least, two transitions introduced into the passage. That of the people of God from a state of degradation and poverty, to one of honour and opulence, — that of the Saviour from a state of glory and riches, to one of meanness and poverty; and these transitions are not only connected as cause and effect, but they are placed in direct contrast, constituting the ascending and descending counterparts of each other. Now the idea of transition will surely not be excluded from both these allusions; but if it be expelled from the one, while it is retained in the other, the point and beauty of the antithesis is lost.

III. If Socinians are not able to dispose of the idea of *transition* from the passage, they certainly have succeeded in reversing its terms. Regarding Jesus Christ simply as a man, and his miraculous powers as constituting his riches, then, his riches did not precede, but were subsequent to his poverty. His poverty commenced at his birth; his miraculous powers with his public ministry: he merged from obscurity into notice,—he ascended from weak-

* In a critique in the Eclectic Review, Vol. v. p. 340, after a critical analysis of the original word, it is affirmed, that "it occurs six times in the Old Testament and Apocrypha, and always in the sense of transition from comfort or opulence to poverty."

ness into strength,—he rose from poverty to riches; and hence the Socinian creed acts upon the passage, somewhat as the *camera obscura* is known to do on the natural world, presenting the images of its respective objects exactly in an inverted position.

IV. Finally. If the grace here referred to—constituting so prominent a feature in the character of our Lord—consisted merely in his non-appropriation of miraculous agency to his personal benefit, then it fails as an example of the virtue it is adduced to illustrate, and supplies no motive to its exercise.

It is obvious that the apostle's design, in the chapter whence the verse is taken, is to urge on the members of the church at Corinth the important duty of Christian liberality. This he does by recurring to different motives:—such as virtuous emulation—citing the examples of the churches in Macedonia, whose "deep poverty had abounded to the riches of their liberality:"—their own honour and consistency as a Christian church—"Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence; see that ye abound in this grace also:"—and, lastly, by an appeal to our Saviour's example; and to their acknowledged obligations to him as the author of all their spiritual distinctions. "For ye know," says he, "the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor," &c.

To those who connect this passage with the incarnation of the Redeemer,—his sufferings and death,—it will at once supply a splendid illustration of the virtue in question, and a cogent motive to its exercise. Never was munificence exhibited on such a scale—never were blessings bestowed at the expense of so costly a sacrifice. Think, as if Paul had said, of what you owe to your Redeemer, and thence learn how deep the obligation you are under to administer to the necessities of his disciples.

Here the example is pointed, and the motive deduced from it is direct and powerful. But, if the Unitarian version of the passage be adopted, the former becomes inappropriate, and the latter feeble, if not wholly inefficient. That Jesus Christ did not avail himself of supernatural agency, to escape from ignominy, or to secure for himself opulence and honour, is certainly true; but the bearing of such a truth on the duty of Christian liberality it is not easy to perceive. The design of the apostle was not to warn the Corinthians against the folly of availing themselves of all and every means within their power to add to their riches; but to urge upon them the duty of relinquishing a portion of their worldly substance to meet the wants and mitigate the woes of others. His argument is not pointed against an ambitious spirit, eager in the pursuit of earthly treasure, and expending too large a portion of time and energy in its accumulation; but rather against an avaricious and anti-social one,—against that tenacity which Christians sometimes manifest, who retain with too firm a grasp those blessings with which Providence has entrusted them as the almoners of his bounty.

Now, in what way does that specific grace in our Saviour's character which the Unitarian version of the passage supplies—the grace of refraining to enrich

himself, though in full possession of the means of doing so—in what way can the most striking exemplification of such a virtue be made to illustrate and enforce the claims of Christian charity? In the example referred to, the virtue appears under a negative form; the duty inculcated is one of a positive and absolute character. In the former, we contemplate that noble indifference to worldly good which refuses to collect its stores; in the latter, the exercise of that generous benevolence which delights to scatter and diffuse its blessings. But by what principle of analogy can the one be adduced as a pattern and precedent for the other? Between the two there appears to be no point of contact, no link of connexion, no feature of family resemblance.

The miraculous agency of our Lord, if viewed in relation to the mode in which it *was* actually employed, instead of that in which it was *not*, might indeed suggest an example in favour of Christian charity, since these manifestations of his power were almost as uniformly the indications of his beneficence. "And in that same hour," the sacred historian informs us, "he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight:" in this way he went about *doing good*—"healing all manner of sickness, and all manner of disease among the people." But it is not under this aspect that the Unitarian exposition of the passage presents the subject. Not what our Saviour *did for others*, but what he *omitted to do for himself*. But here the analogy fails; and Paul is supposed to pass over that view of the case which is certainly the most apposite, in favour of one which is altogether foreign from his purpose. What wonder that such readers of the sacred page, should fancy themselves to have discovered in its writers, instances of "false and inconclusive reasoning!"

In pursuance of the same line of argument, too, it may be observed that Jesus Christ, considered as a man, could have been in possession of no powers but such as were imparted to him; and, considered under the character of a delegate, of no supernatural powers, but what were imparted to him for a specific purpose. Was his own personal aggrandisement included in the purpose for which Christ, as the instructor of mankind, was invested with miraculous power? If it were not (and it is presumed that no one will take the affirmative side of the question), then where is the virtue of not having so employed it? Would not such a misapplication of miraculous agency have been a breach of trust—an abuse of confidence—a perversion of powers that would have incurred the hazard of their withdrawment?—What is the virtue suggested by such a view of the subject? Is it prudence, which foresees the consequences of an action and avoids it? Is it official fidelity, the absence of which would be fatal to all pretensions to moral excellence? Would the apostle have referred to either of these virtues, in order to enforce the claims of Christian liberality? Prudence acts rather as an impediment than as an impulse to the exercise of charity. Between integrity and generosity, Paul draws a broad line of distinction when he says, "Scarcely for a *righteous man* will one die; yet, peradventure, for a *good* (i.e. a *benevolent man*,) some

would even dare to die." Was it likely that the same writer should afterward introduce one of these virtues as illustrative of the other, and as an incentive to its cultivation? According to the Unitarian version of the text, it is even difficult to ascertain what is the precise grace to which the apostle alludes; whereas he evidently refers to one which constituted a prominent feature in the character of our Lord, and which was most familiar to the minds of those whom he was addressing: "For ye know," says he, "the grace of our Lord Jesus Christ," —and it is fatal to any interpretation of the passage which leaves for one moment in doubt the character of that grace which is represented as so conspicuous.

The incarnation of the Redeemer, and the sublime and glorious truths connected with it, constitute the vital principles of divine Revelation. "The effect of this great fact," Mr. Hall observes, "on every one who has sufficient humility to believe the word of God, is not at all diminished by its mysterious grandeur; on the contrary, the fact itself is replete with moral influence and practical effect." But expel these associated mysteries from the records of divine truth; and what remains that is adapted to our circumstances, as sinners conscious of guilt, as penitents anxious for pardon? The Bible becomes a sealed book. Reason seeks in vain to decipher its terms and reconcile its statements: while piety—if piety can exist in the absence of those doctrines which nourish and sustain it—will peruse the various parts of the sacred volume, with emotions akin to those with which we gaze on the countenance of a friend, whose features death has despoiled of the expression and the intelligence that once animated and enlightened them.

G. T.

POETRY.

THE POVERTY OF CHRIST.

2 Cor. viii. 9.

The people of the mighty sea,
Securely hide in crystal domes,
The idle drone, the lab'ring bee,
Know where, to find their little homes.

The rav'nous lion of the wood
Can boast a shelter from the beat;
The subtle fox, who preys on blood,
When weary, seeks his cool retreat.

The feath'ry tribes, of varied strain,
Who wing their fleeting lives away,
Have nests; and serpents of the plain
Possess a nest as well as they.

Sure, then, the wondrous Lord of all
Hath roofs of gold!—No, not a shed!
A child—his lodging is a stall!
A man—no place to lay his head!

SUBMISSION UNDER AFFECTING DOMESTIC BEREAVEMENTS.

"The will of the Lord be done."

Great Arbiter of life and death!
We bow to thy decree;
From Thee we first receiv'd the breath
We yield again to Thee.

Friendship, so choice, is borrowed bliss;
Thy hand bestowed the loan;
And oft, with *point*, reminds of this,
By claiming back thine own.

The dear domestic pleasures past—
Those social sweets enjoyed—
No more return, to bless our taste,
But leave a painful void.

With friends who twine around the heart,
(Experience best can tell)
How hard—how very hard to part,
And bid the long farewell!

Thou, who canst clear the darkest day,
Or cloud the brightest sun,
Grant us submission still to say,
"*Thy will, O Lord, be done.*"

O help us, at thy sovereign call
Each comfort to resign;
Our health, our friends, our earthly all,
And lose *our* will in *thine*.

Thus sooth'd, with sentiments so pure,
May we serene retire;
Thus arm'd, the ills of life endure;
Or, thus prepar'd, expire!

G. T.

REVIEWS AND BRIEF NOTICES.

Personal Religion Vindicated, in Relation to Christian Baptism. By Isaiah Birt. pp. 56.—Bagster. Wightman.

The perusal of this treatise has afforded us unmixed and complete satisfaction, because, as it appears to us, the important question of Christian Baptism is here placed on its proper basis, and tried by its proper criterion. Here is, indeed, no ostentation of learning or of criticism; here are no disquisitions on covenants; nor are we entertained by the confutation of ingenious inferences: but we have, what we conceive to be of infinitely more avail in this controversy, a direct and devout appeal to the nature and genius of the kingdom of Christ. This author has, very wisely, excluded from his argument the numerous incidental topics which have been usually introduced by writers on Baptism, but which are little relevant to the matter, and have served, chiefly, to prolong the discussion, by embarrassing the one party, and assisting the escape of the other. Hitherto, the Baptists have been generally placed on the defensive, and the form and details of the controversy have therefore been at the disposal of their Pædobaptist brethren, whom it has been deemed necessary to answer in every particular, lest there should be the appearance of shrinking from any one point in dispute: but Mr. Birt is not replying to any attack, nor is he assailing any individual writer; his subject is, simply, the Inconsistency of Infant Baptism with the Spirituality of the Kingdom of Christ; and, therefore, he has to do with nothing but that which is essential to the character and worship of the Gospel Dispensation. Taking his stand on ground which is common to all the faithful, and resting the ordinance of Baptism (where alone it can be consistently rested) *exclusively* on the commission of Christ, he shows more clearly, that the baptism of babes, neither being included in that commission, nor occupying any portion of that ground, is not a Divine appointment, but an incongruous invention of men. Thus, the course of his argument directs itself, with peculiar pungency, to the judgments and consciences of those who maintain the entire spirituality, and consequently the exclusive personality, of the Christian religion, in every point, except in that which so evidently and so emphatically involves it, viz., the initiation of subjects to the kingdom of Christ; and, at the same time, proves that nothing can be more contradictory to the declarations of our Lord to Nicodemus than the church-membership of babes.

The writer of this Vindication does not treat on the *mode* of baptism; not because he has any hesitation in believing that immersion is the appointment of Christ; or because he conceives a compliance with his will in this point to be a matter of indifference; but it does not enter into his present design, which is, to show that to baptize infants, whether by dipping or sprinkling them, is equally inconsistent with the maintenance of personal piety, and the spirituality of the gospel dispensation. Besides, as he justly observes:—

"Immersion is by no means peculiar

to the Baptists. It is of universal practice, not only in the Greek church, but also in the Asiatic churches, and is still the law (and obligatory when required) in the church of England. It is by the exclusive admission to baptism of those who make a personal profession of faith, that the Baptists are discriminated from the rest of the Christian world. In this they stand alone; and this would render them as distinct a denomination in Russia, where infants are dipped, as in England, where they are sprinkled."

With regard to the *subjects* of baptism, a question which involves the constitution of Christ's church, and the very nature of his religion, Mr. Birt proposes, in the outset, a series of solemn and pointed inquiries, which in his subsequent pages he answers and applies. Of these, however, our limits confine us to a selection.

"The question, in truth, is, whether unconsciousness and neutrality, which are inadmissible in every other vocation, are compatible with the Christian profession and the kingdom of God? Whether men have influence, power, or authority, to communicate Christianity otherwise than by instruction, viz., by teaching and preaching the gospel? Whether the ordinance of baptism is an exception in the gospel scheme, or a congenial and vital member of that spiritual, heavenly, and divine system? And, whether the profession of Christianity ought to be a matter of mere imposition, or, without exception, of free conviction and choice?"

This pamphlet is divided into two sections. In the first of these, the author undertakes to maintain the necessary and invariable spirituality of the religion of Christ; proposing, afterwards, to show that a service which is at variance with this truth can have no just pretension to be considered as an ordinance of religious worship. Of this section we should have been glad to have given an abridgment: but this writer's style is so full of matter that it is almost impossible further to condense it. It exhibits one of the most succinct, yet perspicuous, convincing, and edifying *illustrations*, which our language *contains, of that great* axiom of our *Lord*, "*God is a Spirit*: and they that worship him must worship him in spirit and in truth." Apart from the argument, it is highly valuable; and brought, as it subsequently is, to bear upon the argument, we deem it irresistible.

In the second section, Mr. Birt, as a Baptist, finds himself at issue, both with members of the Church of England, and with Pædobaptist Dissenters; and he very properly notices the fundamental difference between those two bodies, with respect to the ordinance of baptism. The *principles* avowed in the formularies of the Church of England are precisely those for which the Baptists contend: but, while the Baptists adhere invariably to those principles, Churchmen have resorted to the miserable devise of sponsors, and thereby have reduced themselves to the alternative of condemning either their principles or their practice. With the incongruity of proxies at baptism, is suitably associated the popish notion of baptismal regeneration; and, as Mr. B. observes,—

"One would suppose that those who claim to themselves the power of converting unconscious babes into *members* of the church by such a process, cannot be greatly surprised at them who, by an analogous pretension, arrogate to themselves the power of transforming an unconscious wafer into the *head* of the church. One party in transubstantiation, makes the head; and the other, in baptism, makes the members."

The difference, however, between the Baptists and their Pædobaptist Dissenting brethren, is, notwithstanding their entire agreement on other points, a difference of principle as well as practice. Indeed it is difficult to assign the principle on which the latter do actually ground the baptism of infants, on account of the almost endless varieties of opinion prevailing among themselves, both with respect to the warrant, and the spiritual blessings conferred: as our author says, having neither scriptural command nor example for their guidance, and being wholly unsupported by the essential characteristics of religion, they are like mariners at sea with-

out a compass. "It is singular, however," he adds, "that notwithstanding this undefined and unsettled state of opinion respecting the ground of infant baptism, our brethren are strictly united in practice, not only among themselves, but with the Church of England, and even with the Church of Rome. They all baptize their babes, and never reject each other's baptisms."

Most reluctantly do we yield to the necessity imposed by our limits, of refraining from giving copious extracts from the author's powerful appeal to the religious principles of his Independent brethren. The ground of the appeal is this,

"If religion be essentially personal, every religious service must be so, and, therefore baptism. Infant baptism, however, is not a personal act; it is consequently not a religious act; and, therefore, not entitled to be esteemed as an ordinance of divine worship, or of Christian institution."

On this statement, an earnest and affectionate expostulation is addressed to them, embracing a variety of appropriate and important topics. They are reasoned with, on the inconsistency of adopting, *in this matter only*, a secondary idea of religion—of retrograding to an inferior and abolished economy—of excluding their baptized babes from all particular churches, while they acknowledge them to be members of the general church—of believing that God bestows spiritual blessings on those who remain unregenerate—of making a distinction between the everlasting condition of dying babes—and of many other inconsistencies; and the conclusion is, that—

"Infant baptism is something antichristian in the very bosom of Christianity—an idol in the midst of the temple of the living God—and an idol, whose voice is directly opposed to the authority of the Lord of the temple, and to the welfare and safety of the worshippers."—p. 52.

The foregoing brief and imperfect analysis will, at least, enable *our readers to form an idea* of the *rule of controversy* observed in this work. To us it appears to be infallible, and also to be the only one by which the question can be finally determined; nor can we resist the persuasion that, ere long, among real Christians, it will be universally recognized. Let the *spirituality* of the kingdom of Christ, which all true believers rejoice to maintain, be *invariably* and *without exception* regarded, and it will follow "that religion is wholly personal, having its commencement in the new birth, and uniformly manifesting itself by repentance, faith, love, and obedience." The common sentiment of them who are taught of God is, "that the church of Christ at large is composed of all those, and of those only, who are renewed by his Spirit, who believe in his name, and who, from a principle of love to him, keep his commandments." Let but that sentiment be carried with perfect consistency into practice, and there will be no longer any dispute among them about the subjects of baptism. At any rate, this writer has most unsparingly submitted his own sentiments and practice to the test of the gospel: it remains to be seen if they who differ from him are willing to "do likewise."

The Private Life of our Lord Jesus Christ considered as an Example to all his Disciples, and a Demonstration of his Mission. By THOMAS WILLIAMS.—Wightman.

The Editor of the "Cottage Bible" is a veteran in the Christian warfare, who has been long known to the public, and the work now before us, which is dedicated to Mr. Jay, will not detract from his well-earned reputation.

Without pledging ourselves to the correctness of every opinion it contains, we have great pleasure in giving it our cordial recommendation as a work of substantial merit. The materials have been carefully digested in his own mind during the last thirty years. The arrangement is lucid and comprehensive, embracing almost every particular recorded by the four Evangelists. The style

justice to his own feelings, and to her surpassing worth. His own example taught his children most impressively to honour as well as to love their mother. Both the parents ruled by love, and thus rendered their home and their fireside most attractive and pleasurable to their children. 'I never met with any person,' says one of my brothers, 'who uniformly took such pains as my father to render himself agreeable to his family.' He imparted as much pleasure by his conversation at home as abroad, and was always willing to listen with kind attention to the remarks even of an inexperienced child. He was accustomed to relate to his family any interesting circumstances which had occurred during the day; and thus he inspired them with a lively interest in his own benevolent pursuits."

We should not forget to add, that this volume is embellished with an excellent likeness of Mr. Burder and a fac-simile of his handwriting. Many of our young readers will be touched with the beautiful and tender lines at the end of the book: "Lines written by Miss Sophia Burder, and presented to her father on the day of his attaining his seventieth year."

The Life of the Poet, William Cowper, Esq., &c. &c. By THOMAS TAYLOR. —Smith, Elder, and Co. Cornhill.

This beautiful octavo will be, no doubt, and most deservedly, a very popular work: the name of Cowper is so fragrant still, and such magic is in his song. In epistolary correspondence, too, he is almost, if not entirely, without an equal.

Mr. Taylor has availed himself judiciously of the voluminous biography by Hayley, Johnson, and others. We have great pleasure in adding that he has exhibited much piety, good sense, and correctness of taste in his compilation, and the reflections he has interspersed.

The christian public is under great obligations to Mr. Taylor for showing successfully, that, so far from its being true that religion made the poet mad, it was owing to religion that he experienced, in *some instances for a considerable time, a great mitigation* of that dreadful malady of which that extraordinary man was the victim.

We have seen some hints in the laboured critique of "The Christian Observer" which Mr. Taylor will know how to profit by in subsequent editions.

The late Rev. John Sutcliff, of Olney, received, from a personal servant of the poet, an exquisite fragment, which, as very few, probably, of our readers ever saw it, we shall transcribe.

To Jesus, the crown of my hope,
My soul is in haste to be gone,
Oh, bear me, ye cherubim, up,
And waft me away to his throne!

My Saviour! whom absent I love,
Whom, not having seen, I adore,
Whose name is exalted above
All glory, dominion, and power:

Dissolve thou the bond that detains
My soul from her portion in thee;
And strike off the adamant chains,
And make me eternally free.

When that happy era begins;
When array'd in thy beauty I shine,
Nor pierce any more by my sins
The bosom on which I recline—

Left unfinished in the pocket-book of the author.

The Christian Manual; or, The Bible its own Interpreter, &c. &c., with a brief account of the several books and writers of the Old and New Testaments, &c. &c.—Smith, Elder, and Co.

This volume has been elaborated with great care, and is beautifully printed and handsomely got up. Assuming that it will often be reprinted, we suggest to the compiler that, in future editions, a little may be added, in some articles, without enlarging size or price. Thus, in the article *Baptism*, the institution as it appears in the final commission given to the apostles, Matt. xxviii. 18, 20. should certainly appear. (*Acts* should be *Mark* xvi. 16, p. 17.) In the article *Lord's Supper*, p. 165, it would be an improvement to give the original institution from the evangelists, and then what was communicated to Paul by inspiration on a particular occasion.

We hope the editor will also give his *authorities*: this is always acceptable to the learned, and for the information of the unlearned it is necessary. We rejoice to think that, in addition to the numerous students in theology, we have now many young persons of cultivated minds, who are able and willing to pursue an inquiry into those matters which this very interesting volume contains.

We cordially recommend this work to the favourable notice of those who preside in schools, where the bible is revered as the sacred rule of faith and practice.

A Letter addressed to John Bird Sumner, D. D., Lord Bishop of Chester. By the Rev. James T. Campbell, M. A., Rector of Tilston, in the county of Chester, and Chaplain to the Most Noble the Marquis of Cholmondeley, p. 53.—Hughes.

When the writer of this letter began to experience the painful influence of the restrictive regulations of the church of England, he presumed to disobey their authority. This led to his being cited before his diocesan, to which also he refused to submit, preferring to withdraw himself entirely from the established church. Mr. Campbell has stated pretty fully, and very plainly, his views of the church from which he has dissented—the conduct of its hierarchy, and his principal reasons for separating himself from its ministry and communion. We cannot help saying that it is our opinion, had some few things which he has introduced been omitted, and some few others differently expressed, his cause would have sustained no injury thereby.

Happy Hours with Mamma.—Hamilton and Co. and Nisbet.

A pious and evangelical little book, written by a lady, "with all her young children around her," and embellished with many attractive engravings, with which the juvenile reader cannot fail to be *delighted*.

The Biblical Cabinet, &c. &c., Vol. 3, containing Tittmann's Synonyms of the New Testament.

This Biblical work, very neatly printed, will be, we expect, increasingly interesting to our theological students, and we shall rejoice to hear of its extensive circulation among all who revere the sacred oracles.

Regeneration and Baptism considered. By Francis Russel Hall, B.D., Rector of Fulbourn St. Vigor's, Cambridgeshire, &c. &c.

While we admire the learning, the industry, and the candour of investigation which the worthy rector has evinced, we must deeply regret that he has imbibed the notion of regeneration by baptism, which has been, as we apprehend, and must ever be, dangerous to the souls of those who embrace it.

Hints to Young Mothers, on the Early Management of Infants.—Seeley. pp. 140.

The influence of maternal superintendence is a subject now so well understood, and universally admitted, that, if mothers generally, and especially those whose circumstances are most favourable to making the attempt, can be induced to regulate the treatment of their beloved offspring by the valuable suggestions presented to them in this neatly-written little work, we have no doubt but, with the Divine blessing—without which no means can be successful—their dear children will rise up and call them blessed.

Original Psalm and Hymn Tunes. By David Everard Ford, author of "Rudiments of Music," &c. Book the sixth.—Westley and Davis, &c.

We recommend this ingenious and deservedly popular work to our brethren in the ministry, who will be, and ought to be, held responsible for words and tunes in singing as well as for the other parts of public worship.

Moncrieff, Douglas of Cavers, Murray, Jeffry, Sol. Gen. Cockburn, &c.—very cheering. Our annual meeting too, recently held at Washington, was one of great interest, affording many pleasing evidences of the growth of our cause in the hearts of the nation, and of the continued extension of the divine blessing upon our labours; nearly 800 having reached Africa during the year, and the voluntary emancipations so increasing under the dissemination of colonization doctrines, that four-fifths of the last expedition were gratuitously emancipated for the purpose. A pious gentleman recently returned to Scotland, from the Slave States, bears noble testimony of the happy effects produced by them in the south. This good man observed that he was surprised to see the professed friends of the negro *here*, allied with the *undoubted enemies* of the race *in the United States*—that he could bear witness that the real friends of the black in the United States were almost ever to be found in the ranks of the society, but his enemies ever opposed to it; and that its doctrines had been the blessed means, in many cases, of producing the happiest results, upon the hearts of slave-holders, where, humanly speaking, no others would have operated.

I have also, by a vessel direct from the colony, a letter from one of our negro teachers, in which she gives me very pleasing accounts of the general prosperity of their affairs, the success of their schools, and the anxiety of the natives for their extension, far beyond our means to gratify. C. M. Waring, another of your excellent ministers in Liberia, in addition to his Missionary labours, has planted 20,000 coffee trees, thus giving labour to the natives. Hast thou seen the 2nd edition of our friend Innes's Liberia, just issued at Edinburgh? It is an interesting and useful little work, and very cheap. Its extensive circulation would be useful to the cause.

Thine affectionately,
ELLIOTT CRESSON.

DOMESTIC.

THE SLAVERY QUESTION.

Before our present number can meet the eye of our readers, the great subject to which we have recently devoted so many of our pages will be definitively announced, and the details of the plan will be in almost every hand. Nothing, therefore, can be given as matter of intelligence; though, in the present excited state of the public mind, to remain wholly silent would subject us to the charge of an indifference from which we should recoil.

The plan, as first announced by his Majesty's ministers, was far from giving satisfaction to any parties; and, withal, was so contradictory in its clauses, and so impracticable in its operation, as to stand little chance of ever becoming the law of our colonies. It is, therefore, with great satisfaction that we perceive that the Secretary to the colonies has melted down the string of impracticable resolutions into four or five general propositions, embracing the entire destruction of the principle and being of slavery, but leaving the details of legislation to the extended information and prudent suggestions of the whole House of Commons. A degree of disappointment was at first experienced that any delay should have occurred; but, considering the important strides which, during this short interval, the subject has made in the public mind—the time it has afforded for a free intercourse between the electors and their representatives—the additional confidence with which, of necessity, the minds of His Majesty's ministers must be inspired—we consider the proposition for delay as overruled for great good, from whatever motives it might have been suggested. The following are the resolutions to which we have referred, and which may be considered as only the preamble to the measures which, on the 30th of the present month (May), will receive the consideration of our reformed parliament:—

"1. That it is the opinion of this Committee, that immediate and effectual measures be taken for the entire abolition of slavery throughout the colonies, under such provisions, for regulating the condition of the negroes, as may combine their welfare with the interests of the proprietors.

"2. That it is expedient that all children born after the passing of any Act, or who shall be under the age of six years at the time of passing any Act of

Parliament for this purpose, be declared free; subject, nevertheless, to such temporary restrictions as may be deemed necessary for their support and maintenance.

"3. That all persons now slaves be entitled to be registered as apprenticed labourers, and to acquire thereby all rights and privileges of freemen; subject to the restriction of labouring, under conditions, and for a time to be fixed by Parliament, for their present owners.

"4. That, to provide against the risk of loss which proprietors in his Majesty's colonial possessions might sustain by the abolition of slavery, his Majesty be enabled to advance, by way of loan, to be raised from time to time, a sum not exceeding in the whole 15,000,000*l.*, to be repaid in such manner, and at such rate of interest, as shall be prescribed by Parliament.

"5. That his Majesty be enabled to defray any such expences as he may incur in establishing an efficient stipendiary Magistracy in the colonies, and in aiding the local Legislatures in providing for the religious and moral education of the negro population to be emancipated."

PROTESTANT DISSENTERS.

At a meeting of the United Committee appointed to consider the grievances under which Dissenters now labour, with a view to their redress, held at Dr. Williams's Library, in Redcross Street, on Saturday, the 11th day of May, 1833

HENRY WAYMOUTH, Esq., in the chair.

Resolved:

1. That, in the opinion of this Committee, the present state of public feeling and the posture of public affairs are such as to afford to the Protestant Dissenters, of England and Wales, an opportunity peculiarly favourable for obtaining the effectual redress of those grievances under which they have long laboured.

2. That, in the opinion of this Committee, the following are among the practical grievances under which the Protestant Dissenters of this kingdom now labour:—

1. Compulsory conformity to the rites and ceremonies prescribed by the Book of Common Prayer for the celebration of matrimony.
2. Liability to the exaction of church-rates, Easter offerings, and other ecclesiastical demands.
3. Alleged liability *of places of worship to poor-rates.*
4. The want of a legal registration of the births and deaths of Dissenters.
5. The denial to Dissenters of the right of burial by their own ministers in their own churchyards.
6. Virtual exclusion from the benefits of the Universities of Oxford and Cambridge, and the want of a charter to the London University.

3. That, in order to avail themselves of the present opportunity, a vigorous and united effort will be necessary, as a public demonstration of that strong and general feeling which, as this committee have reason to believe, exists in all parts of the country, in reference to these grievances.

4. That this Committee, although deeply sensible of the importance of other just and reasonable claims upon the legislature, decidedly recommend that, in all petitions to parliament, prominence should be given, and the chief exertions of the body be directed, to the removal of specific and practical grievances peculiar to Dissenters, and directly affecting religious liberty.

5. That this Committee, after the most mature deliberation, do not consider it necessary or expedient to suspend active operations for obtaining relief from grievances more directly affecting conscience, till the important measures for obtaining a satisfactory registration of births, marriages, and deaths, for all classes of the community, and the exemption of all places of worship from liability to poor-rates and other parochial assessments, shall have passed into law.

6. That this Committee regard compulsory conformity to the rites and ceremonies prescribed by the Book of Common Prayer for the celebration of matrimony, and the exaction, by authority of law, of parochial rates for the support of the ecclesiastical edifices of the established church, and the maintenance of public worship therein, together with the liability of their own places of worship to the payment of poor-rates, as the most pressing and important grievances of which Dissenters have to complain, and the removal of which should be sought with as little delay as possible.

7. That, although this Committee are disposed to confide in the liberality and friendly intentions of his Majesty's Government towards Dissenters, they yet feel that the large and important body, for whom they act, owe it to themselves to bring their grievances under the consideration of parliament, before

during the last year. Additional help was greatly needed. Four Missionaries had died during the past year. Nine Missionaries had been sent out. There were in the various mission-schools 27,676 children and adults, of whom 4,571 were slaves. The contributions for the past year amounted to £47,715. 12s. 7d., being the largest amount yet realized from the ordinary resources of the Society. The Report then adverted to the losses sustained by the Society in the deaths of the Rev. Dr. A. Clarke, T. Stanley, J. James, and R. Watson; to whose memory a tribute of considerable length was paid. In conclusion, the friends of Missions were called upon to renewed exertion, from the consideration of the new doors which were continually opening, and the great success with which God had blessed the past labours of the Society."

The Rev. J. Hannah, of Huddersfield; G. Clayton; P. Duncan, Missionary from the West Indies; R. Newton, President of the Conference; Egerton Ryerson, Missionary from Upper Canada; also Captain Pakenham, R.N.; Captain Fenton, M.P. for Huddersfield; J. Hardy, Esq., M.P., Recorder of Leeds; H. Pownal, Esq.; T. F. Buxton, M.P.; T. Guest, Esq., M.P.; Lancelot Haslope, Esq.; and J. Heald, Esq., of Stockport, proposed and seconded the respective resolutions.

CHURCH MISSIONARY SOCIETY.

This Society held its thirty-third Anniversary meeting at Exeter Hall, on Tuesday, April 30th, and was numerously and respectably attended. Sir R. H. Inglis, in the chair.

The receipts of the Society within the year ending the 31st of March, 1832, had been 40,750*l.* In the year ending the 31st of March last, they were 48,600*l.*, being an increase of 7,850*l.* on the receipts of the preceding year. This was for the general purposes of the Society; but if they included the sums received for special purposes, such as contributions to the fund for the relief of decayed Missionaries, the whole receipts of the year would amount to 49,300*l.* The Report went on to state, that the Institution of the Society at *Islington contained* at present only *thirteen students.* The total number of Missionaries and Catechists sent forth during the year was nine; and the whole number of Missionaries and Catechists, in connexion with the Society, was 110.

In *West Africa* the agents of the Society had made considerable progress. In that mission there were, in a population of 21,000 liberated negroes, 4,000 who constantly attended public worship; 3,000 children and adults under education, and 624 communicants in connexion with the Society.

Speaking of the *West India* mission, the Report noticed the absurdity of ascribing to religious instruction those lamentable events which such instruction was calculated to prevent.

The Bishops of Chester, Lichfield and Coventry, and Winchester; Marquis of Cholmondeley; Hon. and Rev. Baptist Noel; Rev. Hugh Stowell; H. Venn; E. Ward, &c. &c., spoke on the occasion. The mover of the first resolution particularly regretted that so few young men of education and talent were found to offer themselves to this noble work; and that, with an increase of funds, the labourers of the Society had decreased, instead of having realized a corresponding augmentation of agents.

CHRISTIAN INSTRUCTION SOCIETY.

The Eighth Annual Meeting of this inestimable Institution was held at Finsbury Chapel, on Tuesday evening, the 30th of April. Lord Henley in the chair. The attendance was very numerous and of the highest respectability. The services commenced with singing and prayer.

The Rev. J. Blackburn read the report, which, after a few preparatory observations, proceeded to detail the present state of the Association. There were in the—

	Associations.	Visitors.	Families.	Prayer-Meetings.
Central div.	14	277	7552	19
Northern	13	300	6767	20
Southern	11	181	5175	7
Eastern	12	213	5271	14
Western	3	67	1208	1
Suburban	10	259	6479	28

While four minor associations had suspended their operations, four new as-

sociations had been formed, namely, at Salters' Hall Chapel; Spencer's Place Chapel, Goswell Road; Gloucester Chapel, Hackney Fields; and High-street, Deptford. The number of the associations, therefore, remained the same as that of last year, but the amount of Christian agency at the present time exceeded that of any former period. In the sixty-three associations there were found 1297 voluntary agents, who statedly visited 32,452 families, and who maintained, amidst the poorest neighbourhoods, eighty-nine weekly prayer-meetings. Those operations had secured the constant circulation of more than 100,000 loan tracts every month, the issue of 568 copies of the Holy Scriptures, the admission of 1603 poor children into Sunday or Day Schools, and the temporal relief of 2335 cases of distress during the past year. The Local Prayer Meetings and Preaching Stations had increased from eighty-four to eighty-nine, which were very differently attended. Such as were held in the apartments of the poor had from ten to twenty persons as the average congregations. Such as were held in school-rooms and small chapels, varied from fifty to one hundred and fifty persons. The custom of delivering a series of lectures, upon the evidences of Christianity, had been continued, since the last report, by the ministers connected with the Society. During the past year two courses of sermons had been delivered. In summer, the three tents of the Society were pitched, as usual, in White Conduit Fields, Pentonville; Twig Folly, Hackney; and Lower Road, Deptford; and the attendance at each station had been highly encouraging, and instances of decided usefulness had come under the notice of the Committee. Street preaching had been continued during the fine season, in Farringdon-street, Spital-square, and Mile end-road, at an early hour of the Lord's-day; and those who had conducted these services have been uniformly impressed by the large and serious attendance of the humbler classes.

It was a matter for grateful reflection, that, beside one hundred and sixty thousand individuals statedly visited, there must be at least six thousand persons attending divine worship every Lord's-day at the various prayer-meetings and preaching stations of the Society. The resolutions of the Annual Meeting of the Society in May, 1831, which rendered it competent to the Committee to afford assistance to societies in the country, had been acted upon by them during the past year. Twenty-two associations, in various parts of the kingdom, had been supplied with covered tracts, and other publications of the Society. More than 100 towns and villages, throughout the country, participated in the advantages derived from kindred operations. It was with sincere regret the committee found, from the report of their auditors, that there was so large a balance against the Society, and which had compelled them again to require the liberal advances of their obliging Treasurer. It was due, however, to themselves, and to the public, to declare, that that has mainly resulted from the agreeable necessity of supplying their depository with a large stock of more than a hundred thousand tract books, to meet with promptitude the orders of the associations in town and country.

The total receipts during the past year amounted to 1133*l.* 1s. 10d. The expenses, inclusive of the amount due to the treasurer last year, to 1302*l.* 8s. 9d. leaving the Institution in debt 169*l.* 6s. 11d. The sum of 198*l.* 8s. 6d. was due to the Religious Tract Society. In the depository there were tracts ready to issue to the value of 300*l.*, and the amount due for tracts, from loan societies, was 162*l.*

The Rev. Dr. Morison; Dr. Styles; C. Stovell; Dr. Cox; also J. Labouchere, Esq., Treasurer of the District Visiting Society; W. A. Hankey, Esq.; J. Pitman; Josiah Conder, Esq., in appropriate addresses, adverted to the object and operations of the Society, and claimed for it that patronage and support to which it is so justly entitled.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 1st, this society held its Twenty-ninth Anniversary at Exeter Hall. The Right Hon. Lord Bexley in the chair.

The Rev. A. BRANDRAM, the Clerical Secretary to the Society, read the Report of the Committee for the year. Not less than 175,182 copies of the Scriptures had been circulated in France within the past year. A very large increase of demand for copies of the Scriptures had also taken place in Switzerland, particularly amongst the Catholic cantons. The most important fact connected with the distribution of

the Bible to the heathen world, was the sensation produced in parts of China by the circulation of the sacred volume in the language of that country. The book was sought after, earnestly read, and greatly spoken of, and, what was still more satisfactory, without any hindrance or restriction on the part of the Emperor. The correspondent from whom this communication had been received, added, that he was about to proceed to China, to take advantage of this opening; and he hoped that he should soon have a demand for 10,000 copies in the maritime parts of China and the island of Loo Choo. In the West Indies there had been an increase of the number of Auxiliary Societies.

The total number of Bibles and Testaments distributed by the Society at home, and by its agents abroad, was 536,841; making a total, since the commencement, of 8,145,456. There had been added to the Society 112 Auxiliaries during the year. The Society's receipts during the past year amounted to 75,492l. 10s. 5d. Of this sum, 25,604l. 18s. 7d. were the contributions of Auxiliaries, and 40,717l. for the sale of Bibles and Testaments. The receipts of the past year, as compared with the preceding, showed a falling off of more than 6,000l. The total expenditure of the Society within the year, was 86,761l.

The Bishop of Winchester; Bishop of Chester; Lord Mountsandford; Rev. Dr. Cox, New York; J. Entwisle; Dr. Pinkerton; The Hon. and Rev. Baptist Noel; Dr. Morison; Daniel Wilson; also, J. J. Gurney, Esq., of Norwich; J. Sheppard, of Frome; and J. Plumtree, Esq. M. P., respectively eulogized the object and advocated the claims of this noble Institution.

ECCLESIASTICAL KNOWLEDGE SOCIETY.

The Fourth Annual Meeting of this Society was held in the great room of the City of London Tavern, on Wednesday evening, the 1st of May, and was most numerously attended. A. Pellat, Esq., in the chair.

The Rev. Dr. Cox read the Report. It alluded to the diffusion of its pamphlets *on* church polity and history, as *having much informed* the public mind, *established Dissenters* in their principles, and led the community to entertain juster views of the purity of the Christian dispensation. It condemned the civil disabilities under which Dissenters at present labour, only on account of their religious views, and declared that the simple object of this Society was to complete that Reformation which had been so long retarded by the worldly-minded spirit of a secular church. The Society had published no less than forty-one pamphlets on different subjects, many of which had passed through several editions, and all of them had been circulated to a great extent.

The Chairman, as Treasurer, read a statement of accounts, from which it appeared that the receipts amounted to £191, 1s. 2d., during the past year, and a balance of a few pounds remained in hand, but £200 was due to authors and others.

Rev. J. E. Giles; J. Burnet; R. Ainslie; Dr. Bennet; Dr. Styles; also J. Brown, Esq., of Wareham; F. Edwards, Esq.; H. Thompson, Esq., severally spoke on the occasion.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The twenty-eight general meeting of this Institution was held in Exeter Hall on Monday, May 6, the Right Hon. Lord John Russell in the chair.

The Report stated that the central school in the borough was in a flourishing state, and reflected high credit on the superintendent, Mr. Crossley. Sixty-three candidates had been admitted to learn the system; fifty-one had been appointed to the charge of Schools; eight Schools had been supplied with teachers; fifteen missionaries had applied to obtain an insight into the system. In consequence of the extreme ignorance which was found to prevail in the agricultural districts, and which had led to acts of incendiarism and plunder, it had been determined by the committee to offer assistance to any persons who would endeavour to establish Schools in those districts; applications had been received from fifty-one places, most of which had been met. The foreign operations of the Society were next noticed. In France, the government began to be fully alive to the importance of a moral and religious education, and were disposed to promote the system of mutual instruction; 1681 schools had been opened, and 2,900,000 children were

receiving their benefits. Scriptural truth was decidedly advancing in France; large supplies of Bibles and Testaments had been granted by the British and Foreign Bible Society; and 40,000 copies of the Scriptures were ordered to be printed by the council of instruction. Greece was the object of anxious solicitude, as the point from which the word of God would one day go forth to the surrounding nations. In the Ionian Isles there were 127 Schools for boys, in which 4962 were instructed daily. A foundation for all that was lovely, honest, and of good report, was likely to be laid in Greece by the moral and religious education of its young female population. Throughout Asia Minor, Scriptural instruction was rapidly spreading; and on the site of the decayed churches of Asia, Schools were now in active operation. In Southern and Western Africa various Schools among the Hottentots were in a thriving state. Schools had been recently established in Macarthy's Island, for the benefit of the Foulah tribes. In adverting to Sierra Leone, honourable mention was made of Mrs. Hannah Kilham, who, up to the latest period of her life, had cheerfully encountered dangers in order to facilitate the welfare of the barbarous tribes of the West, and to prepare the way for the civilization of Africa. The Report concluded by stating that the finances of the Society were altogether inadequate to meet the demands constantly made upon it, and strongly urged the necessity of an increase of annual subscribers. The income of the Society during the past year amounted to 2978*l.* 10*s.* 6*d.*, its expenditure to 3212*l.* 11*s.* 7*d.*

Rev. J. W. Cunningham; G. Clayton; J. Philippo, late missionary at Spanish Town, Jamaica; J. Burnet, and G. Marsden; also H. Pownall, Esq., and Mr. France, of Plymouth, each delivered his sentiments on the occasion; when the noble Chairman drew forth the warmest plaudits of the assembly by a closing address, every way worthy of his liberal and enlightened mind.

IRISH EVANGELICAL SOCIETY.

This Society held its nineteenth annual meeting at Finsbury chapel, Moorfields, on Tuesday evening, May 7th, T. Walker Esq. in the chair.

Rev. A. Tidman read an abstract of the Report, in which a rapid sketch was given of the stations occupied, the number of agents employed, the nature of the labours in which they had been engaged, and the success which had attended their various exertions, &c. &c. By means of preaching and Scripture reading many congregations had been raised, and Christian churches formed. Schools had been established both for children and adults; Bibles and tracts had been distributed, and great attention had been excited. As to the funds, there had been a falling off to the amount of £450. Ireland, amidst her own deep poverty, had done what she could, and Scotland had not been backward to show its regard to the good cause. Some of the auxiliaries in England had also done well; though as to many churches, especially in the metropolis, the hopes of the committee had been greatly disappointed. It was earnestly hoped that while the mercy of Britain was extended to the wants of another hemisphere, it would not allow those who were so near home to remain in ignorance. Six millions of the inhabitants of Ireland were in awful ignorance, and under the influence of debasing superstitions. Success had attended the exertions which had been made; and there was every encouragement to renewed efforts, and to fervent prayer. The foe to be subdued was powerful, but the means employed were peaceful, and the triumph was sure. Prophecy depicted the final overthrow of the accursed system by which Ireland was enthralled, and the Prince of Peace would claim her as his own. The income of the Society amounted to £3096. 18*s.* 9*d.*, and the disbursements to £3098. 18*s.* 10*d*; there were engagements and debts to the amount of £600, and £500 stock had been sold out. Congregational collections were very strongly urged.

The Rev. G. Clayton; D. Stewart, Dublin; J. Burnet; Dr. Styles; Dr. Morrison; and Josiah Conder, Esq., spoke on the occasion. The collections and donations sent to the platform exceeded £150.

LONDON MISSIONARY SOCIETY.

The thirty-ninth annual meeting of this Society was held at Exeter Hall on Thursday, the 9th of May. The two largest rooms in that spacious building were occupied on the occasion, and still it is said many persons were obliged to

principles of dissent, explained the nature of a gospel church, and received the pastor's confession of faith. Mr. Vorley, of Charlton, offered the ordination prayer. Mr. Coomb, of London, gave the charge from Colossians iv. 17. Mr. Murrell, of St. Neots, addressed the Church from Deut. i. 38. And Mr. Woollacott preached in the evening from Acts ii. 1. 4. Messrs. Abingdon, Whittemore, and Adcock, engaged in the devotional exercises.

CHAPEL OPENED.

ROCHDALE.

On Wednesday, March 6 a new Baptist Chapel was opened in Rochdale: on which occasion Dr. Steadman, of Bradford, preached in the morning from Rev. iii. 7, "He that openeth and no man shutteth;" Mr. Saunders, of Liverpool, preached in the afternoon from Rev. xxii. 3, "And his servants shall serve him;" and Dr. Raffles, of Liverpool, preached in the evening from John xii. 32. Messrs. Ely, of Rochdale, (Independent,) Birt, of Rochdale, (Methodist,) Jackson, Whitewood, Aldis, and Edwards, offered up prayer and thanksgiving. On the Lord's-day following, Mr. W. Stephens, the pastor of the church, preached from Psalm xc. 14; and Mr. W. Fawcett, of Hebdenbridge, preached in the afternoon and evening, from Isaiah xxxviii. 19, and Zachariah vi. 13. On this interesting occasion the attendance was very large, and the liberality manifested very pleasing, as the collections amounted to 143*l.* 6*s.* 6*d.*

The chapel is a plain, but elegant and commodious, building, and in a very good situation. It affords pleasant accommodation for more than 600 adult persons and 300 Sunday-school children, and beneath it, but both light and lofty, is a spacious school-room, with every convenience.

Though the cost of the land and chapel amounts to about 3,000*l.* yet, through the abounding liberality of the church and congregation, and friends in the town, it is all paid, within about 400*l.*

Received by the Rev. J. M. Thomas, for the Rev. J. Herring's family:

W. Burls, Esq., Edmonton....	5	0	0
Mrs. Kemp, Hackney	0	5	0
Mr. Caleb Lewis, Cardigan...	1	0	0
Friends at Newtown	3	0	0
Mr. Reynolds, Aylesbury, by the Rev. J. Ivimey.....	1	0	0
Newtown, Montgomeryshire, by the Rev. Mr. Price.....	3	0	0

Subscriptions for the family of the late Rev. John Jones, of Newtown.

Mr. John Shaw, Lowwestwood	0	10	0
By do. from Salandine Nook..	3	1	0
B. Goodman, Esq., Leeds....	1	1	0
Mr. Wild, do.	1	1	0
Mr. Chadwick, do. ..	1	1	0

RECENT DEATHS.

On Tuesday, Feb. 26th, at Caxton, in the county of Cambridge, Mary Ann, the wife of Mr. S. Fordham, pastor of the Baptist Church, Hail Weston, Hants. In the thirty-ninth year of her age.

Died on Saturday, the 30th of March, after five days' illness, Mr. Peregrine Phillips, deacon of the church, Broadmead, Bristol. He was sixty-nine years of age, fifty-two of which he had been a consistent professor of the religion in the faith of which he died.

On Sunday, March 24th, Mrs. Pain, of Woodstock, aged seventy years. She was one of the twelve who united together in church fellowship in the above place about six years ago, and she is the first of that number whom death has removed.

Died on Wednesday, Oct. 10th, 1832, the Rev. J. P. Porter, aged seventy-two, who, for more than forty years, sustained the pastoral office of the Baptist Church meeting in Somerset Street, Bath.

On Thursday, the 18th, his body was deposited in the silent tomb, in the presence of a multitude of spectators. The pall was borne by the following ministers: Mr. Owen, Mr. Cater, Mr. Evans, and Mr. Jackson. Mr. Jay delivered an address at the grave, and Mr. Jackson concluded the solemnity with prayer.

On the following Sunday evening, the funeral sermon was preached to a most crowded congregation, by Mr. Gough, of Westbury Leigh.

ERRATA.

Page 206, for Turvetine, read *Thurretine.*

207, col. i. l. 16, for half, read *nearly half.*

215, col. i. l. 28, for collectnea, read *collectanea.*

213, col. ii. l. 24, add the word *as* after "considered."

230, for Qurquand, read *Thurquand.*

IRISH CHRONICLE.

JUNE, 1833.

It will be seen, by the present number of the Irish Chronicle, that the list of extra contributions, to meet the pecuniary difficulties of the Society, is gradually enlarging. It is, indeed, exceedingly desirable that the friends of Ireland should so far sympathize in the exertions and obligations of the Institution as may be necessary to remove the burden of debt by which it is now oppressed; and thus prevent that which cannot be contemplated but with deep regret—contracting the sphere of its benevolent operations.

From a letter, which arrived too late for insertion, we are happy to announce a further remittance of £72 from our esteemed friend Mr. Stephen Davis, who purposes continuing his visit to America a few weeks longer than stated in his former communication, that he may extend his journey to some places not included in his original plan.

The Annual Sermon in favour of the Society, will be preached (Providence permitting,) at the Rev. C. Morris's Chapel, Fetter-lane, Monday evening, the 17th inst., by the Rev. W. Coultart, Baptist Missionary, late of Kingston, in Jamaica, service to commence at half-past six; and the public Meeting will be holden at the City of London Tavern, on Friday morning, the 21st. Breakfast at six o'clock, and the Chair to be taken at seven precisely.

To the Secretaries *of the Baptist Irish Society.*

Limerick, April 18, 1833.

Beloved Brethren,

The pecuniary circumstances of the society give me great concern. I hope the Lord will appear and excite his people to support his own cause. The debt is serious; but what is it to those who love to promote the truth, if they will take it into consideration? What are we to do with our fine Scripture schools, so full of children in general, notwithstanding opposition? Are they to be dismissed, and the children go to the corrupt hedge schools, even were their poor parents able to pay for them?

I was thinking, if I could come to England, and lay these with other circumstances before the friends of truth and scriptural education, that it might additionally convince them of the great importance of supporting the objects of our society. It is admitted that scriptural societies have kept alive and excited the spirit of Protestantism, and inquiring after divine truth, in this country, in which the Baptist Society has borne a prominent, and distinguished, and principal part, particularly in the south and west of Ireland, those scenes of popish darkness and desolation. I am, my dear friends, ever your faithful and affectionate,

W. Thomas.

Application for Baptism, from a Scripture Irish Reader *to the* Rev. James Allen.

Sir,

Pardon the presumption I take in disclosing my mind to your reverence.

I was bred in a mountainous place, whereI may say there was no religion whatever, though we had a priest, who, I am sure, could not translate the missal; yet I have often seen him burn Bibles and Testaments. But, in the dispensations of Providence, I was sent to Liverpool, and, being always fond of information, I took the liberty of going into dissenting chapels, where I heard a minister recommend his flock to ask for the old paths and walk therein, and that they would find rest for their souls. I was then like a bird that wandereth from her nest, for I thought that the old paths were in the church of Rome, and, being a stranger in the country, I knew not where to get a Bible or Testament; but it pleased God that I came home shortly afterwards, and was appointed to teach for the Baptist Irish Society, where I had a real opportunity of reading the scriptures, and, in the course of a year or two, evidently saw that the doctrines of the church of Rome were new, erroneous, unscriptural, and opposed to the word of God, and, instead of the innumerable mediators that I was bound to pray to, whilst under the

tyranny of the priests, that there was but one Mediator to be found in the gospel (the man Christ Jesus), that there was no other name given among men whereby they could be saved, and that they who thought to go up any other way but through him, were called "thieves and robbers." I also read where the inspired penman, St. John, was calling the people out of Babylon. I tried to see what was the church of Rome, Babylon; and, upon examination, I found her to be the cage of every foul and unclean bird. I shook and shivered, and found it was full time to separate, lest I should be found in her when God and his holy angels would come in flaming fire, taking vengeance on all who obeyed not the gospel of our Lord Jesus Christ. I was then, for about two years, contented with protesting only against the errors of her communion, until I met the answer of Christ to the woman of Samaria, and heard some of your intelligent sermons, and then I proposed Baptism, not believing it to be necessary to salvation, but admittance into the field of believers; therefore I propose now again, hoping it may meet with your approbation, to admit me into the church, and let me follow the example of all believers recorded in the Acts of the Apostles, and that of my blessed Master, Jesus Christ, in the river Jordan.

MICHAEL M'VALTY

From an IRISH READER *to* REV. JAMES ALLEN.

Ardnaree, April 16, 1833.

REVEREND SIR,

It is with pleasure I inform you that I have never before seen my Roman Catholic neighbours and acquaintances so attentive to the reading and searching of the scriptures as they have recently been; never was there such a time of inquiry since the commencement of the Baptist institution. Surely "the angel is flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," "and the kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." The circulation of that book of books has done more good than I can make you sensible of: there are very few cabins in this part of the country that have not a Bible or Testament in them. The parents, as well as the children, are daily benefiting by that charitable plan that has been adopted by the friends of truth for the spiritual improvement of the hitherto misguided and bewildered Irish people.

Many persons, who have not the fortitude of attending the public preaching of the gospel, often seem glad to receive private instruction from me, by way of reading and conversation, and the use of religious books and tracts.

The invitations I receive from the people in every direction that I come to, together with the general resort I have at my house in order to hear the scriptures read and explained, plainly indicate the high estimation in which the divine word is held in this part of Ireland.

I am diligently endeavouring daily to inculcate scriptural principles among the inhabitants of this my native country, trying by every possible means to eradicate superstition, ignorance, and vice from their minds, and to direct their attention to the redemption that is in Christ Jesus; and I humbly trust that my feeble efforts in many instances are not in vain. Since my last I have visited many families in this town and in the country, reading and talking with them regarding the one thing needful; and there seems to be an increasing desire manifested by those poor people to hear the word of God read and explained to them, particularly in their vernacular tongue. Oh, may Satan and Antichrist fall as lightning from heaven, and every system of religion which has not the Bible for its authority and Christ for its foundation! May the efforts of the Lord's people be abundantly blessed, and Christ's name glorified throughout the earth! Amen.

ROGER MULLAREY.

From MICHAEL MULLAREY *to* REV. JAMES ALLEN.

Ballina, April 16, 1833.

REVEREND SIR,

Yesterday we returned from our tour through the baronies of Liney and Tyreragh. Although we endured much fatigue during our journey, from the badness of the weather, our souls were cheered under the consideration of usefulness, making the promises of Jehovah the basis of our comfort, "As the rain cometh down, and the snow from heaven," &c. "so shall my word be, that goeth forth out of my mouth," &c. Isa. lv. 10, 11. God has, surely, overruled the dispensations of his providence for the good of his own cause. In consequence of the weather being stormy, the men were prevented from being engaged in the fields, which

ur meetings to be more nume-
ttended. Many persons heard
ıge, and I trust God has blessed
e souls of some. Though the
f persecution which threatened
ised against us by clergymen,
ers of various denominations,
terrifying in the commence-
ın more minute consideration
one the cause more good than
it has brought persons who
re were ignorant of Baptist
es to inquire what the babblers,
rned the world upside down,
ay for themselves. No wonder
should take the alarm, when
ho, a short time ago, were an
cant few, were spreading far
le: "the little one is becoming
nd, and the small one a mighty

he 17th ult. I preached in
rn in the morning, and in the
in Mullefany. After preaching,
persons stopped with me to a
iod, comparing spiritual things
iritual things.
Held a prayer-meeting in Mr.
in the morning, preached in
ening in Mullefany. Martin
who travelled along with me,
at, when he was coming to
ag, his neighbours asked him
e was leaving his own church,
ng to hear the Baptists, he said
no wonder he should be ashamed
octrines of the church of Rome,
s their own priests were dis-
with them. Last year, said he,
joined fasts on their people, for
servance of which they called
mprecations on their heads this

eached twice in Easky. Francis
n, who generally comes three
o preaching, requested that I
come and preach at his house,
s father, a very old man, might
n opportunity of hearing the
The day following, by appoint-
I preached to a small but at-
congregation.
nst. Read the scriptures and
ted tracts in several houses in
ey; the people appeared de-
, and prayed for the prosperity
ociety.
Travelled twenty miles and
d twice.
reached in Liney, in the village
e.
ited Thady Luden of whom I
ention in a former letter. I
him a long time on the doc-
substitution. He appears to
be cured of popery, and, I trust, converted. He left his work, and, at the risk of bearing persecution, came more than three miles to preaching. In the evening preached in Chuffpool.

10. Preached in Cungil. 11. In Coosney. 13. Preached in Tinnod to an attentive congregation.

14. Preached in Easky. The congregations were large and respectable, both in the morning and in the evening.

15. Returned home after travelling 77 miles during the week.

The parish of Kilmatigue has afforded various instances to lead us to hope that the Lord is making bare his arm for the dissemination of truth in despite of opposition. We were told that when we first entered the parish a country schoolmaster, of the name of Howly, called us black devils, and said that the people ought not to hear us. To remove any unfavourable impression which he had made on the people, I commenced with himself. When I first spoke to him about Jesus Christ, he got up to leave the house. After conversing with him, first mildly on different subjects, I pointed to the errors of the church of Rome. Before I left the house he proposed coming to preaching, and said he would bring other persons with him.

Were the society at this moment to withdraw their operations from Ireland, there is a candle lighted that never will be extinguished; but, should they be permitted to proceed with their former energy, it is hoped they will soon be amply repaid for their benevolent exertions, in having Irish gratitude showing itself in co-operating with the English brethren, to extend the kingdom of the Redeemer in heathen lands.

MICHAEL MULLARKY.

From an IRISH READER *to the* REV. WILLIAM THOMAS.

Limerick, April 16, 1838.

REVEREND SIR,

Saturday, the 12th instant, I returned from Roadford, forty-four miles from Limerick; while I was there I travelled in company with one of your agents, Augustine Thynn. We were busily, and I hope profitably, employed in reading and expounding the holy scriptures from house to house. I also distributed the parcel of tracts which I received from you a few days previous to my going.

The inhabitants of Roadford and of the country about it, are very destitute of the gospel means of salvation. Were it not for the above-named reader, who

resides there, it is to be feared that the people would be left in total ignorance of the Lord Jesus Christ, and of that invaluable treasure, the word of God.

On my return, according to your orders, I visited the school in Ennis, and heard several of the children read the Scriptures.

Before I went to Roadford, I read the Scriptures to different families in Limerick, and distributed some tracts; I also had various conversations with individuals, many of whom would not listen to me reading the word of God: to some Roman Catholics the very sight of a Bible makes them afraid to hold any intercourse with us, for their priests often warn them to be aware of us, that we are wolves in sheep's clothing. Oh, how necessary the admonition of our divine Lord and Master, Be ye wise as serpents, and harmless as doves!

WILLIAM WALL.

CONTRIBUTIONS.

Received by Mr. IVIMEY :—

Collected by Rev. B. Evans, of Scarborough	10	0	0
Mr. Rose, Huddersham	1	0	0

By Rev. J. DYER :—

Portsmouth, Portsea, and Gosport Auxiliary	12	16	10

Received by the TREASURER :—

From Mr. Stephen Davis	72	0	0
For Mary's Philanthropic School in Galway, by Mr. Fernie, Tottenham	12	10	0
Female Baptist Irish Society, by Mrs. Ivimey	28	0	0
Eagle-street Auxiliary Missionary Society, one third by Mr. Neale	11	0	0
Abergavenny, by Rev. John Campbell	1	0	0
Fakenham, by Mrs. Thompson	1	14	0
Lymington Auxiliary Society, by Rev. J. Millard	5	0	3

Collected by Mr. Pritchard :—

Liverpool	82	10	0
Whitchurch	7	1	6
Oswestry	5	8	6
Shrewsbury	5	0	0
Towcester	3	16	1
Cheltenham	1	0	0

Collected by Rev. ROBERT HARNESS :—

Pontefract and Neighbourhood	20	5	3
Doncaster and Carlton	4	8	0
Sheffield	19	10	6
Huddersfield, Lockwood, and Saladine Nook	22	16	11
Halifax	12	5	6
Rochdale	5	5	0
Bacup	9	2	6
Bolton	4	12	6
Warrington	5	11	0
Bradford	31	2	6
Howarth and Neighbourhood	5	9	0
Leeds	40	4	6
	180	13	2

At the Committee Meeting, May 7th, it was resolved to set on foot an extra subscription, and the following sums were then contributed; which example, they have no doubt, will be followed by many of the friends of the Society, both in town and country, as they earnestly desire that the overwhelming debt may be removed previously to the Annual Meeting.

Rev. J. Ivimey	5	0	0
Mr. Cozens	10	0	0
Mr. Marshall	10	0	0
Mr. Millard	10	0	0
Mr. Penny	10	0	0
Mr. Merrett	5	0	0
Mr. Smith	5	0	0
Mr. Paxon	1	0	0

Received by the TREASURER :—

For Mare-street Irish School, by Miss Meyer	7	0	0

Received by Rev. JOHN DYER :—

Rev. Reynold Hogg	2	2	0
Bewdley, by Rev. G. Brookes	1	18	3
Pershore, collected by Mrs. Risdon :—			
Mrs. Page, Worcester	2	0	0
Mrs. H. Hudson, Pershore	0	10	0
Mrs. H. Hudson, Jun.	0	10	0
Mrs. Risdon	0	10	0
Mrs. Brown	0	5	0
Mrs. M. Hope	0	5	0
Mr. Bidlake	0	5	0
Mr. Hackett	0	5	0
Miss Derrick	0	5	0
Mr. R. Ganderson	0	5	0
Mrs. Perkins	0	5	0
Mrs. Morgan	0	5	0
Mr. J. Andrews	0	5	0
Mr. E. Andrews	0	5	0
Mr. Dufry	0	5	0
Esther Saunders	0	4	4
Sarah Simon	0	4	4
Lydia Payne	0	4	4
Miss Andrews	0	2	7
Mr. S. Conn	0	2	6
Mr. W. Roberts	0	2	6
Master Keen	0	2	2
Children of the Baptist Sunday School	0	2	8
Small Sums	0	3	0
	7	13	5

ISSIONARY HERALD.

XIII. JUNE, 1833.

BAPTIST MISSION.

riends to this Mission are respectfully informed, that the following arrangements have been made for the ANNUAL MEETINGS of the SOCIETY :—

TUESDAY, JUNE 18.

ING, XI.—The Committee of the Society will assemble at the Mission House, Fen Court, when the company of all ministers of the denomination, who may be in town, is requested.

WEDNESDAY, JUNE 19.

ING, XI.—Sermon at the Poultry Chapel (Rev. J. Clayton's), by the Rev.

'e regret to state that the Rev. J. A. James, of Birmingham, who had kindly engaged service, is prevented by illness—and this sheet must go to press before we can announce e of his successor.

ING, VI.—Sermon for the Society, at Surrey Chapel, Blackfriars Road, by the Rev. JAMES SMITH, of Ilford.

THURSDAY, JUNE 20.

ING, IX.—Meeting for prayer, at Eagle-Street Meeting House. Some Minister from the country is expected to deliver an Address.

XI.—Annual Meeting of the Society, at Spa Fields Chapel. JOHN C. GOTCH Esq., of Kettering, in the Chair.

EIGN INTELLIGENCE.

CALCUTTA.

from Mr. George Pearce, dated Calcutta, Nov. 23, 1832.

ut a month after the date s letter, our Missionary , Mr. and Mrs. Penney, rs. George Pearce, together the motherless family of onathan Carey, embarked *Bolton*, and arrived at th, on the 4th of May. Mr. rs. Penney were deprived, th, of their only infant, on the passage; but we rejoice to add that their health, and that of Mrs. Pearce, derived considerable benefit from the voyage.

MY DEAR BROTHER,

A considerable time has elapsed since I last addressed you on the subject of my labours in this heathen land: it is proper, therefore, that I give you some further information without delay. I should have sent you a long journal of a visit to Kharee, in the beginning of the year, but as large extracts were made from it, and printed in the Calcutta Missionary Herald, of which I believe you get a copy regularly, I did not conceive it necessary. In the month of May last I made another visit to Luckyantipore and Kharee, the

occasion of which was a very painful one; the end, however, by the mercy of God, was better than I had anticipated. Some account of this visit I will now give you. At the Luckyantipore station, the converts, in consequence of my numerous Calcutta engagements, the distance of the station, and the frequent indisposition of my dear partner, had not received that attention which it was desirable to give them. The consequence was, that many of them grew very careless about Christianity, until, in the time of temptation, they were seduced again into the service of the devil. You may, perhaps, remember that I have informed you in previous communications of the dearth that has prevailed in this district for two or three years successively, and of the consequent distress of the people generally. Allured, therefore, by the prospects of gain, the individuals already alluded to, on the days of the Churruk Pooja, engaged in singing idolatrous songs from village to village, in honour of Seeb, who is worshipped at this festival. You may easily judge of my dismay and distress, on receiving this intelligence. What dishonour to God, what injury to the cause of our Redeemer was thus occasioned, and into what dangerous circumstances had these unhappy people brought themselves by their conduct! After a little time I determined to go down immediately to Luckyantipore, as the best thing to be done to prevent others from following the example of those who had fallen, and of reclaiming, perhaps, some of them. In the mean time, I sent down directions to those who stood firm, to separate themselves entirely from the fallen, in order that the heathen and the fallen themselves might at once see that we considered their conduct as a crime of a most heinous nature. To these directions they attended; so that, when the fallen came as usual to the chapel, to meet with them, they told them they were apostates, and, therefore, they could have no further intercourse with them. At first the fallen treated the others with resentment and contempt only; but after a few days they began to consider what they had done, and to be sorry for it; and when they found, in consequence of the directions received from me, that they could not prevail on the others to receive them again, they immediately deputed one or two of their number to go to Kharee, in order to prevail on the brethren to mediate on their behalf. In the midst of this state of things, I arrived at Luckyantipore, where I was informed of the change that had *taken place. I saw,* however, only one *or two of the fallen,* who came and stood lingering about the chapel, of whom I took but little notice. After settling here what little present circumstances would admit of, I set off for Kharee in order to preach there the next day, it being the Lord's day, and to make arrangements with the people there, to act in concert in this unhappy business. On the morrow, I learnt that two of the fallen had followed me to Kharee, with the wish that something might be done for their restoration. After the morning service, therefore, we had a meeting of the Kharee brethren, when, after a good deal of consultation, it was agreed to send word to the fallen by two of their number who had come over, that, if they were really penitent for what they had done, and were sincerely desirous of being reunited to the Christian community, it was necessary for them to manifest their penitence by going in a body to those several places where they had sung in honour of Seeb, and there publicly, in the presence of their brethren and the heathen, to express their sorrow for their crimes, and abjure idolatry, ere the brethren would receive them again. With this information the two messengers returned to Luckyantipore. On Monday I followed them, accompanied by several of the principal of the Kharee brethren, and was rejoiced to learn that the whole of the fallen had readily accepted of the conditions proposed. We proceeded, therefore, on Tuesday to the several villages where the songs had been sung, and there these poor people, in the presence of many persons, expressed sorrow for what they had done, and again abjured idolatry. This was one of the most solemn and affecting occurrences that I have witnessed since I have been in the country. The heathen that looked on seemed to be perfectly filled with amazement. The Christian brethren who had stood firm seemed filled with awe, and took care, by standing at a distance, to let the heathen know that they had not participated in the crime; while the fallen appeared overwhelmed with shame. To make the whole as impressive as possible, I accompanied the party from place to place, and took upon myself the affecting task of putting the questions to the fallen. To some, perhaps, this may seem as a strange procedure, and hardly justifiable; but the case was a severe one, and demanded a severe remedy. From the effects which I witnessed at the close of the transaction on the minds of the people, I then anticipated the most pleasing results, and I am now happy to inform you that I have since, and do still to this day, continue to witness them. From this period we have had in charge of this

station, a zealous and pretty well informed native brother, whose efforts, I trust, have been attended with good. The conduct of the Christian community has materially improved, especially in reference to their attendance on the means of grace, while not less than *five* families have been brought over from heathenism, amounting to nearly thirty individuals. Thus is the sky sometimes overcast, and sometimes threatens a storm of destruction to all our labours and our hopes; but, by the abounding goodness of God, it ends in appearances only, and a clearer and brighter day succeeds.

Exertions in Calcutta.

My time, of course, has also been occupied in preaching in Bengalee, to the natives in Calcutta. Since I wrote last we have erected a spacious native chapel, in a part of Calcutta, near Chitpore, called Saum Bazar. At this place I have preached many times, and I hope not without success. The congregations have been invariably good, both as to number and behaviour. Many persons in the neighbourhood have become almost constant hearers. One individual who heard the gospel in this place has renounced heathenism, and cast in his lot with us. He is of good family, being a Khaist, or of the writer caste, and I hope he will soon become of some use to his countrymen. In Calcutta, just now, there is a great spirit for hearing among the natives, and, consequently, almost all our chapels are well attended; we hope, therefore, to see soon greater things than we have yet seen. An impression of a powerful nature has been made on the minds of the people, and many are evidently in a state of great agitation. Few are now the opposers, in order to support Hindooism. Often, of late, have I seen the smile go round the congregation, when any new individual, fresh from the country, starts up with zeal to defend idolatry; and not unfrequently have such individuals been silenced by their countrymen telling them, "'Tis in vain for you to enter the lists with a Christian Missionary." It is true that the multitude hesitate to embrace the gospel; but that thousands know its superiority there is not the shadow of a doubt, and that Hindooism sits very uneasy upon them there can be no doubt also. Such, then, is the state of things here, produced by the preaching of the gospel, schools, &c. and we trust the time is not far distant when numbers of Hindoos in Calcutta *will own Jesus Christ as their Saviour and their God.*

Account of a hopeful young Inquirer.

I may here introduce to your notice the interesting case of a young man, whose education I have had the happiness to superintend at the Chitpore English school, of which you have often heard. He is now, I hope, anxiously seeking salvation. For some time past he has had the tuition of the Christian boarding-school boys that were under my care. In this work I have no doubt he has received considerable benefit. A few days ago, I received a letter (written in English) from him, which, as I think it will afford you great pleasure to see, I transcribe *verbatim*. It contains several inaccuracies of language, but I have no doubt you would prefer seeing it in its original state than when corrected by me.

MY DEAR MASTER,

I take the liberty of writing a letter to you, in hopes that it will be acceptable to you, andthat you will answer it soon. I hope I shall have the pleasure of receiving your letter, which will give me much interest to read. I had been (was) in the Chitpore school three years. Before I came to the school I had no idea of God and of Christ. I was unable to understand and read my book, and to talk with my friends; I was taught by nobody on the useful subjects. I can now read and understand some of the Bible, and many other useful works. I am now very happy that I was in the school, and that I had a good opportunity of being favoured by you. I feel very grateful to God for having given me many good blessings and privileges, which I, in my present life, enjoy. My time has been occupied with my studies every evening with much interest. I have particularly been delighted to attend to religious works.

May grace and peace from God, our Father, be abundantly multiplied on you, that, in your own happy experience, and in the preaching of the everlasting gospel, you will be transported into joy, when you see or hear the monument of God's grace, through your instrumentality, as the writer of this letter is. When I was a student in the Chitpore school, I renounced Hindooism as a mass of superstition, and as unworthy to be accepted by a rational being, and I began to search into the truth of Christianity, which I thought a system which may send its votaries into the celestial city; but to my great grief and disappointment I am going to inform you I am warned back from such a noble thought, because I found many absurdities (inconsistencies)

fore, is full of hostility to the gospel, and requires the outstretched arm of the Lord to be made bare to overturn it. O let the friends of the gospel in England pray much for the outpouring of the Spirit of God on this besotted race of men!

Well, attended by several of the members of the church, I set out on the principal feast-day to the place where the temple is built. The number of people coming and going to and from the temple was very great; but not so numerous as in the last year. Then the lying prophecy to which I have before alluded operated most powerfully on the mind; now, though it has all proved a lie, the people do not appear ashamed either of it, or their confidence in it. On our journey to and from the temple, in almost every place where we could on the road detain the people, we preached to them on the folly, the wickedness, and danger of their conduct, and made known to them the true God and Jesus Christ the only Saviour. Near the site of the temple, in one of our school-rooms, we had divine service, and invited the people to attend it, and we distributed a number of tracts suitable to the occasion. We met on the journey with a variety of treatment; some listened to our word, some reviled, others blasphemed. O that the Lord may grant that the seed then scattered may take deep root and produce a glorious harvest! O that many of those who came from such distances to honour an insensible image, by what they heard and by what they read, may be turned to the Saviour!

During this month, the tract which I wrote on Mahometanism, after having been translated into Tamil, has issued from the press. It has created a considerable sensation among the Moorish population in Colombo. Many of them are exceedingly angry with it. It is said that their priests have forbidden the people to read it, and are preparing to answer it. In some cases, where I have tendered the tract, it has been rejected with scorn. On presenting one of them to a dignified Moorman, he threw it down on the ground with the utmost contempt. It is the first attack which has been made on this false system of religion in this part of the island: the Lord crown it with abundance of success!

During the month, beside the usual services in the different parts of the town and the villages around, I preached several times in the open air, either in *Bazars, or popular places of resort, in or near Colombo.* This is the sowing time; *and we are often,* on a variety of accounts, *compelled to sow* in tears. O that we *may soon be enabled to reap* in joy!

June.—I again visited Colany; that mart of Boodah's honour. I had not intended to have gone again this year to his annual festival; but the time appointed for my visiting our school at Colany and Talwatta, and preaching at those places, being on the day of the feast which occurred in this month, I was enabled to accomplish both objects in one journey. I was much grieved to see such multitudes of people attending this second feast; a number I think equally great, if not superior, to what were present the preceding month. This is an occurrence which does not often happen. On inquiring the reason, I was told, that as much sickness existed in different parts of Ceylon, on the former occasion, many persons who were thus prevented from attending, now took the opportunity of paying their offerings and fulfilling their vows. I gave many tracts away; some which I proffered were rejected with contempt—others were torn to pieces—others were received in a more respectful manner. O that these messengers of mercy may, when taken to their houses, be read with attention—and may the Spirit of God write the instructions contained in them on the table of their hearts! In many places I conversed with groups of people as they were collected together. Sometimes I was listened to with respectful attention; at others we have to endure reviling and reproach; and, in one or two instances, while conversing with them, they ran away and would not hear. Still the word of God is powerful; applied by him it is mighty through God, and it shall at length pull down Boodhism, and every system of idolatry, and bring all men in blessed subjection to the government of the Saviour. O Lord, hasten it, in thy own time!

This month we had the first public meeting of our Tract Society. It was held in the Wolfendhal Dutch church. Mr. Justice Rough took the chair, and his kindness and liberality made a most pleasing impression on all our minds. At the commencement of the meeting, the society was deeply indebted to the church and mission presses for printing tracts. But, before the congregation left the place, a number of subscriptions and donations were promised, nearly sufficient to recover us from our embarrassments. More tracts have been printed and circulated within about the last twelve months than had taken place since the commencement of the society. While this is a pleasing fact, it brought us into some little difficulty. But, as God has appeared for us, we derive encouragement to persevere in our labours to advance his glory.

My general plan of labour is to preach at least once each day in the week, and three times on Lord's days. This plan meets with occasional interruptions, sometimes from bad weather; for if heavy rains come, neither the Singalese nor Europeans will leave their houses to hear the word of God: at other times, from meeting with disappointments in reference to perrons whom you expected would have prepared places and collected people together to hear the word of God. The services are most generally directed to the native population in Colombo and the villages around, in private houses, under verandahs, in school-rooms, and in the open air. In Bazars and other places we try to make the Saviour known. We want, we long, we pray for the descent of the Holy Ghost. O thou breath of God, come down, and cause these dry bones to live!

BELIZE.

Extract of a letter from Mr. Bourn, dated Feb. 7, 1833.

Since my last, two have been added to our number, while one who had lived consistently died testifying to that grace which was sufficient to support her, not only down to old age, but in death itself, in a manner wherein God was glorified. In her consistent walk, God was pleased to honour himself. She called her children and grand-children around her dying pillow, and warned them as to that evil course they had been living, and pointed to them the way she had taught them by her example, and to the truth and consolation of which she testified in death.

Our members are, on the whole, growing in grace and living in the fear of God, and in no small degree of brotherly love to each other. I am gratified and encouraged by the evident and lively interest they feel, not only in each other's spiritual welfare, and in their attention and sympathy to the sick and afflicted, but also for the conversion of sinners around them; this is not more applicable to our coloured than it is to our white brethren. The grace of God, upon solid scriptural grounds manifested in them, has often produced thankfulness in my heart to God.

Several of our members have been sick: one of them, a white brother, was brought near to death, but the Lord had mercy on him, and raised him up again. I pray that it may be sanctified to him; if the Lord should spare him to us and keep him, he promises to be useful, if we may judge from his humility, modesty, and activity. I have recently visited Mullin's River and Stern Creek, in company with captain Whittle. The last mentioned place is the greatest distance from Belize. The population is more than doubled since my former visit: this you will remember consists of Charibs, and now amounts to 500 in number. I preached to them in the open air by moonlight: they were very attentive. The best informed among them was formerly a servant of mine, during which time he learned to read. I enjoined it upon him to read the Scriptures to his countrymen: they are wholly destitute of the means of grace or any Christian instructor, but are disposed to receive one. This place is under the jurisdiction of Belize. I have been urging it on one of our white members, who is married, to go and live among them, though we can ill spare him from Belize. After leaving Stern Creek, the same night we came on for Mullin's River, went ashore early in the morning, visited our white brother whom I have mentioned in a former letter. He is a wonderful instance of the grace of God. I can scarcely help thinking but the Divine Being has some gracious purpose in view in reference to others through his instrumentality; you will find few persons so completely dead to the world and yet alive to God. I should suppose if any one would offer him the whole of Belize he would not leave that place: he is still weak in body, but much better than when I saw him before. We had the people together, and, after the means of grace, left for Belize.

JAMAICA.

Our readers are universally aware that, since the publication of our last Number, the Government plan of emancipation has been laid before the House of Commons by Mr. Stanley, Secretary of State for the Colonies, in a speech of three hours, in which he took a most able and comprehensive view of the great question. It would be going out of our province to discuss the details of the scheme proposed. We apprehend there will be considerable modification in the progress of the bill through Parliament; but we cannot sufficiently express

our emotions of joyful gratitude that the principle—that throughout the British dominions man is no longer to possess a property in his fellow-man—is clearly and explicitly laid down. It is intended to confer on the negroes all the privileges of British freemen; among which, the unrestrained right to worship God, when and where they please, is expressly mentioned. Such a result as this may well strengthen our conviction that the God we serve is the hearer of prayer, and encourage our cheerful expectations that our Mission in the West will, ere long, be permitted to resume more than its former aspect of prosperity.

LIST OF LETTERS LATELY RECEIVED.

East Indies....	Rev. George Pearce...	Calcutta.....	Dec.	26, 1832.
	W. H. Pearce.....	Do.....		26.
	Messrs. Pearce and Ellis.	Do.....		13.
	United Missionaries....	Do.....		25.
	Jonathan Carey, Esq...	Do.....		24.
	Rev. W. H. Pearce.....	Do.....	Jan.	15.
	— Andrew Leslie.. .	Do.....	Dec.	2.
	— John Lawrence....	Digah.....		15.
West Indies....	— Joshua Tinson,...	Kingston.....	Mar.	29, 1833.
South Africa....	— William Davies....	Graham's Town.....		14.
	Mr. A. Kidwell.....	Do.....		4.

Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1833, not including individual subscriptions.

Legacy of Mrs. Susan Collingbourn, late of Melksham	10	0	0
Edinburgh Auxiliary Society, by Mr. Meggat	20	0	0
Rye:—Friends, by Rev. A. Smith	2	0	0
Colnbrook:—Collection, by Rev. W. Coleman	13	4	8
Fakenham:—By Misses Thompson	2	0	0
Stepney:—Collected by Mary Davies	1	12	7
Reading:—Auxiliary Society, by Mr. Williams	20	0	0
Wokingham:—Collection and Subscriptions, by Rev. J. Coles	10	18	5
St. Albans:—Ditto, by Rev. W. Upton	29	0	9
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. Robinson..143 19 10			
Previously acknowledged..100 0 0			
	43	19	10
Whetstone:—Mrs. Pidbury's Missionary Box	0	10	0
Melksham and Westbury:—by Rev. W. Knibb	9	6	6
Dunstable:—Collection and Subscriptions, by Rev. W. Knibb	39	18	7
Salisbury:—Collection, by Mr. Long	49	16	6
Broughton:—Do. do.	9	0	0
Ridgmount:—by Rev. R. Edmunson	1	4	0
By Miss Cuttriss	3	2	0
	4	6	0
Ryeford:—Friends, by Rev. W. Williams	1	1	0
Ross:—Friends, by Mrs. Lewis (Female Education)	2	0	10
Saffron Walden:—Collection and Subscriptions, by Rev. W. Knibb (Translations 5 2 0—Schools 4 15 0)	35	0	3
Tottenham:—Collected by Mr. Smith	1	5	10
Killingholme:—Collection, by Rev. J. Mc Pherson	5	0	0
Bessel's Green:—by Mr. Knott 4 1 0			
By Mr. Meredith 1 18 8			
	6	19	8
Kent Auxiliary Society, by Rev. W. Groser	42	0	0
Chatham:—by Rev. W. G. Lewis	9	8	10
Canterbury:—by Mr. Christian	11	18	6
	63	7	[illegible]
Leeds:—by Rev. James Acworth (Female Education 5 10 9)	6	10	[illegible]
Audlem:—Collected by Mr. Thursfield	3	0	[illegible]
Suffolk:—Society in aid of Missions, by S. Ray, Esq	20	19	[illegible]
Bewdley:—Collected by Rev. G. Brookes	3	0	
Glamorganshire Auxiliary Society:—by Mr. Hopkins	29	10	1
Staines, &c.:—by Rev. G. Hawson	2	2	
Lymington, &c.:—Collection and Subscriptions, by Rev. J. Millard	25	16	
John Street Chapel:—Friends, by Mr. Lawrence	10	6	
Exeter:—Balance of account by Mr. Cummins	27	17	
Hull and East Riding Auxiliary, by John Thornton, Esq:—			
Hull	116	6	5
Bridlington	42	8	6
Beverley	4	2	0
Collingham	6	0	0
Driffield	4	15	2
Bishop Barton	7	10	2
	181	2	3
Previously acknowledged..152 0 2			
	29	2	1
Ilford:—Missionary Association, by Rev. James Smith	15	5	7
Waltham Abbey:—by Rev. J. Hargreaves	3	11	2
Keynsham:—Subscriptions, by Rev. J. Ayres	8	10	0
Towcester:—Subs., by Rev. J. Barker	2	0	0
Pwllheli:—Missionary Prayer-meeting, by Rev. W. Jones	2	8	8
DONATIONS.			
Mrs. Ware, Clapham Common	10	0	0
J. D.	5	0	0

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THE

BAPTIST MAGAZINE.

JULY, 1833.

A SERMON

DELIVERED BY THE LATE REV. ANDREW FULLER, ON BEHALF OF THE WIDOWS' FUND, 27TH OF MARCH, 1800.

Let me, on the present occasion, my brethren, recommend to your serious attention the passage in James i. 27: "Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Religion has, in all ages, occupied a considerable portion of man's attention—and it is fit it should: it is fit that, in a world created by divine power and supported by divine goodness, God should be worshipped; and man is the only creature on the face of the earth that can worship him: it is fit, therefore, that he should be, as some have expressed it, the High Priest of the creation, to offer up the grateful tribute of praise from all his works. Hence religion of some sort has been found in every age, or nearly so, and every nation. Atheism seems to be unknown, unless it be in individuals; and even their sincerity may be a matter of question. Atheism, however, has, in almost every age and nation, been considered with abhorrence; and it is fit *it should*. But though this general testimony be borne to religion, it is a melancholy fact that, owing to human depravity, the religion of God has been greatly corrupted, greatly debased from its pure original; the religion, as it has been called, of heathenism, is little if any thing else than a corruption. The religion instituted by God himself among the Jews degenerated, in their hands, into little other than formality and hypocrisy; it is true there were godly individuals among them, but religion, in the hands of the great body of the people, was greatly debased. The same causes produced the same effects under the Gospel; no sooner did the religion of Jesus Christ, all spotless as it was, fall into the hands of men, more especially of corrupt minds, than it became debased and corrupted. Yes: even in the apostle's own times this was the case; and the apostles, inspired as they were, could not preserve the churches from the infection. Some, with whom Paul was acquainted, laboured much to corrupt the doctrine of Christ, and he set himself against them; others with whom

James was more particularly acquainted, corrupted the pure practice of Christ and the church, and James laboured to set himself against them. They were mere speculatists that James wrote against; men who had got a sort of religion in theory, but which was uninfluential; they talked much of faith, but could say to their poor brethren, Be ye warmed, be ye filled. Their religion is compared, for its transitory effects, to a man that shall see his natural face in a glass, and who goeth away and straightway forgetteth what manner of person he was. James did not mean to depreciate the importance of faith in Christ, any more than Paul; but he meant to insist on some of the essential fruits of it: "Show me thy faith," says he, "without thy works, and I will show thee my faith by my works." I think I must offer a remark or two, before I enter into the subject, explanatory of the passage, "Pure religion, and undefiled before God and the Father," and so forth.

We may remark, first, that what the apostle here speaks is not to be considered as a definition of religion, including the whole of it, but as a declaration of some of its essential branches. The apostle does not mean to tell us that the whole of true religion consists in visiting the fatherless and the widow, nor even in keeping ourselves unspotted from the world. If this were considered as a perfect definition of religion, as including the whole of it, we should find it deficient and inconsistent with other parts of Scripture. Here is nothing said of repentance towards God, nor of faith towards our Lord Jesus Christ—nothing of the knowledge of God—nothing said of the love *of God—nothing* of the fear of God—nothing of obedience to the institutions of Jesus Christ—nothing of various other religious duties which the Scriptures especially inculcate: but, understanding the passage as a definition of some of the essential parts of religion, and some of its first fruits, there is a fitness in the language. It was suitable and desirable that the apostle should insist on those fruits, to such persons and at such a time, when they substituted theory in the place of practice.

We remark, in the second place, that, by the epithets which the apostle uses, "pure, undefiled," and the like, it is implied that there is such a thing as spurious religion—that there is such a thing as a something that shall go by the name of religion, which is not pure, which is not undefiled, which will not bear the test of the eye of God, which will not be found to be undefiled before God and the Father; and, what is more, it is implied, that whatsoever is called by the name of religion, if it operate not in the way of compassion and nonconformity to this world, is not that religion which will bear the test of the last day. Compassion to the necessities of the poor, and a nonconformity to the present world, are the great marks of that religion which will bear the divine scrutiny.

But we pass on; and let us, in discoursing on the subject, first notice those things wherein pure and undefiled religion before God and the Father is said to consist.

Secondly, show that this has been, and still continues to be, a distinguishing characteristic of true religion.

Let us consider, in the first place, the things wherein pure and undefiled religion before God and the Father is said to consist. In visiting the fatherless and wi-

dows in their affliction, and in keeping ourselves unspotted from the world. Visiting the fatherless and widows in their affliction—This is the exercise which immediately calls for our attention. The fatherless and widow, my brethren, are represented in the Scriptures as the objects of Heaven's peculiar care—God is pleased to represent himself as the Father of the fatherless and the Husband of the widow. He is pleased to represent himself as the avenger of the fatherless and the widow. Beware, says Jesus, that thou oppress not the fatherless and the widow, for if they cry to me—which intimates that the oppressed must cry to some one—they must cry for help somewhere to be redressed; and if they cry to me I will hear them, and will avenge their wrongs. Thus the Lord assumes the character of Patron, Friend, and Avenger, of the fatherless and the widow. If this be the case, it must follow that to partake of that disposition, that compassionate disposition that loves to visit them, to participate of their griefs, to alleviate their sorrows—is to be of the mind of God; and it must be pure and undefiled religion: it is the very essence of true religion to be of God's mind. This was the object, you know, of our Lord's prayer in the 17th of John: "That they all may be one, as thou, Father, art in me, and I in thee." I entreat they may be one in us. God was the friend of the fatherless and the widow—Jesus was the friend of the fatherless and the widow; and he prays that we may be one, or of the same mind and the same spirit; and this is the essence, I say, of pure and undefiled religion.

Again: the fatherless and widow, *we may remark, are,* perhaps, more than any other characters, exposed to oppression and hardship; they have no spirit, they have no power to resist the encroachments of the mighty, and, generally speaking, are overrun,—trodden under foot. Often have I witnessed myself the fatherless and the widow trodden down like children in a crowd, even where there was no particular ill-will against them, where there was no special malignity or design to do them harm; yet they were like, as I have said, little children in a crowd which overlooked them, and so trod on them without knowing scarcely who they were. Thus it is with the fatherless and widow in a vast variety of situations. Now, if they are in this unprotected state, and subject to grief, and oppression, and hardship, it becomes especially our duty and our honour to espouse their cause—to feel for them—to visit them in their affliction—to know their wants—to alleviate their sorrows. A sturdy beggar will meet you at every corner of the street, and din your ears with his wants; but the fatherless and the widow are pining, and, perhaps, half perishing, in their lonely habitations—go visit, go search, go find them out. "The cause that I knew not," said an excellent man, "I searched out." Yes; to visit the fatherless and the widow is, therefore, to visit those that are most exposed to oppression, that are least under protection.

But once more: the fatherless and the widow are objects of compassion at all times, but especially in times of affliction; "to visit the fatherless and widow in their affliction." Ah! that is a time of affliction, when, bereaved of their only earthly friend, when the man that has felt, that has

or that are oppressed by such and such an one. Ah, if I were a magistrate I would redress that widow's case!—but you are not a magistrate. Well, but if I were wealthy I would relieve them:—but it may be you are not wealthy. Very well, if you can do nothing more, visit, counsel them; nay, if you but go there, and only join your tears with them, it will do them good; and if you pray with them it will do them good: you may, perhaps, ease many an aching heart. Yes: visit them, though your circumstances may be such as will scarcely admit of any thing more.

But I ought to notice that the apostle unites with this, keeping ourselves unspotted from the world. Very likely in that day, as well as this, there was a sort of hectoring generosity—I mean a something which went by the name of generosity—which was accompanied with profligacy; we know there is such a thing, and that a great number of profligates pride themselves on their generosity. Do not, therefore, such characters deceive themselves? Their generosity is not pure and undefiled religion, nothing of the kind. Pure and undefiled religion before God and the Father must operate, not only in compassion, but in a way of purity—not only in a way of tenderness, I mean, but in nonconformity to the amusements, follies, and pursuits of this world. Look closely, my dear friends, look closely at this rule. I deem it to be of importance to insist on it in all places, but, perhaps, in no place more than in the city where opulence rises to such a height. To keep ourselves unspotted from the world may be a great thing in any place—perhaps *more in London* than in most *places; here* the tide runs higher, and flows with greater strength. Beware that you be not led away by the customs, follies, and amusements of this vain and wicked world. That man who engages in the chase of fashion, that man who engages in a sort of race with the world, or whose habit it is to keep up with the world in all sorts of appearances, let him take care lest he lose his soul; he is not in the race that is likely to win the immortal prize. Pure religion will lead us to be pilgrims and strangers upon the earth, to stand aloof, to get on one side from the current of worldly custom. You must consider yourselves, brethren, like men that are rowing against the tide. Now would any wise man, professedly rowing against the tide, get into the middle of the stream? And yet all Christians are professedly rowing against the tide; we are professedly going one way, and the world another; and shall we ever think to make progress by getting into the midst of the stream? No such thing; wherefore be as pilgrims and strangers on earth, pure and undefiled. Religion will teach us to keep ourselves unspotted from the customs and follies of this world.

But I proceed, in the second place, to observe, that, as these are the things wherein pure and undefiled religion consists—these have been the things by which the religion of the Bible has ever been distinguished, and by which it still stands distinguished from every thing else that has been called religion—mercy and purity are the characteristics of pure religion; mercy in visiting the fatherless and widows in their affliction, and purity in keeping ourselves unspotted from the world. Mercy and purity were the characteristics of the Old Testament

religion, and still more so of the New Testament; and I may add, that never were mercy and purity known to be the characteristics of any other thing that has gone by the name of religion. ' Neither heathenism nor Mahometanism, nor any species of philosophy, has ever been known to be productive of any of those effects to any considerable degree: it is the religion of Jesus Christ, it is the religion of the Bible, and this only, that produces mercy and purity. It was a distinguishing characteristic of the religion of the Old Testament. When God gave laws to Israel at Mount Sinai this was one: "If there be among you a poor man of one of thy brethren, within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thine heart nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth;" or of the stranger within thy gates thou shalt open thy hand; thou shalt open thy hand wide unto thy poor brother. The religion of the Old Testament was full of benevolence that cherished a brotherly regard; there were a number of checks on the exorbitant desire of opulence; for instance, the jubilee, the years of release, which were appointed by God, when every man's property reverted to its owner again. These were designed as checks to rising opulence, and as a ballast, so as to keep the state of society in some comfortable degree of equilibrium. The religion of the Old Testament is summed up in three words: "What does the Lord thy God require of thee but to do justly, love mercy, and walk humbly with thy God?" And if you come to the time *of our* Lord and his apostles, you will find that, in proportion as true religion prevailed, this spirit prevailed. Not to mention the compassion of our Redeemer, the benevolent nature of his miracles, we know that, when stretched on the fatal tree, and while the blood was trickling from his body, he turned and looked on his mother, and said, "Woman, behold thy son!" and he said to his dear friend John, whom he had so loved, "Behold thy mother!" One of the last acts of his life, therefore, was an act of kindness to the poor widow he was about to leave behind him; and he committed her to his most intimate friend. The early agents of the gospel were distinguished by a spirit of liberality; the primitive Christians seem to have lost almost every idea of retaining property — they had all things in common for a time—they were for dividing as every man had need. So generous, so liberal were they, that they communicated, not only those who were full of wealth, not only the opulent, but the poor were used to give; there was a great deal given by the poor of the church of Macedonia. Paul tells us that their deep poverty abounded unto the riches of their liberality. It appears that the primitive Christians not only gave a little of their surplus, but that they denied themselves to give a little. Paul speaks as if they laboured for this end. Now it is not enough, to constitute pure and undefiled religion, that we labour continually for the sake of amassing, and, if we can but spare a little out of that, throw it among the poor and needy; that is treating Jesus Christ as you treat the meanest animal that frequents your apartments; it is treating those as dogs, to whom you give

the crumbs that you cannot eat yourselves. The primitive Christians are directed to labour that they may have to give to him that needs; to labour for that end, that they may do good to others. The more we have of pure and undefiled religion, the more sacred pleasure shall we feel in such communications. The same or similar things are related of primitive Christians for several centuries after Christ. Whoever reads the history of the primitive church will find that they abounded in this, to the honour of the Gospel. There was not in the world, at least so far as I have been able to ascertain, either an hospital, or a charity-school, or a society for the relief of the distressed; none of these were known in the world till Christianity founded them: it is the gospel that has softened the hearts of those that have embraced it; and it is often known that it has provoked to emulation those that had not. When Julian the apostate saw the benevolent deeds of the Christians, who erected hospitals and waited on them, he said to his companions, "For shame! let not the Galileans take all these!" so they were provoked. And thus the gospel operates still. Pure and undefiled religion promotes general good will in the hearts of those that believe it, and their generosity shall provoke to generosity those that do not. Thus eventual good may be done to others, though it may be no ultimate advantage to the party; for if we give from Julian's disposition, it has, indeed, its own reward. But what is that? alas, it is worthless! Let us be concerned to give in the spirit of pure and undefiled religion.

[The sermon closes by an application of these general remarks to the charitable object which occasioned their delivery. ED.]

REFLECTIONS FOR THE ANNIVERSARIES OF 1833.

READER,

You have attended the anniversary meetings of our different societies, and your heart has glowed with holy ardour, while the triumphs of the Bible, the conversion of the heathen, and the benevolence of Tract and Sabbath-school societies, have been detailed with interest, eloquence, and persuasion; and, perhaps, reviewing your own individual effort during the past year, you have felt deep sorrow of heart that you have aided, in so small a degree, the progress of those blessed institutions, which bring good-will to man and glory to God.—Well, be it so; it is better to feel that "we are unprofitable servants," not having done what it was our duty to have done, than to think more highly of ourselves than we ought to think—it is better to *feel truly* that we are but as cumberers of the ground, than to be exalted in our own esteem. But we must not stop here: every conviction that is made of our past unfruitfulness should lead to godly sorrow, and a desire of renewed consecration of our powers to the blessed Redeemer. We must not be satisfied with lamenting our deficiencies, but must in good earnest put both hands to the work, and, with redoubled diligence, improve our hours for God and souls.—Oh, let us all come afresh to the cross of Christ, for pardon, strength, and grace, and for a large measure of that spirit of compassion that dwelt in him we "call Master and Lord!" His we have professed ourselves to be; and often, with devout rapture, at his table we have said,

"Had I ten thousand thousand hearts,
I'd give THEM all to thee,
And if I might make some reserve,
And duty *did not* call,
I love my God with zeal *so great*
That I would *give Him* all."

And shall we not act upon this fervent avowal of our love; and accordingly lay out our time, property, influence, and ability for the Lord? Oh, let us arise to this delightful labour for the best interests of our fellow-creatures! The time is short, very short, in which we have to labour! How many, who were present at the last annual meetings, are now in the silent grave; their opportunities and means of usefulness are now *for ever closed*, and they are gone to give an account of their use or neglect of them! But we are yet spared: how short the time for our probation yet may be we know not, and therefore the present hour should be redeemed promptly and diligently. Let us not delay—already the judge may be at our door also, and the souls of many to whom we now have access may be speedily removed into an eternal world. Then it will be too late for us to tell them of salvation, or to "beseech them to be reconciled to God." Now the means are in our power—means on which the blessing of the Holy Spirit's influences have rested—means of which we have now been hearing, honoured as the channels of the grace of life to many a precious soul. Let us be ambitious of similar labours: it is not a trifle to be the instrument of conveying blessings so vast and infinite as the plan of salvation bestows on a guilty world. And, as professors of science, literature, and medicine, are desirous of having their names immortalized by the *practical blessings* they confer on mankind, surely we, as those who have "been with *Jesus*," and have been taught by his Spirit the value of our own souls, the unspeakable blessing of eternal life, and the freedom with which it is bestowed on those who ask it, ought not to be indifferent of attaining superior honour, and higher distinctions, by laying out the powers of our minds, our bodily energies, and unceasing prayers and solicitude, on behalf of our perishing fellow-creatures. We possess a grand catholicon, suited to the wants of every miserable guilty sinner—we are surrounded by such on every hand. It is no doubtful matter, "for all have sinned," and "all the world is become guilty before God;" and, while we have the water of life, the glorious gospel, to make known, as the means of life, and healing, and eternal salvation, to all who need it, can we be really interested in the subject ourselves, and yet remain indifferent, silent, and selfish, on behalf of others?—*Surely it ought not* so to be. If, alas, we have hitherto "eaten our morsel alone," let us, from this favoured hour, from the effect of these anniversaries, hasten to the help of the perishing; and, with the united help which our money, time, influence, and love can impart, make known "the things that we have heard and felt;" and, "as God hath so loved us," strive to love our neighbours as ourselves. Thus shall we breathe the spirit of the gospel we profess; and our light will so shine that God our father may be glorified, and sinners be converted from the error of their ways. Thus will the anniversaries of 1833 be times to be remembered, and, perhaps, in the day of final audit, we shall meet some trophy of grace on the right hand of the Judge and Saviour, whose salvation was promoted by means connected with that season.

AMERICAN COLONIZATION SOCIETY.

To the Editor of the Baptist Magazine.

Dear Sir,

It is with considerable reluctance that I solicit your insertion of a few remarks on some communications respecting the American Colonization Society, contained in your last number. My highly respected brother, who forwarded to you the letters of Messrs. Brown and Cresson, was influenced, I doubt not, by the sincerest regard to the interests of humanity and righteousness. His well-known benevolence, and the fervour of his zeal in behalf of the oppressed negro, render any commendation of his motives superfluous. His present sentiments respecting the Colonization Society are precisely such as I entertained a short time since. I heard of Liberia with joy and gratitude to God. I viewed its establishment on the Coast of Africa as pregnant with incalculable good to that vast Continent. I imagined that I saw in it the providence of God, the opening of a fountain whose refreshing waters would gladden and fructify the barren waste. My attention was directed to the tendency of this scheme to advance the welfare of Africa, without regarding its more immediate influence on the slave and coloured population of the United States. Since then, Sir, I have been enabled to institute a more careful and extensive inquiry into the principles on which the Society is based, and the purpose it is adapted to subserve; and I regret to state, that my estimate of its character is totally altered, and my sympathy with its object changed into aversion and abhorrence. The unfaltering conviction of my judgment is, that it is totally unworthy of the patronage of the religious and anti-*slavery public*; and my present object is to state some of the grounds of such convictions. I feel this course to be the more imperative, as an accredited agent of the Society, Mr. Elliott Cresson, is now in this country making application for pecuniary aid. Some of your readers may already have been induced to contribute to his design, and others may be applied to. It is therefore important that the whole case should be known.

It is not my present object to controvert the probability of good resulting to Africa, from the establishment of the Colony of Liberia, though much, I apprehend, may be said on this point. It is sufficient for my purpose to observe, that if the free coloured people are so morally debased as the abettors of the Colonization scheme affirm, their presence in Africa will be a curse to that region. Instead of proving Christian Missionaries to its benighted inhabitants, they will give new force and energy to those destructive principles which have for so long a period desolated that quarter of the globe.

The claim of the Colonization Society to the patronage of the British public is founded on its alleged tendency to effect the abolition of slavery throughout the United States. This has been represented to the people of England as its main object. Mr. Cresson has reiterated the statement; and hence the success of his application. Now I am satisfied the society, so far from aiming at this object, avows hostility to it, and is adapted to perpetuate the enormous evil. It is the enemy of immediate abolition; friendly to the negro in profession; but, in reality, an upholder of the master's oppression. It had its origin in the slave states; its presidents and principal managers have been slave-owners; and the

language, uttered at its public meetings, and employed in its official organs, would be appropriate to a colonial advocate in this country. That it may be the occasion of freedom to a few slaves, I freely admit; but that its tendency is to confirm the slave system, I most confidently affirm. The rapid increase of the slave and coloured population awakened the fears of the whites, who, not having enough either of religion or honesty to restore to the negro his rights, devised this scheme of transporting the free, in order to perpetuate the bondage of the enslaved black. In the 15th annual Report of the Society, a speech of Mr. Archer's is given, of which the following is an extract, and which may fairly be received as the sentiments of the Society, since no disapprobation is expressed:—

"If none were drained away, slaves became inevitably and speedily more redundant... When this stage had been reached, what course or remedy remained? Was open butchery to be resorted to, as among the Spartans, with the Helots? or general emancipation and incorporation, as in South America? Either of these was a deplorable catastrophe. Could they be avoided? and, if they could, how?

In the same report, it is asked,

"What is the free black to the slave? A standing perpetual excitement to discontent. The slave would have little excitement to discontent, but for the free black."

"There was but one way, but that might be made effectual, fortunately! It was *to provide and keep open a drain for the excess beyond the occasions of profitable employment.*"

The object of the Society is distinctly stated in the 2nd Article of its Constitution, and the terms employed of necessity falsify the representations which have been made in this country by its accredited agent. The Article is as follows:—"The object *to which its attention* is to be *exclusively directed*, is to promote *and execute* a plan for colonizing (with their consent) the free people of colour, residing in our country, in Africa, or such other place as Congress shall deem most expedient; and the Society shall act, to effect this object, in co-operation with the general government, and such of the States as may adopt regulations on the subject." There is not one word of this article which points to the manumission of the slave; much less to the extinction of slavery. On the contrary, the insertion of the significant and ominous term "*exclusively*" clearly proves that no other object but the one specified is or can be contemplated. The language of the Society's reports is in perfect harmony with this representation. The following paragraph is taken from the Eleventh Annual Report, where it is given without any note of dissent, as part of the speech of Mr. Harrison, of Virginia. "The Society has reiterated the declaration, that it has no ulterior views diverse from the object avowed in the constitution; and, having declared that it is in no wise allied to any Abolition Society in America, or elsewhere, is ready, whenever there is need, to pass a censure upon such Societies in America." Truth is not more opposed to falsehood, than is such language, uttered at the public meeting of the Society and published in its reports, to the statements of Mr. Cresson.

The same sentiment is avowed in the memorial of the Auxiliary Colonization Society of Powhatan to the legislature of Virginia, published in the 12th Report of the Parent Society.

"The second objection may be resolved into this: that the Society, under the specious pretext of removing a vicious and noxious population, is secretly undermining the rights of private property. This is the objection expressed in its full force, and if your memorialis

could for a moment believe it to be true in point of fact, they would never, *slaveholders as they are*, have associated themselves together for the purpose of co-operating with the Parent Society; and far less would they have appeared in the character in which they now do, before the legislative bodies of a slave holding State. And, if any instance could now be adduced, in which the Society has ever manifested even an intention to depart from the avowed object, for the promotion of which it was originally instituted, none would with more willingness and readiness withdraw from it their countenance and support. But, from the time of its formation down to the present period, all its operations have been directed exclusively to the promotion of its one grand object, namely, the colonization in Africa of the free people of colour of the United States. It has always protested, and through your memorialists it again protests, that it *has no wish to interfere* with the delicate but important subject of slavery. It has never, in a solitary instance, addressed itself to the slave. It has never sought to invade the tranquillity of the domestic circle, nor the peace and safety of society."

While the reports of the Society furnish ample evidence on this point, the *African Repository*, its official organ, is equally explicit. "It is no Abolition Society," says a writer in the third volume of this work, "it addresses, as yet, arguments to no master, and disavows, with horror, the idea of offering temptations to any slave. *It denies the design of attempting emancipation, either partial or general;* it denies, with us, that the general government have any right to emancipate. The scope of the society is large enough, but it is in no wise mingled or confounded with the broad sweeping views of a few fanatics in America, who would urge us on to the sudden and total abolition of slavery." How, Mr. Editor, can such statements be reconciled with the often repeated declarations of Mr. Cresson? They are utterly at *variance with them*; and the *monies he has obtained* from the anti-*slavery people* of this country have consequently been procured under false pretences. His cause would have been abhorred by the friends of the negro, had he spoken with but a twentieth part of the honesty evinced in America. One more extract, and I will pass on; I take it from the Report of the Kentucky Colonization Society, published in the African Repository, vol. 6th.—"It is not the object of this society to liberate slaves, or touch the rights of property. To set them loose amongst us, would be an evil more intolerable than slavery itself. It would make our situation insecure and dangerous."

These extracts sufficiently indicate the real purpose of the Society. They discard the idea of emancipation being its object, and express, without reserve, an opinion unfavourable to the restitution of the negroes' rights. The following extract from the 7th volume of the African Report exhibits the Society as the enemy of abolition, while hypocritically professing attachment to liberty. It reminds us of colonial advocacy in this country.

"The Society, meeting the objections of the *abolition enthusiast*, in a like spirit of mildness and forbearance, assures him of their equal devotion to the pure principles of liberty and the powerful claims of humanity. We know, say they, and we deplore the evil of slavery as the deadliest curse to our common country. We see, and we lament its demoralizing effects upon the children of our affections, from the budding innocence of infancy, to the full maturity of manhood. But, we have not, we do not, and *we will not* interfere with this delicate, this important subject. There are rights to be respected, prejudices to be conciliated, fears to be quelled, and safety to be observed, in all our operations. And we protest, *most solemnly protest*, against the adoption of your views, as alike destructive of the ends of justice, of policy, and of humanity. No wild dream of the wildest enthusiast was ever more extravagant than that of turning loose upon society two millions of blacks—idle, and therefore

vicious, and therefore danger-
ant, and therefore incapable of
ıg and enjoying the blessings
ı. Could *your* wishes be re-
ır gratulation would be quickly
nto mourning, your joy into
your labour of love into visits
o our jails and our penitentia-
s abodes of vice and the haunts
. Come, ye abolitionists, away
wild enthusiasm, your *misguided*
py."

I might close, if the atro-
the Society had not been
e clearly developed in its
ɔrgans. Instead of being
ocate or even the silent
r of Emancipation, it has
claimed the patronage of
e holders of America, on
ınd of its giving stability
manence to their impure
rbarous system. That I
: be suspected of exagger-
will subjoin a sample of
lence which can be ad-
ı support of my statement.

is it not certain, that should
le of the Southern States refuse
the opinions of the Colonization
[relative to the gradual abolition
r,] and continue to consider it
and politic to leave, untouched,
, for the termination of which
: the whole wisdom and energy
ates should be put in requisi-
ıt they will CONTRIBUTE MORE
LLY TO THE CONTINUANCE AND
E OF THIS SYSTEM, by removing
ɔw free, than by any or all
ethods which can possibly be
' Such has been the opinion
d by Southern gentlemen of the
nts and distinction. Eminent
ils have, we doubt not, lent their
ris cause, in expectation of at
omplishing a generous and noble
' the objects of their patronage
Africa, and GUARDING THAT SYS-
ɔ existence of which, though
ste, they deem *necessary*, by sepa-
ɔm it those, whose disturbing
gments its inherent vices, and
all the repulsive attributes of its
r. In the decision of these indi-
as to the effects of the Coloni-
ociety, *we perceive no error of*
: OUR BELIEF IS THE SAME AS
—*Afr. Rep. vol. i. p. 67.*

ɔecution of its scheme would aug-
ment instead of diminishing the value of the property left behind." — *Idem*, vol. iii. p. 344.

Again we are informed vol. iv. p. 274.—

"The tendency of the scheme, and one of its objects, is, *to secure slaveholders and the whole southern country*, against certain evil consequences growing out of the present threefold mixture of our population."

The sentiments of the free coloured people are too well known to require proof. They abhor the scheme as unrighteous and oppressive, and claim, by their public resolutions, the assistance of every humane and liberal mind. But I must close, though unwillingly, these remarks. I have merely pointed to the mass of evidence which may be adduced; and if, by doing so, I shall prevent any of the members of our denomination from contributing to a cause so abhorrent to the spirit and principles of the Gospel of Christ, I shall have my reward. Never, in my apprehension, did Satan more successfully assume the form of an angel of light. But the imposition is now detected, and the indignation of the British mind cannot fail to be loudly and universally expressed.

Mr. Garrison has been deputed by the New England Anti-Slavery Society to visit this country, for the purpose of disabusing the public mind on the Colonization scheme. He has challenged Mr. Cresson to a public discussion, and I have tendered the use of my chapel for that purpose, but Mr. Cresson has deemed it prudent to decline the challenge. I am not at all surprised at his having done so. It was wise in Mr. C. to shrink from such an antagonist —a man who has devoted himself with the zeal and disinterestedness of an Apostle to the liberation of the sons of Africa.

Mr. Cresson may calumniate Mr. Garrison as he pleases; but the British public will honour his integrity, and hold his name in grateful and admiring recollection.

I remain, dear Sir,
Your's respectfully,
THOMAS PRICE.

Lower Street, Islington,
June 24, 1833.

A LETTER TO A FRIEND IN A STATE OF SPIRITUAL DECLENSION.

My dear Friend,

You scarcely need to be told that, next to the conversion of the soul, its prosperity is of the highest importance. That your own is not, at present, in a healthy state, you must, I think, be conscious. The conduct has often been said to be the index of the mind; and, if this be true in your case, your soul must be in a barren condition. I do not say that you are in a state of spiritual destitution, but your vital religion is, if I mistake not, at a low ebb.

At this conclusion I have arrived by comparing your former with your present conduct. You once submitted to the ordinance of baptism, and, in doing so, professed your determination to relinquish the world, and to cast in your lot with the people of God. But now your chief companions are worldly characters, and you are seldom seen in the society of the saints. In times past, you appeared to consider religion as the one thing needful, and to take a pleasure in teaching the young, and in supporting the cause of the Redeemer; but now you habitually neglect religious duties to attend to scientific engagements; and if you sometimes take a part in those exercises in which you once appeared to delight, it is with so much irregularity and apparent indifference, as to afford painful proof that your heart is not in the work as it has been.

Your former professions must have been insincere, or the state of your mind is less spiritual than it once was. I am unwilling to believe the former, and would fain hope the latter. That you are in the first stage of final apostacy is a thought too painful to be indulged; and, therefore, I would earnestly hope that your present is one of temporary declension, from which the Spirit of grace will speedily restore you. And happy should I be to be the instrument, in his hand, of accomplishing this desirable and important end.

Perhaps you do not feel your condition to be such as I have supposed it to be. At this I am not surprised. I can easily conceive of the deadening influence of the neglect of the means of grace, and the habit of associating chiefly with persons who are destitute of vital religion. Long abstinence from food is often followed by loss of appetite; and this is as true spiritually as it is naturally.

It has been said that backsliding commences in the closet. And I cannot but think that there is a similarity between your private devotions and your public conduct. If your Bible and your closet were called as witnesses, what is the testimony which they would give respecting you? Would not the one complain of being read with comparative negligence, and the other of being too frequently unoccupied? Have you the same pleasure in perusing the sacred volume that you once had? And do you feel the same delight in approaching the throne of grace that you once felt?

Are you disposed to say that your faith in the peculiar doctrines of the gospel is unshaken, and that no one can justly charge you with immoral conduct? Remember that your creed may be sound, and your general deportment unimpeachable, whilst your soul is in a lukewarm condition. The language of your Lord and Master to you is, "My son, give me," not thy head and thy hands, but "thy heart." God must be worshipped in spirit and in truth. Christ must dwell in the heart by faith. The branch must abide in the vine, or it cannot bear fruit.

Suppose, my dear friend, the disease which has made such dreadful ravages through the country were to come into your immediate neighbourhood. It might fall either upon yourself or your friends. In the one case you would be the sufferer, and in the other it would be your duty to endeavour to administer the consolations of the gospel. In the former case, how unprepared would your mind be to struggle with disease and death! and, in the latter, how unfit would you be to comfort others whilst almost destitute of peace yourself! Then your worldly acquaintance could afford you no pleasure; and how painful would it be to recollect the injury you had done to the cause of Christ, and to find your real friends shy of you, from having been so long neglected!

Satan is the god of this world, and the prince of the power of the air. With the full extent of his power and his cunning we are not acquainted; still we are not altogether ignorant of his devices. Having tempted you to forsake, in a great degree, the society of real Christians, he may now endeavour to induce you to believe that they are not your best friends, and that they do not treat you with the cordiality which you once received from them. Remember that you have appeared to prefer the company of the world to that of the church. That philosophy to which you have devoted too much of your time, your talent, and your property, to the neglect of religious duties, must have taught you that no man can believe without evidence. And if you have given your friends less proof of your discipleship than you once gave them, be not surprised if they look at you with some degree of doubt. Give them unquestionable evidence of your sincere attachment to Christ and to them, by sacrificing whatever would dishonour him or give them pain; and I doubt not that you will find them quite as cordial as when you were first introduced into their society.

Does your heart condemn you? Are fears excited in your breast? When you look into the word of God, does it seem to frown upon you? And do your prayers appear to be shut out from the ears of the Lord? Read those portions of his word in which answers and promises to prayer are recorded. Peruse those parts of the Scriptures in which backsliders are invited to return to the Lord, and in which he promises to heal their backslidings. Reflect on his compassionate conduct towards David, and Peter, and others.

If you cannot look to Jesus as a saint, look to him as a sinner. Remember that he came to save sinners, and that he receiveth sinners. Before Peter fell, the Lord told him that he had prayed for him. I trust that he has interceded for you. Think of his sufferings and death; think of his intercession; think of his promises; think of his love, his power,

his fulness, the efficacy of his blood, and the perfection of his righteousness. Pray for the spirit of prayer, and for the teaching of the Holy Spirit. May the Lord give you faith to look to himself! May he impart to you the peace of the gospel! And may you henceforth be enabled to relinquish whatever is opposed to his will, both in principle and in practice! And may your future life be holy, happy, and useful! So prays

Your affectionate friend,

PHILOS.

Exeter.

THE ECLIPSE OF THE SUN.

Every six months there is at least one eclipse of the Sun, inasmuch as twice a year the new moon happens when the two luminaries are near a lunar node, or point in the ecliptic, where their centres would coincide. Every one can see that when nine or ten suns can be placed between the Sun and the sable new moon no solar eclipse can be seen: and it is equally obvious that, when the moon at change is passing mid-way between her extremes of latitude, she must cover a part or the whole of the Sun, and thus occasion what we call a solar eclipse. As, however, the top of St. Paul's Cathedral is eclipsed in Newgate Street, and uneclipsed between Newgate Street and Skinner Street, so the Sun, eclipsed to some parts of the earth, is sure to be uneclipsed to other parts, even where (if clouds do not interpose) he is shining at the very time.

Of late years visible eclipses of the Sun have been so rare in England, that, to young persons under the age of eleven or twelve years, the solar eclipse on Wednesday, the 17th of this month, will be as great a novelty as a transit of Venus. If, therefore, the morning should be fair, our young friends will be amply repaid for rising with the lark. For, as early as four minutes after five, by the London clocks, a small black notch on the edge of the Sun's disk will indicate the commencement of an eclipse, which, at fifty-five minutes after five, will have increased to eight digits and five-sixths; so that, at that time, three quarters of the Sun's diameter will be covered by the moon, full on the side next to the Sun, but shrouded in darkness on the side next to us. Afterwards, the obscuration will gradually decrease till forty-nine minutes after six, when this interesting eclipse will end, and when the spectator must bid adieu to all solar eclipses till Sunday, May the 15th, 1836, when a still greater eclipse of the Sun will be witnessed in England, if the sky be clear—an eclipse that will be annular in some of the northern counties.

As to total eclipses of the Sun in England, they seem to be out of the question till Wednesday, August the 11th, in the year 1999, when the Sun will be totally eclipsed in the south-west of England: and on Saturday, September the 23d, in the year 2090, the Sun will be totally eclipsed at London; when, as in 1715, the birds will retire to their nightly abodes, the cold will sensibly and dangerously increase, and the dew of heaven will begin to fall; and, if the sky be clear, the brighter stars will make their appearance, amidst a sudden but transitory night of darkness.

J. F.

Stratford, Essex.

REVIEWS AND BRIEF NOTICES.

A Narrative of Recent Events connected with the Baptist Missionaries in Jamaica: comprising also a Sketch of the Mission from its commencement in 1814, *to the end of* 1831. By the BAPTIST MISSIONARIES.—Published in Jamaica.

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Of the truth of this inspired declaration it might be difficult, if not impossible, from the modern history of the church, to furnish a more striking exemplification, than the transactions recorded in this painfully interesting narrative. The serpent is already writhing under the influence of his own venom, and, in their deadly wrath, the Jamaica Magistrates and Planters have conferred on the slave population a blessing far beyond all they could have accomplished by the most rigid adherence to the orders in council they have so contumaciously rejected. These were precisely the events required to give the death-blow to Slavery. But for these, that iniquitous system might have been perpetuated half a century longer. Our commercial life seemed "bound up in the life of the child." Christians were asleep, and required a tornado to awake them; Missionaries were necessarily prudent; and by a little manœuvreing, a little complaisance, a little chicanery and double dealing—arts by no means difficult of attainment—the honourable House of Assembly might have laughed to scorn the most strenuous efforts of the faithful few. Apart from their guilt, we cannot conceal with what unmingled exultation we contemplate their uniform and steady opposition to every measure proposed for their adoption. We blush, indeed, at the remembrance of our own timidity. We feel ashamed, that, but a short time ago, nine-tenths *of the christian community were satisfied with the position* now clamorously assumed by the planters themselves—*amelioration and gradual abolition!* And we desire to be deeply humbled, that even now, we have been more indebted to their folly than to our own wisdom, to their malice than to our own benevolence, for those just views and right feelings which at length we are happily approaching. Our only consolation is, that *immediate and entire emancipation is now inevitable.*

With the exception of the first chapter, which contains "a brief sketch of the Mission from its commencement here, to the time of the insurrection, including a period of about eighteen years," the whole of this pamphlet is occupied with the revolting details of the Missionary war.

"The remainder of the book (say the Missionaries) the reader will find to be a rapid transition from one scene of outrage to another, in which the chief actions were performed as soon as suggested, with a relentless and demoniac fury, that in a *fiction* respecting professed christians, would be thought too marvellous to be possible: indeed, the rapidity with which the work of destruction was carried on, suggests, naturally enough, the supposition of a confederacy with the spirits of darkness. Not fewer than ten of the demolished chapels were destroyed, and chiefly by white men, in the short time of eleven or twelve days!"—Introd. ii.

In the ninth chapter, the particulars of this destruction are detailed, and they cannot be too widely circulated.

"The first chapel destroyed was situated at a place called *Salter's Hill*, in St. James's, about eight miles from Montego Bay. It was a large, substantial building, newly erected for the accommodation of a numerous congregation previously assembling at Crooked Spring, and opened for Divine worship the very day on the evening of which the insurrection commenced. This edifice, con-

sisting of chapel and dwelling-house, was set on fire during martial law, by a party of the St. James's Militia, under the command of Lieut. F. B. Gibbs, Royal Navy, on half pay, and Capt. G. Gordon. It is worthy of notice, that this chapel was used only *once*, on which occasion the greatest exertions were made by the Missionaries to prevent the threatened revolt of the negroes; and that, though the rebels were much annoyed thereby, yet *they spared the chapel* during the work of devastation around; but the white people, whom those exertions were designed and calculated to benefit, wantonly and deliberately burnt it down."

"On Tuesday, February 7th, when the St. Ann's Regiment were about to quit *Falmouth*, Mr. John W. Gayner, a magistrate and ensign, and Adjutant Samuel Tucker, commanded the men to break down the chapel preached in by Mr. Knibb (which they had occupied as barracks during martial law), and themselves set the example. It was completely demolished. The baptistry, situated in the chapel-yard, was previously filled up with filth, by the workhouse negroes, who are under the management of the magistrates, and therefore cannot be supposed to have been thus employed without their directions, or at least, concurrence. And on this occasion, a cenotaph, erected in the wall of the vestry, to the memory of our departed brother Mann, the former pastor, was torn down and dashed to pieces by those who could trample with equal carelessness on the rights of the living and the relics of the dead! While the work of destruction was proceeding, information of the fact was given to Lieutenant Thomas Tennison, of the Trelawney Regiment, the officer on guard in the town. His reply was: 'that it was no matter whether they broke the chapel or not: he supposed they would set it on fire too!'

"On the same day, our chapel at *Stewart's Town*, in Trelawney, occupied by Mr. Whitehorne, was partially pulled down, by some persons also connected with the militia.

"The next day, February 8th, the large chapel at *Montego Bay*, in which from 1500 to 2000 persons had often been instructed by Mr. Burchell, was entirely demolished. At twelve o'clock at noon, a party started from the Court-house, to commence this diabolical act, *headed* by Lieutenant Colonel William *Charles Morris*, and were joined by a *large mob. The* following magistrates *and officers of* militia were at the spot, and most of them very actively engaged in the demolition:—

Lieut. Col. W. Charles Morris
Major John Coates
Capt. George Gordon
—— W. Mitchell Kerr
—— John Cleghorn
—— Joseph Bowen
—— Benj. Haughton Tharpe
—— William Nettleton Balme
—— John Thorpe, a Magistrate
—— Edward Evans, Coroner
} Magistrates

Lieut. James Gordon, a Magistrate
—— Joseph Fray
—— William Plummer
—— Thomas Watson
—— Charles Wallace Ogle
—— John Henry Morris
—— G. M'Farquhar Lawson, jun. Adjutant
—— Henry Hunter
Ensign William Powle Holt
—— James Coates
—— William Gordon
—— Jos. Gill Jump
Alexander Campbell, Esq. Copse
Charles O'Conner, Esq.
William Heath, Esq.
} Magistrates
Mr. William B. Popkin, Head Constable

"On this day and the following, the chapel at *Brown's Town*, in St. Ann's, supplied by Mr. Nicholls, was pulled down, chiefly by the inhabitants, encouraged by the example of Mr. Abraham Isaacs, a Jew, and sort of petty lord of that small town.

"On Friday, February 10th, the chapel at *Savanna-la-Mar*, occupied by Mr. Gardner, was pulled down, chiefly by the militia, encouraged by the presence and assisted by two of the officers; namely,

William Samuels, Lieutenant
Anthony Reary, Ensign; and by
Harry Dawson, Provost Marshall's Deputy

"On Saturday night, February 11th, another chapel, supplied by the same Missionary, called *Ridgeland* (or Fuller's Field) about ten miles from Savanna-la-Mar, was burnt.

"After a daring attack at St. Ann's Bay, on the 10th of February, the Mission premises, occupied by Mr. Nicholls at that place, were razed to the ground, during the forenoon of Tuesday, February 11th. The materials were stolen, and the very foundations partly dug up. The following persons were among the most active of the depredators:

George Radcliffe Stennett, Magistrate, Surgeon of St. Ann's Eastern Regiment, and Surgeon of the Workhouse
Lieutenant Henry Cox, jun. on the Staff of Major-General Cox, and a Magistrate
Captain Samuel Drake, Head Constable, Town Surveyor, Clerk of the Market, and Supervisor of the Workhouse
Ensign and Adjutant Ralph Cocking
Seba Shelley, Harbour-Master
James Walker, Esq. a Magistrate, *Member of* Assembly, and Captain in the Militia, was present, and did not attempt to prevent the demolition.

"The chapel at *Rio Bueno*, occupied by Mr. Whitehorne, was attempted to be pulled down on Sunday night, February 12th, by the Grenadier Company of the Trelawney Regiment (dressed in their regimentals) which was stationed at Bryan Castle estate, near that place. Owing to the strength of the building, this attempt failed; but on the following Saturday evening, it was burnt down.

"On Friday, February 24th, *Ebony Chapel*, just erected at Hayes' Savanna, in Vere, and supplied by Mr. Taylor, was also wilfully destroyed by fire. A day or two before this event, Mr. Hector M'Lean Wood, a magistrate, accompanied by a person named Palmer, went to the chapel in the day-time, broke some of the windows, and took away the key; and at ten o'clock P. M. on the aforementioned day, the chapel was set on fire, and burnt to the ground. A party of armed men were seen at the spot; and the poor inhabitants, like their fellow-sufferers in other places, were naturally afraid of being murdered if they attempted to interfere. The following day, six white men went to see what was done. Dr. Murray was one of them, and Mr. Stirke, overseer on Roden's estate, and a vestryman, was another. Mr. Stirke broke one of the remaining benches: they broke down the fence, gave three cheers, and left the place.

"We regret to add that much loss has also been occasioned to their respective proprietors, by the destruction of *houses rented as places of worship*, which we proceed to narrate.

"While martial law existed, a house called *Putney* in St. James's, the property of Mrs. M'Lenan, rented by Mr. Burchell, was burnt by the militia."

"On Thursday, February 9th, in the morning, the chapel at *Lucea*, occupied by Mr. Abbott, the property of the General Baptist Missionary Society, was pulled down. The following parties were among the perpetrators of this outrage:—

Rev. B. H. Heath, *the Rector!*
Dr. Binns
Mr. Charles Younger, Constable.

"Mr. Alexander Campbell of Lucea, a magistrate, was present, and did not attempt to prevent it. *Mr Heath, the Rector, asked a gentleman to go with him, and assist him in destroying the d—d Baptist Chapel!!* Dr. Binns was seen galloping towards the chapel with a hatchet in his hand, and struck the first blow.

"On Tuesday evening, February 14th, a party *of the same mob who* demolished our premises at St. Ann's Bay, proceeded to Ocho Rios, another station supplied by Mr. Nicholls, and burnt the chapel there. It was the property of Mr. Thomas Williams, a married man, with a large family, by whom the injury will be severely felt. The fire communicated with an adjoining house, which was also burnt down.

"On Sunday, February 19th, the last act of destruction was committed at *Green Island*, when the chapel, supplied by Mr. Abbott, was burnt down."

That the Missionaries have themselves been spared to tell the melancholy tale, is attributable, not to the tender mercies of their adversaries, but to the kind interposition of Him who says to every proud wave, "Hitherto shalt thou come, but no farther." And though they are still silenced, insulted, fined, and imprisoned, better days are in reserve. Let them patiently continue their narrative as events shall occur; and at no very distant period they may lay down their pen with the delightful sentence—'*So Slavery died, and Freedom reigned.*' They will then be much better occupied than in writing narratives.

But in the mean time, what is to be done with the learned and honourable rioters—those lawless lawyers—those keepers and breakers of the peace? We have no wish to visit them as their brethren at Nottingham and Bristol were visited—with a special commission, to try them for their lives. Distinguished as they are from their humble associates at home, not more by their education and official character than by the malicious recklessness with which they shed innocent and christian blood; we yet would not transfer to them the pious wish of one of their own fraternity on behalf of the Missionaries—that their bodies might diversify the scenery of the fine hanging woods of Trelawney. Nay, we would not even tar and feather them—that lighter punishment inflicted on the hapless Missionary and his inoffensive babe;—the amusement, the recreation, the burlesque, invented by these great minds, to relieve them under the burdens and cares of office,—the farce "inimitably droll," after their own bloody

We cannot, therefore, but sincerely hope that Mr. Haldane is more fully convinced than ourselves, that the cause of God and truth required the publication of his *fourteen pamphlets.*

Sermons delivered on occasion of the Death of the Rev. John Dick, D.D. Greyfriar's Church, Glasgow; Professor of Theology to the United Secession Church. By JOHN MITCHELL, D.D., S. T. P., Glasgow, and JAMES PEDDIE, D.D., Edinburgh.—pp. 39.---Holdsworth.

"Honour to whom honour," is a precept of inspiration to which, whatever may have been its reception in by-gone days, there does not appear, at present, to be any danger of its attaining to more than becoming attention. We are glad, however, in these discourses to perceive that honour paid to the deceased, to which he appears to have been, by the grace of God, so justly entitled; and, both in the attempt, and in the mode of execution, we think the preachers have been assisted to honour themselves.

The Difficulties of Infidelity; or the Obstacles, intellectual and moral, to an infidel state of Mind: a Sermon preached in Tonbridge Chapel, New Road, Somers Town, on Tuesday, February 26, 1833; being one of a series of Discourses, on subjects appointed by the Christian Instruction Society, and delivered by Ministers in connexion with it, to mechanics and others. By JOHN HOPPUS. pp. 60.—Jackson.

A very elaborate discourse, doing great credit to the head and heart of the worthy author, and which will, we earnestly hope, be made extensively useful to that numerous class of persons, for whose more immediate benefit it was delivered, and is now published. Would there not be a much greater probability of our hope being realized were a cheaper edition put into active and liberal circulation?

A Catechism on the Nature of a Christian Church, &c. By R. M. MILLER. Fourth edition.

An excellent manual of instruction for young inquirers.

A set of Psalm and Hymn Tunes, composed for four Voices, and arranged for the Organ and Piano-forte. By JOHN BISHOP. pp. 36.—Peck.

Believing, as we do, that "it is a good thing to give thanks unto the Lord," and to sing praises to his name, we are disposed to encourage whatever is adapted to promote this pious exercise, and would, therefore, invite attention, more especially of our musical readers, to the thirty-one tunes comprised in this set. About half the number are composed for psalms and hymns of the ordinary metres; the rest provide for more complicated verse.

The Miniature of Buddhism, in a Description of the Objects in the Buddhist Temple, imported from India, and opened for public inspection at Exeter Hall, Dec. 12, 1832.

The *Vihara* is now beautifully lighted with gas. The entire exhibition (if it amuse for a few moments) should lead to very serious musings, and excite the liveliest emotions of gratitude to the true and living God, for the privileges we enjoy in this favoured land.

The Abolition of the Poor Laws, the Safety of the State, &c.—Jackson and Walford.

The statements, arguments, inferences, and appeals of the writer are worthy the attention of those who feel a deep interest in the welfare of their beloved country.

Christian Liberty: an Essay. By WILLIAM THORN, Author of "Lectures on the Christian Sabbath," &c.—Hamilton and Co.

An elaborate essay, to which (without pledging ourselves to every opinion it contains) we heartily wish a wide circulation. The writer has given us an ample illustration of the motto borrowed from Locke: "*The civil magistrate's prescribing a way of worship hath been the cause of more disorders, tumults, and bloodshed, than all other causes* put together."

RELIGIOUS INTELLIGENCE.

FOREIGN.

FRANCE.

To the Editor of the Baptist Magazine.

Dear Sir,

I have lately received a letter from France, which, as it details much of the internal situation of that kingdom and neighbourhood, with respect to religion, may, perhaps, be acceptable to your readers; and, therefore, if you please, it may appear in your next number.

I am, Sir,
Yours, &c.
J. D.

Translation.

Dear Sir,

It is but lately that I have received your letter. I thank you for your kind remembrance of me, and pray that you may still preserve it. Our interviews have been short in this world, but there need be but little time to attach those who embrace the same faith, and labour in the same work, to each other. My stay in Switzerland was nearly six months, which was more than I intended; but the time was necessary, for reposing from my fatigues, and to recruit my strength in the midst of my brethren. The Gospel makes great progress there; the number of the children of God is considerable, and increases every day. The Gospel is published with fidelity and courage, by a great number of ministers; the faithful church, with which I was united, consists of nearly 200 children of God, of whom about *one half are Baptists.*

In reply to yours, on the subject of your plan for Missions in France, *I should find no obstacle to it, except the pecuniary means necessary to carry it into effect.* France has need of many missionaries; for you know the state of superstition, infidelity, and immorality, in that unhappy kingdom; and the number of gospel preachers in it is very small. I believe that all the brethren feel the necessity of labouring for the spiritual regeneration of the French; but hitherto missionaries are *wanting.* *Almost all those who labour are Swiss.* *To form others, we must have young men already converted;* these are *very scarce,* and *those who would be willing to become evangelists yet more so.*

Thus we are stopped by an invincible obstacle, which the Lord has not yet seen fit to remove. On the other hand, money is wanting, and we have hardly enough to pay the salaries of those who are already labouring.

I have lately seen Mr. W. at Paris. He has received many promises from the Americans, but hitherto without any other result. You are not ignorant that *England has done but little more for the Continental Missions.* As to the French, they will squander away their money for shows, luxuries, and all the follies of the world, and have none left for religion. You see, my dear Sir, we live in times and circumstances wherein the best conceived plans, for the advancement of the Gospel, have unhappily to encounter but too many difficulties.

Happily, the Bible continues to be abundantly spread abroad, in France, by the generosity of the British Bible Society; and it is probable, that, for the present at least, souls will be converted by this means only.

A dozen Swiss distributors are employed by the Societies of Geneva, and Lausanne, to diffuse the Bible in the departments of the West, whose success is remarkable. It is true, *they are faithful children of God, well-informed in doctrine, and courageous in the midst of the poor superstitious Catholics, deriders, and blasphemers.*

An institution established at Geneva, by a faithful church, and supported by the gifts of the churches of the Canton of Vaud, and of Geneva, by the blessing of God, has formed these Colpateurs Missionaires (Missionary Distributors). I hope that you will not abandon your plan; * if, hereafter, France should be blessed of God, as Switzerland is, it may be possible to carry it into execution. In Paris they have thought of a plan nearly similar; but *they are stopped, like*

* The plan referred to is the establishment of an Academy, in France, for the instruction of pious young men, as scripture readers and preachers, like that at Ballina, in Ireland, under the superintendance of Mr. Allen.

a mill when water fails. Accept my very affectionate salutations. May God bless you in your health, your soul, your ministry, your labours, your dear family, and the church, in the midst of which God has called you to labour!

Mr. M. labours at Havre with success; his congregations are numerous and attentive; and his sunday-school prospers. They lately buried a little girl, who died in the faith. As to myself, I am but just recommencing: and I hope that God will shed forth his Holy Spirit upon our labours. I need to consider, every moment, that eternity is at hand; that the judgment of God will be very solemn; that I have no more time to lose; and that I ought to consecrate to my Master and Saviour what remains to me of life and strength.

Your devoted Brother
and Servant in Christ,
M. F.

April 14, 1833.

DOMESTIC.

Sabbath Schools.

To the Editor of the Baptist Magazine.

Dear Sir,

The correspondence carried on by one of our benevolent institutions with many of our churches in the country having elicited the fact, that in numerous instances where large Sabbath-schools are attached to the cause there is no adequate return of decided usefulness, a circular was addressed, in the early part of this year, to several places (or ministers), requesting answers to the following queries:

1. Are the schools properly supplied with books and teachers?

2. Are the teachers, for the most part, persons of decided piety? and does there prevail amongst them a proper degree of respect and affectionate co-operation towards each other and the church?

3. Do the pastor and officers of the church render the teachers and children all the help and encouragement that they are able?

4. Are the labours of the Sabbath devoted entirely to religious instruction? or are they partly occupied in writing, &c.?

5. What means are used to improve the teachers, and the highest classes of the scholars, and to secure their decided piety?

6. Are efforts made to retain an influence *over the young* people, after they *leave the school,* by bible or catechetical classes, conducted either by the pastor or by the members of the church?

7. Is there a spirit of prayer prevailing amongst the members of the school, the church and congregation, for the assistance of God's Holy Spirit?

8. What are the causes which seem to you to prevent success?

It is most pleasing to find that, out of about forty replies which have been received to this letter, there is not one which does not express the thanks of the brethren for the solicitude thus shown for their welfare and success. They have also uniformly shown a very strong desire to receive and to improve any hints which the investigation may suggest, for the furtherance of their great undertaking. And the whole has been expressed with so much dignity and Christian feeling, as to render the interest of the churches still more endearing than ever.

The facts elicited are of a most important and practical kind, presenting, however, objects which, if attainable, can never be secured without great labour and difficulty.

Qy. I. The answers are more pleasing to this than to any other. Most of the schools have teachers of some kind; and the number employed must be great in proportion to the strength of the churches and congregations. A few, however, are deficient in this respect; and the usefulness of the schools is impeded by the teacher having a greater number of children than he can properly manage. Some are in want of books of all kinds. But all appear to be greatly in need of books adapted to the present state of religion in our churches.

Qy. II. In the character of these teachers a much more lamentable deficiency prevails. In reply to the question, whether the teachers are pious, the answers are greatly modified, and often very indefinite. Sometimes they are "partly pious," at others "pretty well." And though the clear statement is attended with very considerable delicacy, yet, sufficient is expressed to prove the awful fact, that out of the whole number of teachers employed in these 40 schools, by far the greater portion are not pious. A still greater part are very young, and greatly deficient in knowledge and experience; other defects of minor importance are found, but the principal deficiencies are—

1. In knowledge and experience.
2. In personal piety.
3. In affection and orderly deportment.

MUTILATION NOTED

THE

BAPTIST MAGAZINE.

AUGUST, 1833.

THE PROSPECTS OF THE MISSION.

It is said there is a tide in all human affairs, which, when wisely improved, leads on to certain and honourable success. This sentiment, alike consistent with reason and the acknowledgment of an overruling Providence, has been found true in the experience of many who have succeeded, as well as by many who have failed, in securing the advantages thrown in their way. What is true of individuals is equally true in the history of nations; and no less so in the experience of those smaller communities established to promote the temporal or spiritual interests of the human family. Such a conjuncture is, in the apprehension of the writer, approaching, in reference to missionary operations; and it becomes the dictate of spiritual wisdom to know the signs of the times, to watch the openings of providence, that we may work while it is day, lest the night come when no man can work.

That this sentiment may receive abundant confirmation, it is only necessary to sit down and read the early reports of our Missionary Societies, and then immediately take up one of its latest publications, and we cannot but be struck with the wide contrast exhibited, not so much in the few instances of conversion from ignorance and idolatry that have already occurred, as in the whole atmosphere of society in reference to Missionary efforts, both at home and abroad. The day of "apologies for Christian Missions" has long since passed away: their utility is a matter perfectly conceded, except by a few dark and prejudiced minds that lie beyond the region of either mental or spiritual illumination. In the east this change in the general feeling of society towards Christianity is very remarkable. The individual who has been conversant with the Mission from its early history, and whose sensibilities have fluctuated with its prospects, cannot fail of recollecting numerous occasions when hopes, apparently well-founded, have been dissipated in the result. Indeed, all through our Missionary history we have imagined, every now and then, that we discovered the symptoms of a loosening and giving way in the system of idol-

atry, of a relaxation in the power of superstition over the public mind; but, in too many instances, our imaginations have been deceived, or our wishes have been the handmaid to our senses, or our faith. At the present time, however, he must be an incredulous or prejudiced spectator, who cannot discern symptoms of decrepitude and decay in the superstitions of India, and a genial preparation going on in the public mind, highly favourable to a reception of the Gospel of the Son of God. The recent intelligence from the east, and the testimony of those who have lately left that sphere of labour, abundantly confirm this impression. At the early age of the Mission, nearly every effort not only originated, but was supported, from home; at the present period, however, the far greater portion of pecuniary aid is supplied by friends to the cause on the spot. And if we refer to the condition of the native population, and recollect the length of time which the liberal system of education adopted by the Missionaries has been in operation—the evidence of their disinterestedness accumulated by every interview; when we see whole villages apparently moving towards the gospel, and manifesting no hostility to those who openly profess it; and recollect, at the same time, that every fresh convert renders the path of each succeeding one less onerous and difficult;—surely it does not augur an over sanguine disposition, to anticipate that the triumph of missionary enterprise is not far distant. "Look abroad on the fields; for they are white already unto the harvest!"

If, however, feelings of this order are applicable to the East, much more appropriate are they to the condition of society in our Western colonies. Little more than twelve months have elapsed since a dark and ominous cloud rested upon that deeply interesting portion of Christian effort. For a season the enemy had been permitted to enjoy, almost unimpeded, his persecution of the church of God; and the delirium of his success was exhibited in the banishment of unoffending missionaries—in the desecration and demolition of Christian temples—and in the mangled remains of unoffending innocence. Those who were not sacrificed as victims to cruelty were scattered abroad as sheep without a shepherd; and to this hour it is feared many a hungry and thirsty soul has never been permitted to hear the consoling accents of a missionary's voice, to cheer and animate him under his unmerited sufferings. But what a year has passed over our heads! The persecuted and banished missionary, no longer permitted to soothe the captive in the house of his bondage, has come back to his native land with a heart full of the wrongs endured by his sable brother and sister abroad; he has gone through the length and breadth of the land crying against the abomination of slavery; and what is the result? The indignant and omnipotent voice of the British public has consigned slavery to destruction, and the arm that was lifted against the church of God falls down, unnerved and impotent! That '*slavery cannot thrive where Christianity is permitted*, and therefore Christianity must be banished from the land,' was the cry of the planter:—to this sentiment the Christian Missionary most warmly responds, '*Christianity is inconsistent with* Slavery; and therefore slavery

must be banished from the earth.' It is fairly a war of extermination; but who had imagined it would have been so easily won; and won, we trust, without any further shedding of blood or infliction of human misery?

But that to which it becomes the Christian philanthropist more particularly to draw his attention is the new state of society introduced by the destruction of slavery and the liberation of its victims. Perhaps it is not possible to conceive a greater change, in the condition of a rational creature, than the transition from a state of positive slavery to that of entire freedom. Those sudden changes of which we have sometimes heard, when individuals have emerged from a condition of poverty to that of riches, or from disgrace to honour, as, from their nature, they can only be comparative, cannot, in ordinary cases, be expected to produce any very sudden or violent emotions; though there have been instances in which the effect of such a sudden transition has been to overbalance the rational powers, and reduce the subject to a state of idiocy. But what must be the feelings of the man who, in his condition of slavery, could not call his life his own—who could lay no other claim than that of sufferance to his time, his property, his wife, his children, his religion,—when, on a sudden, he finds himself in full possession of them all, and with as good a title and a better right than the merciless tyrant who has heretofore held them at his bidding! If, in any condition of society, the restraining influence of the grace of God is needed, will it not be pre-eminently required in this? When once the heavy and deadening *weight of slavery is* removed, the elements of character will at once bound into an atmosphere of freedom, and very much of the future character of this new-made race of men, will be determined by the primary influence to which they are exposed. If this is of a deleterious and demoralizing character, the poor deluded creatures will almost unconsciously fall victims to it; whereas, if the genuine doctrines, the peaceable and restraining precepts of the Gospel are the first sounds that salute their ear, they will meet with a ready reception, as into an unoccupied enclosure; and especially when these new-born sons of freedom come to know that it is to the influence of gospel truth on the minds of their friends they owe the privileges which they now enjoy.

This, then, is the field which is opened to the Christian world. Eight hundred thousand of our fellow-creatures are cast upon our compassion in this precise condition. It is as if the rational and immortal principle was infused into a million of human beings who never had it before. For ages and generations they have been treated as beings without souls,—as not capable of the religious affections,—as possessed of no title to the pity or the love of the God who made them; and hence, on more than one occasion, when the poor pious negro has been overheard by his heartless tyrant, commending his family to the care of Heaven in family prayer, he has been ruthlessly disturbed in his devotions, and condemned to lawless punishment for this act of piety. Blessed be God! these days are over: the measure of the white man's cruelties and of the negro's wrongs, so far as our country is concerned, is full; and the heart-rending

but respectfully suggest that when the proper season arrives, a suitable Address should be sent round to every church, inviting co-operation in this good work; and, from the knowledge I have of the prevailing feeling among many of them, I am persuaded it would be hailed with delight, and would be acted upon with a zeal creditable to themselves, and advantageous to the great cause which every Christian has at heart.

H.

Is the occupation of a Beer House a suitable situation for a Member of a Christian Church?

To the Editor of the Baptist Magazine.

My dear Sir,

Among the innumerable vices which degrade the character of various classes of society, that of intoxication occupies a prominent station in the black catalogue of our national crimes. Prior to the introduction of the Beer Bill, this prevailing evil greatly abounded; but since that act came into operation, and beer shops have been opened in our hamlets, villages, towns, and cities, this moral pestilence has spread its dire contagion from one end of the nation to the other, and deluged the kingdom with immorality. I need not here inquire into the policy or impolicy of the government in throwing open the beer trade; for, be that as it may, it is notorious that a long train of moral evils and domestic sufferings have resulted from that measure. To the pernicious influence of these schools of infamy, beer shops, must be attributed, in a great measure, that rapid increase of crime that *blackens our* national character, *fills our prisons* with criminals, and augments the painful labours of judges and juries at our public tribunals! Previous to the opening of these nurseries of vice, thousands of husbands and fathers spent their sabbaths and week evenings in the bosoms of their families, who now spend them at pot-houses, where they mingle with the idle and the intemperate, the vicious and the dishonest; and first learn, and afterwards practise, their evil works. Here the small earnings of the week are greatly diminished, if not wholly expended upon intemperance: hence arise beggary, wickedness, and misery, to numerous families; strife and contention between husbands and wives; and that alarming increase of book-debts, of which so many tradesmen loudly and justly complain.

But the question to which I beg permission to draw the attention of your readers is, Whether the occupation of a beer house is a suitable situation for a member of a Christian church? and, after mature consideration, I readily answer, No. In support of this opinion, I submit the following arguments. I think it may be safely laid down, as a general principle, that whatever situation in life exposes the Christian to a constant violation of the divine commands ought to be avoided.

1. *The occupation of a beer shop compels the Christian to mingle with the very worst of characters.* These haunts of immorality and degradation are but seldom, if ever, visited by the respectable part of society; for such persons, feeling a concern for their own reputation, flee from them as from places infected with the plague! Hence the far greater proportion of those per-

sons who frequent beer houses are the very dregs of mankind; the drunkard and the profane, the vulgar and the wanton, the scoffer and the persecutor, the poacher and the nocturnal depredator. These are the characters that generally constitute the society of tippling houses: and are they suitable companions for a child of God? Are the wanton songs of the drunkard harmonious in the ear of a Christian? And is the filthy conversation of the wicked edifying and delightful to a soul born from on high? Lot, while residing in Sodom, found it otherwise; his righteous soul was grieved from day to day with what he saw and heard: but it is far worse to have a Sodom in our own house than to have one in the village in which we reside. "Come out from among them, and be ye separate, saith the Lord." 2 Cor. vi. 17.

2. *The situation in question exposes children to great temptation and demoralizing influence.* A solemn responsibility devolves upon parents in reference to the management of their children, who are commanded to "bring them up in the nurture and admonition of the Lord," Eph. vi. 4. Is the tap-room likely to assist the parent in obeying this mandate of Heaven? Is it a school where holy example is exhibited to the rising generation, and moral instruction, poured into the youthful mind? Alas, the reverse of all this is true! for, at beer shops, children associate with the most profligate characters, whose pestilential breath is awfully calculated to poison their principles, ruin their morals, harden them in every vice, and lead them on in the road to destruction. "Evil communications corrupt good manners." 1 *Cor. xv. 33.* "Train up a child in the way he should go." Prov. xxii. 6.

3. *The business of a beer house proves a great obstruction to family devotion.* Family worship is an important and solemn duty enjoined upon heads of families, and cannot be neglected without incurring great guilt. But, if Christians throw open their doors for the admission of a tribe of lewd, noisy, profane, and drunken men, who frequently continue till midnight, and later, how can this holy exercise be properly performed? While the house is infested with such ungodly society until so late an hour, how can the wife and children be summoned to the family altar at a proper season in the evening, to read the holy scriptures, adore the Divine Majesty in a spiritual song, and address his gracious throne by vocal prayer? Can the songs of Zion and those of the drunkard harmonize? Is there any accordance between the filthy and profane conversation of the tap-room and the solemnities of family worship? "What communion hath light with darkness?" 2 Cor. vi. 14; Jer. x. 25.

4. *The occupation in question is invariably connected with a profanation of the Lord's day.* As the law now stands, the sale of beer is legal during the whole of the sabbath till ten o'clock at night, with the exception of the hours of public worship, morning and afternoon. For professors of religion to convert the sabbath into a day of worldly commerce of any description is to divert it from its original design, as set apart for religious devotion; and those who do so render their own character suspicious, and bring great reproach upon the cause of Christ. But of all kinds of sabbath trading,

represented by the prophet as made *for all people?* And are the Jews bidden to the supper and destroyed because they made light of it; and are we told it is not incumbent on us to feed on Christ?—Dreadful!!!

But you say, "*I* told the people in your pulpit, they must not trust in God without a warrant." True; but I was guarding against *presumption*, and not faith: to believe is one thing, to presume is another. And while it is our duty to call on all men to repent and believe the gospel, it is our duty to represent the hope of the *sinner* as nothing but presumption, till he exercise repentance toward God and faith in our Lord Jesus Christ.

That God may bless you and lead you into all truth, prays, &c.

M. WILKS.

August 20, 1800.

OFFENCES AMONG CHRISTIANS.

To the Editor of the Baptist Magazine.

DEAR SIR,

There is one command of our Lord's which I fear is too generally slighted by members of churches. I refer to the conduct to be observed by an offended brother to the offending party. Christ knew that offences would arise amongst his people, and he has therefore laid down a rule applicable to such circumstances, which, if attended to, would generally prevent those unhappy results which often flow from a feud between two brethren—"Moreover, if thy brother shall trespass," &c. Matt. xviii. 16, 17. The duty of the offender is here so clearly exhibited that nothing but a criminal indifference to the will of Christ, in the instance in question, could lead to a neglect of it.

But of this neglect many members of churches are guilty. Instead of calling upon the offender, they either sullenly and silently pore over the supposed affront, or communicate with others upon the subject. Every day adds to their irritation, and others who were not originally concerned in the affair take an angry and active part in it; a party is formed, and a scene of disorder ensues, distressing to him who is over them in the Lord, injurious to his usefulness, and highly dishonourable to the cause. All these evils might have been avoided, had the simple but efficient rule of the infinitely wise and blessed Jesus been closely followed.

It would be well if pastors would often dwell on this topic. An obedience to the law before us is of vast importance to the peace and welfare of Christian churches.

Should any member refuse, on representation of the pastor, to comply with what is so evidently his duty, in my humble opinion the matter should be brought before the church; and, should he refuse to listen to the church, he should be cut off from it, as a stubborn despiser of a palpable command of the Lord Jesus. C.

CHRISTIAN BENEFICENCE.

As we have opportunity, let us do good to all men; especially to those who are of the household of faith.

To the Editor of the Baptist Magazine.

SIR,

There can be no doubt that the above apostolic injunction is acknowledged by all Christians as binding upon them, and that none will deny its expediency: but who is there that practises,

even in a remote degree, this sacred injunction?

Who loves his neighbour as himself? Who traverses towns, villages, or hamlets, to seek out objects of distress, to bind up the broken-hearted, to visit the widows and fatherless in their affliction, to enter the cottage of disease and want, to pour the balm of consolation into the heart of the deeply-wounded and distressed?

When travelling through France I was forcibly struck with an institution of females, designated by the title of *Soeurs de la Charité* (sisters of charity), whose employ is to nurse the sick and to attend the dying, which they do without fee or reward, and with a tenderness and kindness known only to the female breast. They appear like angels of mercy, bending over the couch of sorrow, and offering the consolations of religion to their dying charge. And why are not females in this country encouraged, if not thus designated, yet thus to devote themselves to such deeds of charity? Never would religion appear in so lovely, so attracting a garb, as when conveyed by these ministers of good; who, while employed in acts of the noblest philanthropy, would point the dying sinner to the cross of Calvary; and who might minister to the wants of the distressed, by becoming the almoner of those who would themselves do good, but have not either the time or the opportunity.

But allow me, Mr. Editor, to allude more particularly to the latter part of the apostolic injunction: do good, "especially to those who are of the household of faith."

It is well known that amongst our congregations, in towns and villages, there are souls dear to *Christ, who are frequently* in want of the comforts of life; whose lonely cottage, garret, or cellar, afford scarcely any accommodations; and who, especially widows, from extreme poverty, rarely know the taste of meat. For such I plead: the wealthy of Christ's flock will, by kindness to such individuals, obtain their blessing, and, above all, obtain the blessing of Him who will one day say to them, "I was hungry, and ye gave me meat," in the person of my poor disciples.

Permit me, Mr. Editor, to assure you that my pious ancestors, for one hundred years back, always on every returning Sabbath throughout the year, gave a dinner to two or more poor godly persons belonging to their congregation; and it has gladdened my heart to see such attend either themselves, or, if infirm, by a neighbour or child, to receive a full meal (quite enough for two days), cut from a hot joint, with vegetables, &c., &c. Thus every Sabbath, as it returned, was doubly welcomed by the poor, as bringing with it good for their bodies, as well as their souls. Oh, who would not purchase the prayers of God's chosen ones, and the blessing of Heaven, by a gift so small in cost, but so rich in kindness to the recipient, and so fraught with satisfaction to the beneficiary! SENEX.

REGISTRY OF BIRTHS AND BURIALS.

To the Editor of the Baptist Magazine.

SIR,

The desirableness of a regular registry of births and burials has often been acknowledged, but its importance and necessity has not been sufficiently felt amongst Dissenters, or they would long since have introduced a general system of registry, accessible to

statements, or a self-commending phraseology.—'He that humbleth himself shall be exalted,'" p. 24.

The predictive portion of the book of Daniel commences with the thirty-first verse of the second chapter, in which the prophet describes the forgotten dream of the king, and interprets the colossal and incongruous image which he saw in it; as foreshowing the succession of four kingdoms, and the ultimate establishment of another kingdom which should never be destroyed; an empire distinct from, and superior to, all the rest, the character of which should be spiritual and holy, and its benefits co-extensive with the race of man. The symbolical nature of the vision beheld by Nebuchadnezzar naturally leads to the consideration of the origin and progress of this mode of representing objects and ideas.

"The earliest attempts at writing," observes Dr. C., "were, probably, rude outlines of external objects, as trees and animals; whence arose the method of conveying abstract and moral ideas by the use of signs or symbols, as the figure of a lion to signify courage, that of a serpent to signify cunning, that of a leafless tree to describe winter. Sculptured or painted outlines of this kind were anciently exhibited on the walls of temples, by the Egyptians, the Phœnicians, and many other nations. Hieroglyphics (i. e. *sacred engravings*) abound also in the monuments, coins, and medals of former times, both before and after the invention of the alphabet; and hence the human figure has been often introduced by historical and poetical writers to represent cities, people, the progress or decline of empires, or the relative importance of different parts of a government."

For the purpose of declaring his will to this proud and selfish monarch, the Almighty was pleased —in accommodation to the previous conceptions of mankind, and their pictorial method of conveying abstract ideas or narrating facts—thus to convey to the mind of Nebuchadnezzar, and through him to all people and generations, the important intimations recorded in this part of the sacred volume. The *author* of these lectures is, doubtless, aware that the origin of alphabetic writing is ascribed, by many learned and pious writers, not to the invention of men, but to the inspiration of Heaven.

On the four monarchies prefigured by the different parts of the image, interpreters, we believe, are generally agreed; and on the fifth also, denoted by the *stone* and the *mountain*, so far as its identifying the kingdom of Christ, and of Heaven. But as to the commencement of this kingdom—the time of its erection—the most opposite opinions are maintained; some contending, with the great majority of the Christian church, that it has already commenced, and is gradually extending its limits and its power; while others, including the modern school of prophetic interpreters, assert that its establishment is yet to take place under the "personal reign" of the Messiah upon earth. The following is Dr. Cox's view of the subject. After stating the question to be, whether we are to consider the kingdom of Christ as established at the introduction of his gospel, or whether it is yet to be begun by his personal appearance to introduce his kingdom and commence his reign, he adduces the following particulars:—

"1st. As in the common language of prophecy, *kings* are to be taken as representing *kingdoms*, and as in this vision four *kingdoms* only are named, and the image is presented in the prophetic dream as a *splendid whole*, it seems most natural, if not inevitable, to understand the expression as referring to one of the four kingdoms in question, that is, necessarily, the last of them, which is the Roman empire. Although the toes are mentioned as well as the feet, and although this figure may find its exemplification in the subdivision of that empire into the smaller states, which arose after the northern incursions, yet these are not specified in this part of the prophecy, that is, the toes are not mentioned as kingdoms, while the empires are. By '*these kings*,' therefore, must be intended the kings, that is, *kingdoms*, which have been previously enumerated. Consequently, 'in the days of these kings,' means in the time of the Roman empire.

"2nd. That the prediction of the *stone* does not refer exclusively to the ultimate period of the world, appears evident from the distinctness of the intimation,

would strike the image *upon the* d upon the toes: the latter are ned *after* the former, as, according general construction of the statue, *ent in time.* Consequently the of Rome was to be smitten when trength, or *before* the division into kingdoms. This interpretation ied by the fact, that Christ was the reign of Augustus, and the ic labours extended to the period commencing decline of Roman

d. To consider these representa- s solely applicable to the period *second coming of Christ*, would be pose that the whole of his first station, and of all that resulted in the early diffusion of Christ- and its subsequent and existing ion, were entirely overlooked by rit of prophecy. The great events ing to the history of Christianity teen or twenty centuries would n acquire even the notice of the nportant transaction. But can we conceive that the first appearance ist, which in its character was emarkable, and in its moral re- infinitely more magnificent, than glory which can be supposed to the political empires of the world, heir glory to be viewed as in their ed and concentrated effulgence; be presumed that the Saviour's station in our nature, the mis- y labours of his apostles, the and subsequent influence of his n for successive ages, should be t of view, and as it were forgotten, map of future time? Was there no place in the scene for the rful revealings of incarnate love? h. It has already been shown that m *stone* has a specific reference to rson, work, and influence of the mer. It may be said, that the ace would be no less personal t presumed to adumbrate his final ing; but—

h. The comparative insignificance tone seems more accordant with representations in Scripture of his al meanness, as well as the insig- ace of Christianity in its first pro- tion, than is consistent with the ed representations of his ultimate rance. He was 'a root out of a ound;' he had 'no form or come- ;' he was 'despised and rejected n, a man of sorrows and acquainted grief.' It is scarcely conceivable, he ultimate appearance of Christ e glory of the Father, and all the *ngels with him,' can be made to* comport with this emblem, which so well accords with the lowliness of his first advent, and the contracted sphere of the gospel in its early propagation.

"6th. The '*setting up* of a kingdom,' is phraseology which well harmonizes with the historical fact. It implies time and labour, such as is usually bestowed on important works; and admits of an easy explanation in the conflict of opposing parties and principles, during the period of what may be termed the commencement of Christianity. The heathen empire of Rome was forcibly struck when the apostles fulfilled their Lord's commission, in going forth 'to preach the gospel to every creature,' and fell to pieces when Constantine, in A. D. 331, issued an edict, commanding the destruction of all heathen temples. It has been alleged, that *smiting* the image and breaking it in pieces is ill suited to the evangelical account of the "meekness and gentleness of Christ,' and the soft, subduing influences of Christianity. This objection arises out of a contracted view of the subject; for, however mild the spirit of our divine Master, and of our holy religion, the diffusion of its principles inflicts a *blow*, tremendous and destructive, upon the vice, infidelity, and superstition of the world. What is gentle may yet be powerful. Of this nature itself affords ample illustration.

7th. *The growth of a stone into a mountain* is another evidence that the spirit of prophecy intended to represent a gradual increase of Christianity, rather than a splendid manifestation, for the purpose of an instantaneous and universal diffusion of millennial glory and influence. It is difficult to perceive by what possible construction of words the figure of 'a stone becoming a mountain,' can be made exclusively to represent the circumstances of Christ's *second* advent; but if we consider it to describe the progression or growth of the religion of Jesus, from the period of its promulgation to its predestined universality, it seems to correspond with the manner and degree of its prevalence to the present time, and the general expectation of the Christian church, arising from this and similar predictions, with regard to the splendid future." pp. 34—36.

Against this view of the subject an objection has been advanced, more plausible indeed than strong, founded partly upon fact and partly upon feeling. The fact is—that true religion has fluctuated in its influence in various parts of the earth where it has existed, sometimes ad-

vancing, and at other times receding; the feeling is—that the narrow boundaries within which it is even now confined give but a feeble view of its magnificence and glory, and afford but slender promise of its speedy diffusion through the earth under its present dispensation. But the space we have already occupied will oblige us to postpone the discussion of this topic to a future number.

A Circumstantial Narrative of the Wreck of the Rothsay Castle Steam Packet, on her Passage from Liverpool to Beaumaris, August 17, 1831. *Illustrated by numerous Engravings, copious Notes, &c.* By JOSEPH ADSHEAD. pp. 515.—Hamilton, Adams, and Co. 1833.

There are no pathetic narratives which excite so general and lively an interest as those which describe disasters by sea; and the tale which is now before us contains so many affecting incidents, and is told in a manner so appropriate and touching, as to awaken that interest in a more than ordinary degree. The author of this work, however, has evidently designed, not merely to produce a temporary sensation of pity and grief, but to furnish a faithful and instructive record of one of the most distressing calamities of recent times by which he might at once commemorate the numerous victims of wanton and inexcusable negligence, and erect a beacon to warn others against exposing themselves to a similar fate. It is impossible to read this narrative without indignation at the cruel carelessness of those who could commit so many of their fellow-creatures to a stormy sea in a vessel which, though painted and tricked to deceive the eye of a stranger, was slenderly built, worn out, and rotten. On this account, as well as others, Mr. Adshead has done wisely to suffer a year to elapse before the publication of his book. This interval has afforded him an opportunity, of which he has availed himself, to examine and sift all the evidence which has been given, and to lay it before his readers in a most satisfactory form. He has, thereby, as we have already intimated, not only furnished a luminous and comprehensive statement of every important particular, but has made his narrative a most effectual means of preventing the recurrence of such an event. For his having so impartially and so fearlessly exhibited the cause of this dreadful sacrifice of human life, he deserves the thanks of the whole community.

Did our limits permit, it might not be inappropriate, as connected with the study of human nature, to investigate the reasons of the peculiar interest which, notwithstanding their extreme painfulness, is usually taken in the accounts of maritime disasters, in which there is so little danger of the narrator disgusting by minuteness, or wearying by prolixity. This may be the case, partly, because distressing accidents on land are less uncommon than those which take place at sea, to the great majority of readers, many of whom, for example, have repeatedly witnessed a conflagration, but very few have ever beheld a shipwreck. But, omitting other suggestions, this greater excitement is owing, mainly, to the narrator being one of the survivors, who, besides that he is on that account an object of lively sympathy, will scarcely fail to depict vividly what he observed eagerly and felt acutely. Yet it is possible for a person to be circumstanced more favourably for comprehensive and just observation, and for giving an accurate description, than any of those who are actually on board at the time of a wreck, whose feelings necessarily interfere with their judgments, and who seldom can give an account of more than that which passed near themselves. This advantage was evidently possessed by the author of the "Circumstantial Narrative," who, though by a singular providence prevented from fulfilling his intention of taking his passage by the Rothsay Castle, was at Beaumaris when the wreck occurred, and devoted himself to the preservation of the living, and the recognition and decent in-

terment of the dead, that he became acquainted with a far greater number of particulars than any individual who was spared could have told him, and, by identifying his feelings with those of the sufferers, he became qualified for a personal narrator of events concerning which he might with perfect justice say

Quæque ipse miserrima vidi,
Et quorum pars magna fui.

Besides making himself thus familiar with every particular, at the moment and on the spot, Mr. Adshead has carefully collected all the evidence which has been furnished on the subject, especially that which was laid before parliament, and has added memoirs of several of the passengers who were lost on that melancholy occasion; by which means he has produced a work in the highest degree creditable to his judgment, his benevolence, and his piety. As a literary production we admire it; but much more as an example of Christian philanthropy.

In the foregoing remarks, we have taken for granted that our readers are not altogether uninformed of the melancholy circumstances attending the last voyage and wreck of the Rothsay Castle. Owing to the great number of the sufferers, amounting to ONE HUNDRED AND TWENTY-EIGHT, together with their general respectability, and the extensiveness of their connexions, the affair excited an unusual degree of attention, and became the subject of almost universal conversation. And when, from the evidence on the coroner's inquest, and other authentic information, it became known what was the quality and condition of the vessel itself, how unprovided she was with every requisite in case of danger, and what was the character and conduct of the commander, it produced a general ferment, and the matter was very properly laid before the House of Commons. While this painful event was yet recent, several very interesting publications of some of the particulars were given by *survivors* and *others, which served for a time to* allay the curiosity of the public: but there was still needed and desired a work which should embody, with perfect accuracy, every important circumstance connected with the history of that fatal day, and furnish a standard of satisfactory reference; and that deficiency is supplied by the volume before us. We have never met with any publication, the statements of which, though evidently given with intense feeling, were more scrupulously weighed and examined, and in which the details, though necessarily minute, and often as necessarily technical, were expressed in language more lucid and intelligible to general readers. The seaman may read it without being offended by professional blunders; and he who has never seen the sea will find the Narrative more clear and explicit than if no sea terms had been introduced. We notice this particularly, because it shows that the author has been careful, not only to state the facts with correctness, but also to ascertain the identity of every circumstance. In this he has so well succeeded, that we much doubt whether the most observant individual on board had so full and distinct an acquaintance with all that took place, between the departure and the awful termination of the voyage, as the reader may derive from this "Circumstantial Narrative."

To illustrate these observations, we must refer to the "Narrative" itself, which, if not already in our readers' hands, we recommend to their perusal. Among other recommendations, they will find it highly valuable as an exhibition of the superiority of Christian principles to the fear of death, even in his most unexpected and most formidable approaches.

As an example we give the following extracts:—

"A number of the ladies had either been prevailed upon to remain in the cabins up to this dreadful juncture, or had retired to them during the period of sickening anxiety, which extended from the first striking of the vessel to the time under review; but now their shrieks were renewed with frantic vio-

lence, and they rushed from below with all the horror and distraction of which the most agonizing extreme of feminine terror is capable. Some few there were, indeed, who yielded to fear only in the first moments of the awful conviction that the hand of death lay heavily upon them; and these might be seen hurriedly changing their places in search of safety, in common with their wretched companions: but religion, at that moment of trial, came to their aid; God, with whom they had held frequent communion, and with whom their hearts were confidingly familiar, as with a friend, was with them; they felt and gratefully acknowledged the presence of His sustaining Spirit, and were blessed with the boundless blessing which enabled them to utter, not in the language of lips only, but of the heart and soul—'Thy will be done.' The greater number, however, lost all self-possession, until exhaustion reduced them to a state of quiescence, and a happy susceptibility to the prayers and the sympathizing Christian advice of those whom the DIVINE BEING appears, in his infinite mercy, to have sent in this time of solemn extremity, to shake them from their dreamy rest, and lead them to a due consideration of the vast account they were so soon to render. Before these feelings were excited, their cries to heaven were those of anguish and despair, not of supplication and of humble reliance upon the saving power to which they appealed; and wild delirium gave an awful character to their lamentable condition. Some of the females rushed into each other's arms, and remained for a time locked in an embrace of painful vehemence; some madly tore their garments, and threw away their caps and bonnets; and some dashed themselves upon the deck, reckless of injury. Others hugged their children, with passionate exclamations of endearment and of anticipated separation; while husbands and wives, with affecting earnestness, were taking leave of each other, and mutually avowing their determination to die together: and those who were latest in swelling the number so situated—those who were called up from the cabins by the anxious solicitude of a husband, brother, or friend, or by an awful summons to *prepare for the worst*—were compelled, in their agony for self-preservation, to trample upon the prostrate bodies of the many that encumbered the deck, either in the help*lessness of insensibility* or the more *fearful apathy of* despair. Sisters clung *to brothers*, daughters to parents; and the loud sob, and groan, and wail of heart-rending sorrow, which were audible amidst the raving of the storm and the clamour of many anxious voices, seemed to afford all the completion to which a scene of accumulated misery could attain: but it was not yet complete. Horror had yet to achieve its 'great master-piece' of the night, and the work of death was to be done."—p. 73.

Again:—

"All had now given themselves up for lost, and several devout individuals engaged earnestly in prayer, and encouraged those about them to use the short time that might be spared to them in humbly commending their souls to Almighty God, and imploring His gracious pardon and acceptance. And I have here great pleasure in again referring incidentally to Mr. and Mrs. Foster; for the former in particular was favoured by having the opportunity afforded to him, 'even at the eleventh hour,' of promoting the great cause to which he had mainly devoted his valuable life. The Rev. J. H. Stewart states that they (Mr. and Mrs. Foster) were seen withdrawing themselves from the other passengers, and remaining together in fervent prayer for almost a quarter of an hour. When they had thus obtained fresh confidence and strength from the Lord, they joined the other passengers. At this moment some of the persons who were at the bow of the vessel were dreadfully alarmed, and crying out in the bitterness of despair. Our beloved brother was seen, by the same person who had observed them thus together in prayer, going, as we might well say, like an angel of mercy amongst them, and telling them not to be in such terrible dismay; that it was not yet too late to apply to the Lord Jesus; that He was still able and willing to save; and therefore desiring them, whilst there was one moment left, to cast themselves upon Him. The Lord seemed to have blessed this message, for there was an immediate stillness, and some were heard devoutly calling upon His name. Oh, how consoling it is to think that the Lord was thus honouring our beloved brother in his dying hour! At the very time that he was about to sink into the deep waters, using him as an instrument to pluck from the burning some whose spirits seemed descending into a far deeper gulph! * * * Their names are not known to us now, but we shall, I trust, hereafter know from their songs of praise, why our beloved friends went on board. The feeling

ippily created had the effect no
of calming the minds of many,
disposing them to that fitness for
n which is so admirably calcu-
o produce faith in its efficacy,
imate triumph in its success."—

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*story of Dissenters, from the Revo-
to the year* 1808. By Drs.
E and BENNETT. Second Edition.
BENNETT. 2 vols. 8vo.—Westley
Davis. London: 1833.

history of the Dissenters of
ountry is entitled to general
ion, and will be found illus-
of some of the most im-
t facts and principles of our
tution. It has claims of no
ry character on the intel-
portion of the community,
especially on those who have
taken to conduct our national
. The grossest misrepresent-
are frequently uttered by
npugners of our principles.
this the case with the pro-
polemic only, it would
ly engage our attention; but
the nobles, and senators, and
trates of the land are fre-
ly heard to distort history
o vilify the dead, our pity, as
s our indignation, is aroused.
men dishonour themselves
than the persons whom they
; they prove their own igno-
of some of the most promi-
facts of English history,
than the insubordination,
rancour, and ignorance of
Dissenters. In such cases
rget ourselves, in the regret
eel at the interests of the
ry being committed to such
. The constitutional history
is country cannot be under-
without an acquaintance with
records of Dissent. Even
e, enemy as he was to all
on, and to Puritanism espe-
, was compelled to admit that
reservation of our liberties
ributable to the Puritans.
Dissenters themselves, such a
y should be as interesting as
instructive. Exhibiting the
es and progress of their opi-
, the influence of circumstan-
*their developement, the suf-
and firmness, the* provo-
cations and meekness of their fore-
fathers, it should be studied with
unwearied diligence, and with
pleasure inferior only to that with
which we investigate the inspired
records. There is, however, some
ground of complaint on this head.
We have frequently heard it re-
marked, and we fear the obser-
vation is correct, that works, illus-
trative of the principles and history
of Nonconformity, secure but a
partial circulation. If this be the
case, it is deeply to our disgrace,
as it argues a most culpable indif-
ference to the interests of truth.
There is no portion of uninspired
history more fraught with instruc-
tion, none which exhibits more
numerous and splendid instances of
the power of religious principle.

Our young people, especially,
would be much benefited by an
early introduction to the records of
Dissent. It would not merely esta-
blish them in our distinguishing
principles, but would bring them
into association with many of the
most holy and zealous men. It
could scarcely fail to make a most
beneficial impression on their
minds, to confirm at once their
attachment to Dissent and to Chris-
tianity. We are happily supplied
with numerous works of easy
access, though as yet we know not
any one which comprises within
itself all that we deem desirable.
The work now before us has long
been known to the public as the
joint production of two respectable
ministers, of the Independent denomination. It does not describe the
whole field of Nonconformist his-
tory, but, contenting itself with a
very rapid glance at the events
which preceded the Revolution, it
dwells, with more detail, on the
times subsequent to that era. The
present edition is to be regarded as
the work of Dr. Bennett. Consi-
derable alterations have been made,
and the general spirit of the publi-
cation has in particular been im-
proved. There was an asperity in
the former edition of which traces
are yet visible. Nothing is more
injurious to the reputation of an
historian than the developement of
such a spirit. It exhibits him as

the partisan, rather than as the impartial narrator of events; as the advocate of a particular sect, rather than the enlightened and faithful expounder of the views and conduct of all. The work is a valuable record of the times to which it refers, and will be read with general approbation, however it may offend the partialities of individuals.

The Evidences of Christianity in their external division. By C. P. M'Ilvaine, D. D.—London, Fishers and Jackson.

This volume consists of lectures delivered by the author under the appointment of the university of the city of New York. They were addressed to numerous and attentive auditories, and will be found admirably suited to the capacity and wants of the more intelligent of the youthful population. Their publication in this country is in conformity with the decision of the English friends of Dr. M'Ilvaine, who are unanimous in thinking they will form a valuable addition to our sacred literature. In this opinion we fully agree, and as such we recommend them to the early perusal of our readers. The volume contains thirteen lectures, in which the various branches of the subject are ably and satisfactorily discussed. Unlike many of his predecessors, our author does not deem it inconsistent with the soundness of his logic, to evidence a deep and impassioned interest in the subject of his inquiry. He writes like one who has tasted of the consolations and hopes of Christianity, and who is therefore desirous of affecting the heart as well as of convincing the judgment of others. The volume constitutes the ninth of the select library, and is accessible by its cheapness to all classes of readers.

The Scripture Teacher's Assistant, with Explanations and Lessons: designed for Sunday-schools and Families.—By Henry Althans.

A very useful little work, carefully compiled by a very able and experienced teacher. We cordially wish it a wide and general circulation, such as it richly merits.

Missionary Records. North America.—Tract Society.

An interesting little volume, which will be read with pleasure and advantage by the young.

Contents of the Holy Scriptures, taken entirely from the Text. 2nd Edition. —London, Hatchard and Son.

We are somewhat sceptical respecting books of this kind. If used as an auxiliary to the reading of the Bible they are useful; but we fear they are frequently substituted for it, and they then prove highly pernicious. To those who are disposed to employ it in the former character, it will amply repay its cost.

The Principles of the Baptists, respecting the Ordinance of Baptism, plainly stated, and calmly enforced. By David Ives. —Richard Baynes.

Of this pamphlet we are happy to say, that it answers to its title: the statement is *plain*, and the enforcement is *calm*. Those who can be gratified with a concise, comprehensive, and candid discussion of a long-controverted subject will not be disappointed. Surely the time is coming when all the disciples of Christ shall be 'one;' and the prayer of Jesus will be answered in its full extent. Happy is the man who contributes somewhat, however small, to a consummation so devoutly to be wished.

The Sunday-school Union: its Benefits and the manner in which they are conferred. —Sunday-school Union Depository.

This eloquent essay obtained a premium of fifty dollars offered by the American Sunday-school Union.

Addresses on Slavery, Sabbath-Protection, and Church Reform. By James Douglas, Esq., of Cavers.

We could wish this pamphlet in the hands of all who dispute the right of government to interfere in any way with the Sabbath.

A Discourse addressed to Young Persons at the Croft Chapel, Hastings, on Lord's day, June 20, 1833. By William Davis.

A lively, elegant, and evangelical discourse, which, we trust, will be extensively useful.

OBITUARY.

MRS. FORDHAM.

on Tuesday, February 26, 1833,
on, in the county of Cambridge,
an, the wife of Mr. Samuel Ford-
stor of the Baptist Church, Hail
Hunts.

thought that, at least, twelve or
years have passed away, since
rdham first became seriously im-
with the importance of eternal
though she did not make a pub-
ession of her faith in Christ till
few years of her decease. This
dness in dedicating herself to
ice of her Lord does not appear
arisen so much from a want of
im, or of just views of Christian
n, as from a prevailing sense of
unworthiness, and much self-
e. The formidable distance of
iles from the people of her hus-
harge, was considered a fearful
to fulfilling the duties devolving
member of a Christian Church.
must be added another circum-
even though it tend to admi-
proof to one whose interests
sely blended with those of the
eased. The circumstance al-
will appear from the following
taken from the church book, at
ston, and bearing date the day
Mrs. F—. was baptized, Sep-
, 1829.—"S. F. wishes it to be
ecord, as a caution and excite-
others, that his dear partner in
felt the importance of religion
ral years past; and that the
te cause of her joining the
was her having been recently
with severe affliction. In the
of death, she felt much pain on
; that she had never made that
profession of love to Christ,
ne observance of divine ordi-
would have enabled her to do;
me time stating that she should
e so, had the duty been more
pon her by her companion.
pleased the Lord to restore her
, the vows which were upon her
t forgotten; and it is hoped
life spared may, for the future,
actively spent in promoting the
ory; and that others, who read
unt, may be stimulated to do what
uickly, 'for the night cometh.'"
h her husband had the privilege
; (in a *good degree*) realized in
rtment as a church member.

If not prevented by affliction, she gen e
rally accompanied him to the sanctuary
on the Lord's day; and, during the
period she was connected with the church
below, her place was never vacant at the
table of the Lord, if her health enabled
her to be present. As a wife and a mo-
ther, her affection was of the tenderest
kind; and, in sustaining these characters,
if she erred, it was in the deep and pain-
ful solicitude she felt for the temporal
welfare of her family.

About the commencement of this
period, it pleased her heavenly Father
to visit her with symptoms of asthma;
but as she had, when in a similar state
before, suffered from the same disease,
and recovered, her friends were not ap-
prehensive of danger; neither did she,
as far as the writer is able to judge, en-
tertain more alarming anticipations than
usual on such occasions. But, whatever
might have been her particular views on
the subject, it was evident to those about
her, that she lived, from the commence-
ment of her affliction, as a stranger and
sojourner on the earth. Her concern,
from this period, was not after the meat
which perisheth; but, that she might
eat of the bread which endureth for ever,
and lay up treasure in the world to come.
Often would she say to her husband,
amidst temporal difficulties, "I have no
doubt the Lord will provide; he has
done so, and will do it again." Her
chief anxieties now terminated on her
spiritual interests, in lamenting the cold-
ness of her affections, and the prevalence
of her fears. A few days before her de-
parture, to a dear friend who called to
see her, she said, "I want to feel Christ
all and in all." That this desire was real-
ized, in a great degree, even in the present
life, we cannot doubt—especially in the
closing scene, awfully sudden, and, in
many respects, distressingly painful as
it was to survivors.

In the night of Thursday, preceding
her death, she was attacked with one of
these painful spasmodic affections of the
chest, from which she had, of late, suf-
fered so much. She continued very ill
during the following day and Saturday;
but on Lord's day morning was so far
better as to wish her husband to go to
Weston; and she continued much in the
same state during the day.

On Monday night, symptoms were
thought so far favourable as to induce
the family, except the nurse, to retire to
rest. But, alas! a few hours only had

elapsed, before her afflicted husband and children were aroused from their slumbers, by the announcement that she was worse! After hurrying to the bed-side of the sufferer, they found that she had awoke out of sleep, a few moments before, apparently labouring for breath. At this trying moment she was reminded of the past goodness of her Saviour; and inquiry was made as to her present state of mind. She replied, that she feared she had not trusted in the Lord, during her affliction, as she ought; but, immediately exclaimed, "He said unto me, 'My grace is sufficient for thee; and, as thy days, thy strength shall be.'" And, in a moment or two after, leaned back upon her pillow, and, without a struggle or a groan, fell asleep in Jesus. The deceased was in the 39th year of her age.

On the Friday, her remains were followed to the tomb by nearly thirty of her relatives, and about twenty members of the church, who came from Weston to Caxton to pay this mournful tribute of respect.

Immediately after the interment, the Rev. G. B. Watkins, the dissenting minister at Caxton, preached a sermon from Col. iv. 3. to a crowded and deeply affected congregation.

A funeral Sermon was also preached in the presence of a numerous auditory, at Weston, on the Lord's day, by the Rev. E. Manning, of Gamlingay, from "As thy days, so shall thy strength be," Deut. xxxiii. 25." On which occasion, the kind sympathies shown, by both minister and people, to the mourning pastor and his children, cannot be soon forgotten. The Lord requite them!

RELIGIOUS INTELLIGENCE.

BAPTIST DENOMINATIONAL UNION MEETING.

(Concluded from page 328.)

Passing on to what is termed the *Norfolk* circuit, we are introduced to our brethren in BUCKINGHAMSHIRE. Their association for 1832 was held at Chesham, when they reported a clear increase of forty-three members in fifteen churches; appointed four special prayer-meetings in the several churches, for the outpouring of the Holy Spirit; and agreed to print a circular letter, entitled "*Common Errors respecting Christian Experience.*"

With the letter of the BEDFORDSHIRE Association for last year we have not been favoured; but from another source we learn that it was held at Luton; that its clear increase of members did not exceed thirty; but that the prospect of future prosperity somewhat brightens.

Of HUNTINGDONSHIRE and CAMBRIDGESHIRE we have received no particular information, excepting that our friends, in the county last named, are exerting themselves, with zeal, in extending the gospel of Jesus in the villages around them.

Our brethren in SUFFOLK and NORFOLK compose two Associations; from the elder of these bodies we have received no communication: the new Association assembled in 1832 at Rattlesden, when the brethren agreed on the *publication of* a circular letter on *Adoption; reported* a clear increase of fifty-*nine members* in nine churches; and resolved, "that no believer can, consistently with the purity of his principles and profession, engage in the business of a beer-shop, for the purpose of obtaining a temporal subsistence; inasmuch as such an occupation must expose him to the filthy conversation of the wicked,—debar him, in a great measure, from the duties and privileges of family worship, and is commonly attended with the profanation of the Lord's-day."

We cannot leave this district without a tear of affectionate regret over the tomb of our late valued friend and brother, the Rev. Joseph Kinghorn, of Norwich; whose ardent piety, eminent talents, extensive learning, and distinguished usefulness, endeared him to a wide circle of friends, both of our own and other denominations. We fervently pray that such removals may quicken a spirit of zeal and of devotion, and that God would raise up many to fill the places of those who are thus removed.

Again changing our circuit, we are introduced into OXFORDSHIRE. And again have we to regret that our brethren in this district have not favoured us with their circular letter. We only know that their meeting last year was held at Chipping Norton. We would willingly rejoice or weep with them, as their circumstances may need; but a degree of knowledge is a needful pre-requisite to sympathy.

Nor have our brethren in BERKSHIRE indulged us with a copy of their letter. We know only that their last meeting

was held at West Drayton; and that its services, one of which was held in the open air, were attended with interest. We hope, however, to become better acquainted with these and other brethren.

Thirty-six of the churches in GLOUCESTERSHIRE, WORCESTERSHIRE, HEREFORDSHIRE, SHROPSHIRE, STAFFORDSHIRE, and WARWICKSHIRE, compose the *Midland Association*, whose meeting for 1832 was held at Pershore. Their circular letter is a condensed "*Historic Sketch of the Baptist Denomination*;" and their clear increase was 113 members.

From an account very recently received, we learn that the MONMOUTHSHIRE Association, comprising thirty-one churches, held its second annual meeting on the 28th and 29th of last month, at *Bethesda*; and are very happy to learn that, though the reports last year presented a *decrease* of thirty-three, the clear increase of the present year is no less than 229.

The NORTHAMPTONSHIRE *Association* combines many of the churches in that county, and in LEICESTERSHIRE, NOTTINGHAMSHIRE, DERBYSHIRE, LINCOLNSHIRE, and the one in RUTLANDSHIRE. Our esteemed brethren have forgotten, however, to send us their letter; nor have we been able to learn from any other source the state of their churches, as reported at their meeting held at Oakham.

In turning to the Western division of the kingdom, we are introduced to the *Southern Association*; the kind promptitude of whose Secretary enables us to give the state of their churches up to the 28th ult., when their last Association was held at Portsea. The number of churches in the Association is eighteen, in fifteen of which the clear increase the past year was seventy-four persons. The number of their Sabbath scholars exceeds 3000; the total number of members reported 1404. Their circular letter is on the important subject of *Church Discipline*. This letter informs us that, within the last twenty years, twenty-one new Baptist chapels have been built in this county, and eighteen new churches formed. About ten churches in the county are unconnected with the Association. From another source we learn that some of our brethren in that district have agreed to meet oftener than in ordinary Associations, for the holy purpose of promoting a revival of religion.

Several of the churches in DORSETSHIRE, with others in SOMERSETSHIRE, and the north of DEVONSHIRE, compose the *Western Association*, which held its meeting for 1832 at Montacute. Our brethren in this district have converted their Association fund into a fund to assist in the erection of chapels. Their circular letter was on *The Influence which the Signs of the Times ought to exert on professing Christians*; and the clear increase in these forty-one churches was 126.

Eleven of the churches in WILTSHIRE, ten in GLOUCESTERSHIRE, and nine in SOMERSETSHIRE, compose what is termed the *Bristol Association*. Their annual meeting was last year held at Shortwood, when these thirty churches reported a clear addition of 252 members, and issued a circular letter on *The Obligation of true Believers to obey the positive institutions of Christ*.

The report of the state of the SOUTH DEVON and CORNWALL Association will complete our notice of the west. In addition to the deep interest which our brethren who assembled at Kingsbridge, in common with almost every other association, expressed in reference to the persecutions of our brethren in Jamaica, they recommended petitions to parliament in favour of the mitigation of the severity of the criminal code, and appointed a sub-committee of inquiry on the registration of births. The letter of this Association was *On Spiritual Joy*; and the clear increase in fourteen churches was thirty-seven. A very happy measure of attention is given in this district to Home Missionary efforts.

In reference to the Northern circuit, we regret to say that we have received no communications, except the circular letter of *The East and North Riding Association*, which last year assembled at Scarborough. This small Association of *nine* churches zealously labours in the cause of Home Missions; and has formed a society for the support of the widows of the ministers belonging to its own body. Their clear increase was fifty persons; and their circular letter is on *The Cause of Declension, and the best means of Promoting a Revival of Religion in the Church*.

Of LONDON and MIDDLESEX it is not in our power to say much; but, on the whole, we have much cause for gratitude to the Great Head of the church. It would not be difficult to refer to spots in this part of the vineyard where the Lord of the harvest has afforded delightful evidences of his mercy; and, though some other places are mourning the want of prosperity, we trust that a tender concern is cherished for the glory of the Redeemer, and the advancement of

his cause. The innumerable public engagements of our pastors, and the exciting character of the period, are lamented by many of our valued friends, as unfavourable to that pastoral intercourse which, we doubt not, would much contribute to our mutual advantage.

Before we pass from this part of our Report, we may be permitted to refer to the deep interest which has been felt by our churches, in reference to the persecution of our beloved friends in Jamaica. Nearly the whole of our Associations passed resolutions, expressive of their tenderest sympathy with our brethren in that interesting island; and combined their vigorous efforts with others in calling on our legislature, not only to destroy the spirit of persecution, but to put an end to that accursed system of slavery which, for so long a period, has equally obstructed the progress of temporal and spiritual happiness. Devoutly do we bless that Great Being who has listened to the prayers of the Christian, and the groans of the slave, and inclined our rulers to roll away this reproach from us. May our future vigorous efforts for the spiritual freedom of our fellow men testify the extent of our gratitude for their possession of civil liberty!

In turning now from England to WALES, we may remark that few countries have been so highly favoured, as it regards religion, as the principality of Wales. At so remote a period as the days of Augustine the monk, the ancient Britons, driven by the horrors of war to the mountains of their present country, maintained the distinguishing tenet of our Denomination, and nobly refused to comply with the proud monk's demand, "to give Christendom (christening) to children." During the dark ages which succeeded, Wales, however, was involved in the moral ignorance and superstition which overspread the western world, under the reign of "the Man of Sin." In modern times, the first church in Wales, which proved the morning star of our Denomination in that country, was formed in the year 1633, at Olchon, just two centuries ago; and there were but three churches composing the first Association in 1650. In the year 1700, after a long season of difficulty and persecution, the Association was revived, and consisted of nine churches. In 1731, the number of churches had increased to fifteen. But how different the state of religion in the *principality* a century after! Not to *mention the progress which other denominations have made*, it appears, from a list published in the Greal (a Welsh magazine) in 1831, that the number of Baptist congregations, churches, and the branches belonging to them, amounted to 317; and that the ministers and assistants were 318.

In the year 1790, the Welsh Baptist Association comprehended only forty-six churches. Nevertheless it was deemed desirable, for the advancement of the Redeemer's cause, that it should be divided into three Associations—one for the north, one for the south-west, and one for the south-east. The two latter had lately so increased, that it became necessary, in the opinion of the ministers and messengers, that they should be further divided into county Associations; except that one, distinguished as the "Old Association," embraces the counties of Radnor, Brecknock, and Montgomery, with twenty-five congregations. The counties, therefore, having distinct Associations at present, are those of Glamorgan, Carmarthen, Pembroke, and Cardigan.

Respecting these the following statement may not be unacceptable:

The first annual meeting of the Glamorganshire Association was appointed to be holden at Paran, on the third Wednesday of this month. We can only state, therefore, that there are in this county about thirty-five churches, twenty-eight pastors, nine assistants, and five branches.

The Western county Associations are in a state of incomplete organisation. Their first meetings are to be held this month at Newport, Newcastle-emlyn, and Aberystwyth.

	Churches.	Branches.	Pastors.	Assist.
In Carmarthenshire there are about	32	16	22	25
Pembrokeshire	26	21	31	17
Cardiganshire	10	6	9	8

The Northern Association comprehends the counties of Denbigh, Merioneth, Flint, Carnarvon, and the Isle of Anglesea.

	Churches.	Branches.	Pastors.	Assist
In Denbighshire there are about	17	4	11	13
Merionethshire	2	5	2	1
Flintshire.	3	5	2	3
Carnarvonshire	16	3	12	4
Anglesea	19	5	9	8

Making a total, in connexion with this Association, of 79 congregations and 65 preachers.

In addition to these, there are four Welsh churches in England—viz., in London, Bristol, Manchester, and Liverpool.

This is but a brief and necessarily imperfect sketch of the statistics of the Baptist Denomination in Wales at the

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t year presents a clear

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western	435	, ,
eastern	119	, ,

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g to detain your attention, by
the reflections which even
ect *review of our Denomina-*
tion would furnish, we shall take the liberty of making two or three remarks on a subject which cannot, we trust, be uninteresting to this meeting; and then draw our Report to a close.

The state of our Denomination in the United States of America, is a subject on which we cannot look without holy joy, and almost unmingled satisfaction. Unincumbered as they are with the inconveniences of a sect supported by the state, and blessed with zeal, harmony, and ardent devotion, the word of the Lord among them has free course and is glorified. So that our Denomination in that country presents a larger number of worshippers than any other. We venture to suggest that the public spirit of their churches, and the devotedness of their ministers to pastoral visiting, might be advantageously held up to the imitation of our brethren in this country. We cannot but admire their combination of effort with prayer, and of constancy with fervour. While each Christian is found blending his individual labours and prayers with those of his pastor, and identifying the prosperity of the church to which he belongs with his own, the blessing of the Great Source of all good may be humbly expected, and is there very happily enjoyed.

But we have thus referred to our American brethren on another account. They have afforded various proofs of cordial Christian attachment towards their European brethren; and, as they hold a Triennial Convention of their body, we would respectfully suggest whether it might not be desirable for this meeting to appoint a Committee to draw up an address, expressing the kind and fraternal feelings you entertain towards them; and submit it for adoption at the next annual meeting, to be forwarded from thence to the convention to be held in the United States in the spring of 1835. These mutual expressions of brotherly love, while they encourage the hearts of brethren in both hemispheres, will tend to show to the world the unity of the servants of our common Master.

We have ventured to speak of another meeting in the next year similar to the present; but it will be for you to decide whether such meeting is desirable, and what arrangements shall be made to secure its efficiency. It must be remembered that a committee, feeling interest in the subject, is of no small importance; that the co-operation of our brethren in the country, especially those who take the lead in our public business, is essentially requisite; and that a small

und, to meet the expense of correspondence, &c., is of importance. We feel persuaded that these meetings might be made eminently useful; but it must be clearly seen that they can only be so in proportion to the interest *generally* taken in them.

While, then, beloved brethren, we congratulate you on the past dealings of Jehovah towards us, and rejoice with you in the animating prospects which open to our view—and, while we yield to none in holy attachment to the various societies connected with our body, which have assembled us together from various parts of the empire—we earnestly ask you to devise those schemes which shall constitute a new bond of union among us, and enable us more fully to testify our *united* concern for the honour of Immanuel. Having but "one Lord, one faith, and one baptism," why should we not *appear* as one; and thus constrain the surrounding world to say, "See how these Christians love one another!" and to honour that Saviour whom we love, and whose cause shall be greatly promoted by the union of his disciples.

Communications, including circular Letters, Local Reports, &c., &c., are respectfully requested to be addressed, *if possible, free of expense*, to the Rev. J. Belcher, Missionary Rooms, Fen-court, Fenchurch-street; or to the care of Mr. Wightman, 24, Paternoster-row.

PETITION OF THE SOCIETY OF FRIENDS FOR THE ABOLITION OF TITHES, &c.

To the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

We, the undersigned, members of the religious Society of Friends, called Quakers, assembled at our Yearly Meeting, in London, respectfully represent to Parliament, that our Society has always objected, on principle, to Tithes, and other compulsory ecclesiastical claims.

We consider it to be our bounden duty to conform ourselves to the laws, and to obey the government of our country, in all things which do not interfere with the higher claims of conscience towards God; but, whenever there is such an interference, it is our established practice to refuse an active compliance with the law, and patiently to suffer the consequences.

On this principle, we have always refused the payment of Tithes, and other ecclesiastical demands; and, at the same time, have offered no opposition to the *distraint* of our goods for these purposes. In the earlier periods of the Society, its members were exposed to grievous sufferings and persecutions on this account. Not only were they despoiled of their property, in a vexatious and ruinous manner, but their persons were seized, and they were immured in dungeons, to the injury of their health, and, in many instances, even to the loss of their lives: and, although the laws which render us liable to suits in the ecclesiastical courts, are now but seldom enforced, we still suffer considerable injury from the levying of distraints, and from the exactions with which they are often accompanied.

Our reasons for refusing these payments are purely of a religious nature; and they are as follow:

First. That we regard the interference of the civil government, in matters of religion and private conscience, to be the usurpation of a prerogative which belongs only to God.

Secondly. That we consider the setting apart of Tithes, for the maintenance of the ministers of religion, to have been an unwarrantable return to the provisions of the Levitical law, and at variance with the nature and character of the Gospel.

Thirdly. That we believe the ministry of the Gospel to be free in its nature, according to the command of our Lord and Saviour to his disciples: "Freely ye have received, freely give;" and that the contravention of this principle has an unfailing tendency to convert religion into a trade, and grievously to impede the diffusion of vital Christianity.

We also deem the compulsory support of the ministers of any church, and of an ecclesiastical system connected therewith, to be opposed to that liberty which the Gospel confers; and when claimed from those who conscientiously dissent from that church, to be a violation of the common principles of justice.

Observing with satisfaction that the subject of tithes and other ecclesiastical demands is likely to come under the deliberate review of the Legislature, we consider this to be the proper time for representing to Parliament these our Christian principles: and we respectfully beseech the House of Commons not to rest satisfied with any modification of the present system, but to take effectual measures for the entire removal of all such imposts.

In conclusion, we feel bound to express to Parliament our heartfelt prayer, that Almighty God may bless and preserve the Government and Legislature of our country, and may direct all their counsels for the happiness of the nation.

or the welfare of mankind in general, nd for his own glory.

Signed by Six Hundred and Seventy-ine Members of the Society of Friends, rom various parts of the United King-om.

ABOLITION OF SLAVERY.

At a General Meeting of the Anti-lavery Society and its Friends, held at Exeter-hall, London, on the 20th of July, 833, the Right Hon. Lord Suffield, and fterwards W. Smith, Esq. in the chair;

The following Resolutions were unani-nously adopted:—

1. That this Meeting has heard with rief and astonishment, that in the Bill or the Abolition of Colonial Slavery it s proposed to compel the slaves to be-ome apprentices for 12 years, and some f the children even for a longer period, uring which time they are not allowed e choice of their master, nor are they o be requited for their labour; which is, n fact, only a state of modified slavery nder another name, and which we have eason exceedingly to dread will cause nsurrection and bloodshed in the Co-onies.

2. That by the plainest principles of eligion and justice, the slave has an un-oubted right to his freedom without elay, and without price; this meeting herefore deprecates any plan by which e is made to pay, by his labour or other-ise, either in whole or in part, the price f his emancipation.

3. That to intrust to the Colonial As-emblies the power of legislating in ny way in reference to the labouring opulation, or leaving at their disposal r discretion the framing of any regula-ons respecting religious liberty, inde-endently of the British Parliament, ter the experience we have had of the ature of their proceedings towards their ondmen, would be in the highest degree reposterous.

4. That this meeting cannot, under the rcumstances, consent to the grant of 20,000,000; but when that debt of stice, which is due to the negro shall ve been fully paid by immediate eman-pation, this meeting will cheerfully nsent to promote such fair measures of lief to the West India planters as may e deemed needful by Parliament, leav-g to the discretion of His Majesty's overnment the consideration of such ses of distress as shall be proved to sult from the measure.

5. That the *bounties and protecting ties imposed in favour of West Indian* produce are a grievous pecuniary burden upon the country; are partial and oppressive in restricting our commerce, and cruel and unjust in lessening the employment of the people; that if this nation had not thus paid for the support of West Indian slavery, a system so cruelly oppressive and fearfully destructive of human life could not have been continued; and had not the natural increase of the slaves been thus prevented, they would long since have become too numerous to have been profitably held in bondage; that therefore these bounties and protecting duties ought forthwith to be abolished.

6. That the character of the proposed Bill for the Abolition of Colonial Slavery being in its most important particulars essentially at variance with the principles of the memorial presented to His Majesty's ministers on the 19th of April last, by 339 delegates from all parts of Great Britain and Ireland; it is the opinion of this meeting that those gentlemen should be forthwith summoned to London, to support, by every effort in their power, the great principles to which they have, in that document, so solemnly pledged themselves.

7. That the most cordial thanks of this meeting be given to Lord Suffield for his conduct in the chair, and especially for the great services he has performed in the cause of the Negro. That the most cordial thanks of the meeting be also given to W. Smith, Esq., for his services this day in the chair, and for his indefatigable exertions, during half a century, in the same good cause.

LONDON BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

Dear Sir,

It is our duty to send you the following brief statement relative to this institution, and to request the favour of its insertion in the next number of the Magazine, for the information of the public.

From the Annual Meeting, held at Salter's Hall Chapel, in June, 1832, to that held there in June, 1833, the following churches have been assisted with the sums appended:—

Glemsford,	Suffolk,	£60
Bath, (York-street)	Somerset,	70
Mirfield,	York,	70
Glyndwfrdwy,	Merioneth,	40
Drayton Parslow,	Bucks,	30
Newport,	Moumouth	55
Costessy,	Norfolk,	40
Oakham,	Rutland,	65
Swansea, (Welch church)	Glamorgan	60
Lowestoft,	Suffolk,	50

Epwell, - - -	Oxon,	20
Creech, St. Michael's, -	Somerset,	70
Mildenhall, - - -	Suffolk,	35
Southsea, - - -	Hants,	70
Llanfyllyn, - -	Montgomery,	40

Making a total of fifteen churches, to which the sum of £775 has been granted by the Society.

It is a matter of sincere regret, that the committee have not had it in their power effectively to relieve a larger number of country churches; especially as there are many cases now before them which are highly deserving of the benevolent consideration, and the liberal assistance of wealthy Christians in the metropolis. It should not be forgotten, however, that the sums above mentioned are received, by the churches for which they have been voted, without any deduction whatever, except the expense of a few postages, and the carriage of their trust deeds. The object of those christian gentlemen who assisted in the formation of this fund, and who still favour it with their liberal support, was, to render all the pecuniary aid in their power to poor country churches of the Baptist denomination, without subjecting them and the public in London to the innumerable evils attending the system of personal application.

We hope that the insertion of this statement, in your columns, will induce some benevolent individuals to become subscribers to the institution, who have not yet practically attended to its claims.

THOMAS THOMAS, CHARLES STOVELL. } Secretaries.

STEPNEY COLLEGE.

The annual meeting of the subscribers and friends of the above institution was held at the King's Head Tavern, Poultry, on Tuesday evening, June 25, W. B. Gurney, Esq. Treasurer, in the chair. After prayer, by the Rev. Joseph Davis, the report was read by the Rev. E. Steane, Secretary. Its statements were received with evident satisfaction both as they related to the diligence and good conduct of the students, and to the finances. It appeared that twenty-three young men had, during the year, received its patronage; that seven had left the College to become pastors of various churches; and that two were now engaged in supplying pulpits with a view to that office. As the result of an appeal to Christian liberality, a debt of more than *£700* had been completely extinguished; *and the institution* was thus relieved from *an incumbrance* by which it had been for *several years* oppressed. At the same time it was stated that the annual expenditure exceeded the present income by £90. This sum requires to be provided; or the number of students must be reduced. We join with the Committee, in earnestly deprecating this latter alternative, and warmly urge the friends of an educated ministry, both by individual subscriptions and congregational collections, to furnish them with the funds necessary to preserve, and, we will add, to increase the efficiency of so valuable an institution.

SABBATH SCHOOLS.

MR. EDITOR,

There is reason to conclude that many worthy agents in the work of Sunday School Instruction, in our denomination, are not aware that a Society exists "*for the support and encouragement of Sunday Schools, throughout the British dominions, and to assist, by gratuitous supplies of Bibles, Testaments, and Spelling Books, or Lessons, all Sunday Schools requiring aid.*" This Society is entirely distinct from the Sunday School Union Society, while it has the same object in view, viz. that of assisting the designs of the friends of Sabbath School Instruction; and especially in those cases where assistance is *most* needed. Forms of applications for grants may be had of Mr. Bruce, Trump-street, King-street, Cheapside. J. S.

POPLAR.

To the Editor of the Baptist Magazine.

SIR,

Permit me, in the name of my dear friends at Poplar, to return you thanks for the kind notice taken of our meeting, in your July number, and briefly to inform you of its result. The sum raised amounted to more than £60; the meeting was characterized by all that is lovely and kind on the part of surrounding friends, of different denominations; and we now beg most earnestly to renew our appeal to the Christian public for help with respect to the sum remaining, about £160. I close with a passage of Scripture, most applicable to our situation,—"The strength of the bearers of burdens is decayed we cannot build the wall."

Yours, very affectionately,
J. UPTON.

ASSOCIATION.

SOUTHERN.

The Southern Association of Baptist Churches, held its annual meeting, May 28, 29, 1833, at Ebenezer Chapel, South-

sea, near Portsmouth. On Tuesday evening, the Moderator opened the meeting by prayer; after which the letters from the churches were read. At seven o'clock, Mr. Watts, of Andover, preached from Psalm lxi. 13.; Mr. Davies, of Whitchurch, and Mr. Gill, of Parley, prayed. A prayer meeting was held on Wednesday morning, at seven; and at half-past seven, Mr. Russell, of Broughton, preached from Acts xx. 24; Mr. Smeed, of Midhurst, and Mr. Birt, of Portsea, prayed.

The association met for business, when the circular letter, drawn up by Mr. Davis, of Newport, was read and ordered to be printed. It was agreed to hold the next meeting of the association at Long-Parish, in 1834, and Messrs. Grant, Birt, and Gill to preach. The circular letter to be drawn up by Mr. Watts, of Andover. The church at Parley was received into the association.

On Wednesday evening, Mr. Bulgin, of Poole, preached from Genesis iii. 15.

The Rev. Messrs. Shoveller, Clay, Morris, Cakebread, Grant, Futcher, Crossman, Davis, and Tilly, took part in the devotional exercises.

T. Tilly, Secretary.

*** For the *state of the churches* in this association, see page 371.

ORDINATIONS, &c.

PRESTON, LANCASHIRE.

This fine town, half-encircled by the river Ribble, contains a population of 33,000 souls; 11,000 of whom are professedly Roman Catholics, leaving 22,000 bearing the name of Protestants, of which number there is reason to believe there are at least 17,000 who are living without the semblance of religion, or the fear of God. Its glaring vices are drunkenness and the profanation of the sabbath-day.

There are two Independent chapels, and one of Lady Huntingdon's Connexion, the average attendance of the three together is about 700 persons; Methodist, and irregular Methodist places of worship, about 800 persons altogether; one Unitarian place of Worship, about 50 or 60 attendants. The Baptist, which (with the exception of the Unitarian) is the oldest dissenting church in the town, has existed about half a century; and, through various changes, at one time was reduced so low, that there was only one male member *remaining in it. Under* the pastoral care of the Rev. Mr. Holmes, it increased a little in number, and much in moral and religious improvement; but several years ago, this excellent minister was constrained to leave on account of its inability to support him. Since that time, it has been principally supplied by students from Bradford Academy; but the distance they had to travel rendered the expense more than this poor church could bear, and the brethren had nearly come to a resolution to give up all hope of the regular administration of the word and ordinances of Christ, and devote their energies to the culture of the sabbath-school, which had prospered amidst all their discouragements.

In May 1832, they heard that the Rev. William Giles, sen., late of Chatham, who was at that time collecting for the Baptist Irish Society at Manchester and Liverpool, had serious thoughts of leaving Chatham, and removing into Lancashire. They invited him to preach one Lord's day for them, and his compliance induced them—as they thought his ministry likely to revive their dying cause—to give him an unanimous invitation to become their pastor. To this invitation he declined giving a positive answer until he ascertained that there was a prospect of his being instrumental in reviving the cause, and that a field for usefulness was likely to open, but consented to preach for six months, and then finally to decide. During these six months, the congregation was increased more than six-fold; the ordinance of baptism was twice administered, and the chapel became incapable of holding the persons desirous of hearing the word of life. Under these pleasing circumstances, acting on the advice and with the concurrence of the neighbouring ministers and religious friends, it was considered absolutely necessary to enlarge the chapel immediately. This has been done, and the new place of worship, which will seat 600 persons and 250 Sunday-school children, was opened on sabbath-day, Feb. 17, 1833, when the Rev. James Lister, of Liverpool, preached in the morning from John iii. 8, and the Rev. John Birt, of Manchester, in the afternoon, from Eph. ii. 22, and in the evening from Luke xii. 32.

On the following day, the Rev. William Giles was publicly recognized as the pastor of the church, when the Rev. John Birt stated the nature of a Christian church, and asked the usual questions; the Rev. James Lister offered the intercessory prayer; and the Rev. Messrs. Slate and Carnson (Independents), and Welsdon, (of Lady Huntingdon's Connexion), took part in the service. In the evening, the Rev. James Lister preached to the people

from Matt. v. 13, 14; and the Rev. Mr. Blakey, of Inskip, prayed. Since that time ten candidates have proposed themselves for baptism, and there is now every reason to believe that this church, which twelve months ago was in so drooping and almost dying a condition, with the Divine blessing, will become a flourishing Baptist church. "May the little one become a thousand, and the small one a strong nation!" S. G.

BUCKLAND ST. MARY.

Twelve persons were dismissed from the church at Hatch Beauchamp, Somerset, on July 1st., 1832, to form a church at Buckland St. Mary, and Staple, in the same county. These parishes are adjoining; and, as both of them are desirable stations, and some of the members reside in each, public worship is held in the one on the morning, and in the other on the afternoon of the Lord's day. These individuals publicly and solemnly gave up themselves to each other, to walk according to gospel rule, in the presence of their late pastor, who addressed them on the nature of the Union then formed, and delivered to them the emblems of a Saviour's dying love.

On October 31st., Mr. James Miller, a member of the church at Hatch, having received from the infant church an unanimous call to become their pastor, was solemnly set apart for that purpose. Brother Moreton, of Somerton (Independent), commenced the service with reading and prayer. Brother Coombes, of Taunton, stated the nature of a gospel church, and asked the usual questions. Brother Humphry, of North-Curry, offered the ordination prayer: and brother Cox, of Hatch, gave the charge to the pastor elect. In the evening, brother Moreton concluded the services with a charge to the church and congregation.

We may just add, that this station has been many years occupied in connexion with the church at Hatch; and that the present members are principally the fruits of the ministry of its late pastor, Mr. Fry. Present prospects seem very encouraging.

J. B. C.

SALEM, STOCKWELL.

On Christmas day, 1832, Mr. William Alderson was publicly ordained over the particular Baptist church, meeting in Salem Chapel, Stockwell, Surrey, formed on the 4th day of December preceding, *Mr. James Castleden*, of Hampstead, *opened the service* by reading and prayer, and delivered some suitable introductory remarks. He then asked the usual questions, to which the most satisfactory answers were returned by Mr. Alderson; after which, Mr. Castleden addressed the church; Mr. John Stevens, minister of Salem chapel, Mead's-court, Soho (Mr. Alderson's esteemed pastor), offered up the ordination prayer, delivered a charge from 2 Cor. viii. 10, and concluded with prayer.

UPTON-UPON-SEVERN.

Jan. 1st, 1833.—Mr. John Freer was ordained over the Baptist church at the above place. The Rev. Mr. Keen, of Pershore, delivered the introductory address, and asked the usual questions. Rev. Mr. Waters, M. A., of Worcester, offered the ordination prayer. Late Rev. W. Anderson, of Bristol, gave the charge, from 2 Tim. ii. 15. Rev. Mr. Coles, of Bourton on the Water, preached to the church and people in the evening, from 1 Cor. xvi. 10. The Rev. Messrs. Williams, of Cheltenham, Welsford, of Tewkesbury, Room, of Evesham, and Turnbull, of Westmacott, took part in the services, which were numerously attended. It appears, from the church books, that this church has existed from about the year 1662, when the Rev. Benjamin Baxter (brother to the Rev. Richard Baxter), was ejected from the living at Upton, but continued to reside in the vicinity, though it did not become, till some time after this, a Baptist church. About thirty years ago it appears to have been in a flourishing state, but from various causes of an unfavourable nature, it has declined the last few years; the number of members at present is about forty. Upton appears to be an interesting and important station, since the population of the town and villages around is very considerable, and there is no other dissenting interest of any kind within seven miles. There are also some pleasing indications of a revival of religion among them.

MACHYNLLETH, MONTGOMERYSHIRE.

On Wednesday and Thursday, the 3d and 4th of April, a meeting was held at Machynlleth, Montgomeryshire, to ordain Mr. David Jones pastor of the Particular Baptist Church in the above place On Wednesday evening, at six, Brother John Williams, of Aberduar, prayed; Mr. Joel Jones, of Llwynguril, and Thomas Evans, of Jezreel, preached from Psh vi. 18, and

Isa. xxvii.13. On Thursday, at ten o'clock, Thomas Evans prayed, and the Rev. David Roberts, of Penrhyncoch, delivered a discourse on the nature of the church of Christ, asked the usual questions, and offered the ordination prayer, together with laying on of hands; the Rev. John Williams addressed the young minister, from 1 Tim. iv. 8. At two o'clock, Brother Joel Jones prayed, and the Rev. D. Roberts preached on the duty of the church to the minister, from Ez. xvii. 12, and the Rev. Isaac Jones, of Staylittle, from Rom. viii. 28. At six in the evening, Brother —— prayed, and the Rev. John Williams and the Rev. D. Roberts, preached from Isa. xlv. 22, and Luke xiv. 18. This church was for several years in a very deplorable state, but at present is in a favourable condition. Mr. Jones was the first minister appointed to this charge. In the years 1831-2, thirty-nine individuals were baptised.

BRECON.

In consequence of a few Christians of the Baptist denomination being brought by Divine Providence some years ago to reside in Brecon, the Rev. John Evans, the pastor of the Welsh Baptist church, established an English service at his chapel, once every Lord's day, which was continued for several years, and the number of English members increased so much, that it was deemed advisable to form them into a separate church. This was done by their pastor, who also administered the Lord's supper to them, as a distinct christian society. As the claims of the Welsh church would not admit of there being more than one English service on the sabbath, it was considered that a separate place of worship would prove conducive to the spiritual prosperity and increase of the newly-formed church. The propriety and importance of obtaining such a place were evident, not only from their being a church and congregation already gathered; but also from the rapid progress of the English language among the rising population, the young people generally preferring it, and many of them being incapable of receiving religious instruction through the medium of the Welsh language. With a view to provide for this new and increasing demand, as well as to obtain for themselves the means of grace, the English Baptists, in 1824, purchased a piece of freehold land, which was regularly invested in trustees, and a meeting-house (measuring 41 feet by 31) was erected. The expenses, including land, *trust-deeds*, &c., amounted to upwards of £800. After all the exertions made by the friends at home, and the collections obtained in different places in England and Wales, a debt of about £400 still remains, which is felt to be oppressive and discouraging.

Though several persons have been already baptized on a profession of their faith since the erecton of the chapel, and there is every prospect that the church and congregation will gradually increase, yet the cause must be regarded, as yet, in its infancy, and the pecuniary resources of the church are inadequate to discharge the interest of the debt, and to afford a sufficient maintenance to a minister. In these embarrassing, though not despairing circumstances, they are under the necessity of soliciting the aid of the religious public; and their minister, the Rev. Joseph Ashford, has kindly undertaken to present their case to a few of the churches in England, whose contributions will be most gratefully received.

So far from wishing to throw their burden unnecessarily upon the public, they are determined, as soon as the debt shall be so far reduced as to relieve them considerably from the heavy demand of interest on money borrowed, to make the most strenuous efforts to reduce gradually, so as ultimately to annihilate, the remaining portion of the debt.

Having thus laid a plain statement of their circumstances before the public, they would most thankfully acknowledge their obligations to those churches and benevolent individuals, who have contributed to relieve their pecuniary difficulties, and earnestly solicit the assistance of those christian friends, to whom application may be made on their behalf. Requesting that you will give this an early insertion in your valuable miscellany,

We remain, yours truly,

D. Davies.
E. Trew, } *Deacons.*
R. Bright, }

M. DE RODT.

On Monday evening, June 3rd., the Rev. Charles de Rodt, a native of Berne, in Switzerland, was publicly set apart to the ministerial office, at the Rev. Dr Cox's chapel, Hackney. Dr. Burder read the scriptures and prayed. Dr. Cox introduced the business, and received Mr. de Rodt's statement. Mr. Collison offered the ordination prayer. Dr. Smith delivered the charge. Mr. Berry concluded in prayer.—See Continental Herald, appended to this Number.

HARDRES-STREET, RAMSGATE.

A place of worship was purchased about twelve months ago, for the use of the Particular Baptist denomination in this place. The pulpit has hitherto been supplied by different ministers, for the most part students of the Baptist College, Stepney. On Friday, 24th May last, several friends, residing at Ramsgate, members of Baptist Churches in London and elsewhere, who had long felt the desirableness of being united together in church fellowship, met for that purpose. The Rev. D. M. Williams (late of Leicester) having read a portion of Scripture, and offered prayer for the Divine blessing, addressed the friends on the nature and importance of the step they were about to take, and gave a brief statement of the articles of the Christian Faith, as received by the churches in our denomination. These having been assented to, the friends, with much solemnity of feeling, signified their resolution to form themselves into a church. After this, five persons were introduced, most of them young, as candidates for baptism and church fellowship; having related their experience to the satisfaction of all, they were admitted, and on the following Lord's day, baptized in the presence of a congregation unusually large. On Wednesday, 29th May, the new church was publicly recognized. The Rev. J. Adey (Independent) read and prayed. The Rev. C. Stovel, of London, delivered a discourse from Eph. ii. 19, 20, 21, 22.; and having given the right hand of fellowship to those who had recently been baptized, administered the Lord's Supper. The Rev. D. M. Williams closed this very interesting service with prayer.—The congregation having considerably increased of late, it has been found necessary to erect galleries, which will be completed by the beginning of August. The Rev. D. M. Williams, by whom the pulpit has been supplied for the last four months, will prolong his stay to the end of the year.

RECENT DEATH.

On Wednesday, May 29th, at Laverton, near Frome, died Sarah, the widow of the Rev. James Dyer, formerly pastor of the Baptist Church, at Devizes. This venerable woman was in her 87th year, having survived her husband nearly six-and-thirty years, and throughout her long life eminently adorned her Christian profession. It was her privilege to be descended from a line of pious ancestors, some of whom were numbered among the Nonconformists of the seventeenth century. Her father, Mr. George Barton, of Lower Wallop, Hants, was, for many years, a deacon of the church at Broughton, with which society his daughter united herself, by baptism, in early life. In the year 1770, she married Mr. Dyer, then engaged in business at Whitchurch, and removed with him to Devizes, in 1783, when he devoted himself more fully to the labours of the ministry. For many years subsequently to the death of her excellent husband, Mrs. Dyer resided at Frome; but, more recently, she removed to Laverton, where the infirmities of her declining age were watched over by all the tender assiduities of filial affection. From this calm and lovely retirement, death was at length commissioned to remove her to a world in which her best affections had long dwelt, and her departure well corresponded with the uniform tenor of her long life—evincing a serene and tranquil reliance on the Saviour. A numerous assemblage of friends and relations attended her beloved remains to the grave, and a sermon, adapted to the occasion, was preached by the Rev. Mr. Thresher, of Crockerton, from "Christ is all and in all," a passage, which had been chosen by the deceased.

Scarcely had the grave closed on the lifeless form of this aged saint, when one of her many grandchildren was called to follow her into the unseen world.—Mary, the second daughter of the Rev. John Dyer, of Camberwell Grove, near London. For several months she was confined to her chamber, while pulmonary consumption was slowly effecting its ravages on her mortal frame; but she was mercifully sustained throughout by the consolations of the gospel, and presented a sweet and edifying example of the power of faith, and of the divine veracity and care. Those, whose privilege it was to wait around that dying bed, will not easily forget the hallowed associations of the scene. She expired, in the blessed hope and cheerful anticipation of eternal glory, on Saturday, the 8th of June, in the 21st year of her age.

NEW PUBLICATIONS.

Just Published.

Biographical Recollections of the Rev. Robert Hall. By J. W. Morris.

A Portrait of the Rev. W. Steadman, D.D. of Bradford, fourteen inches by eleven.

IRISH CHRONICLE.

AUGUST, 1833.

It is very gratifying to be able to state that the labours of Mr. Allen and his assistants, in preaching the Gospel, have been blessed in so many instances in the conversion of both Roman Catholics and nominal Protestants.

It will be seen that Mr. Allen is very averse to the proposed plan of reducing the expenditure by dismissing some of the Scripture readers, and breaking up some of the schools. We still hope that the increased liberality of the friends of the Society will render such a step unnecessary. The collections in Ireland have been more this year than the last, especially in Mr. Allen's district, which have been *fifty pounds* more than was expected.

The state of the funds will require the most energetic efforts to recruit them immediately. For this purpose, the Rev. Stephen Davis will, in the course of a few weeks, visit Bristol and other places in the West of England; after which, he will be expected by the Committee to visit Scotland.

From the Rev. James Allen *to the* Secretaries.

Ballina, May 22, 1833.

An anxiety to forward with this parcel a number of specimens of work from the female schools has occasioned the delay of a few days. As the Annual Meeting, however, is approaching, and as some of the friends of the Society in London are anxious to know the degree of education afforded in the female schools, I trust the receipt and inspection of those specimens of work will more than compensate for any temporary delay. I may just add, that those specimens, which, as far as I am able to judge, would do considerable credit to some of our respectable English schools, have all been wrought by children, who, but for the assistance of the Baptist Irish Society, might have been left as ignorant of all that is useful and important as children in a heathen land.

The perusal of the Itinerant Readers' Journals, which I have now the pleasure of forwarding, has been refreshing to my own soul, and, I have no doubt, will prove so to yours, should you have time to wade through them. The person to whom Mr. Samuel Brown refers, as having sent for him to read the Scriptures in his house, is a respectable magistrate in the county of Sligo, and in the neighbourhood of Easky. I pray God, that his visits, under the divine blessing, may not *prove in vain*. My long absence from home, and the multiplicity of my engagements since my return, are the only reasons why I have not paid a visit to Mr. Fenton myself. I trust, however, that my desire to see him will at no distant period be realized, and that it may be mutually profitable.

It will afford you, I am sure, as much pleasure as it does me, and excite as much gratitude in your heart as it does in mine, to learn that the services of Messrs. Berry and Mullarky are becoming so increasingly acceptable and useful. Besides their stated preaching at Mullifarry and Easky on the Lord's day, there are a number of other stations at which they preach, once a week, once a fortnight, or once a month, as opportunities may occur. You will perceive, also, from the Journals of the Readers, that there are two other towns, one six and the other twenty miles from Ballina, in which the people are very desirous to have them come and open a stated meeting. In fact, on all sides of the country, a growing spirit of inquiry has been produced, and a growing desire to hear the gospel preached is manifested, not only by the Protestants, but also by the Roman Catholics themselves. The harvest truly is great, but the labourers are few, and inadequate to the toil and labour required. Pray ye, therefore, the Lord of the harvest, that he would send forth more labourers into the harvest.

Since my last Journal was forwarded, now more than two months ago, we have had our minds directed to another species of labour, which will, I trust, prove exceedingly useful. For the last two years and more we have had a Sabbath school at Ballina, conducted principally by Miss Cave; but we had either been thoughtless, or had considered this species of labour so unsuited to this Popish district, as to attempt it no farther. The Memoirs of the late Mr. Kilpin, of Exeter, came to hand, and led us to determine to try whether something upon the plan of that eminent servant of Christ might not be attempted with success in these countries. The result is, that an additional degree of attention has been paid to the school in Ballina, and two other Sabbath schools, one in Easky, and the other in Ardwallay, have been formed with every prospect of success. Besides, I have a class in my own house, for boys from twelve to eighteen or nineteen years of age in the morning, and a second class for adults in the afternoon. The plan adopted is, not to instruct them to read, but to make them acquainted with that word which is able to make them wise unto salvation, through faith which is in Christ Jesus. The number in attendance is small, but will soon, I trust, increase. We have had pressing invitations to establish classes and schools of the same kind in other places, since we commenced in Ballina, and shall, I hope, in a short time succeed. Establish thou, O God, the work of our hands upon us; yea, the work of our hands, establish thou it!

I am sorry to find that the funds of the Society are so low. I hope, however, it will not be necessary to lessen either the number of the readers or schools. I speak not any of the commonplace see-saws of the day, when I say, that, at no period was there such a prospect of good in this country, as at the present moment. I can scarcely bring myself to believe that God would hold out such cheering expectations, and then disappoint them for want of funds. The work is his—the gold and silver are his—and I trust, therefore, that he will neither compel us to narrow up nor to abandon any field of usefulness for want of funds. With ardent prayer for your spiritual and temporal prosperity, and with a desire for an interest in your prayers,

I remain,

Affectionately yours,

JAMES ALLEN.

From MR. P. BRENNAN, a *Reader.*

Boyle, Jun

This day I have returne district, and am happy to s most of the schools are The people are taking the from the national schools, a them back to our schools. ago the priest of Balimote flock not to send any of their Manoughan school; or, if he would deprive them of th the jubilee. So one of waited on him, and said h he would allow him to send to the school; but he woul account. Well, said the send my children to the s will not deprive them of t education for any man. W priest, if you send your chil I have said to you, I will of the benefit of the jubil cast you out of the church: man was followed by a part his way home, and was most beaten by them: notwith this, his children were the school the day following. much for the colonial slav sorry to say that we have at home under the tyran craft; but blessed be th Baptist Society has been t strument of bringing man bondage to enjoy the happ the gospel of Christ. I h Scriptures to many familie past month. I found ther tive, and some of them c Mr. Jackman in my hous Sundays past, and some that they would hear me rea were even to forbid them. inst., I read in Dominick D and no people could be m than the whole of that fa was reading, and endeavou them, from the word of Go salvation through faith i Jesus Christ. On the 11 inspected John Battie's when I was going away l me a part of the way, the priest's opposition again but, said he, blessed be Ge one gift that the priest ca me of. I asked him wh When I began to teach fo Society, said he, I was a believing nothing but wh would say; but now, than my faith is not in what

say, but it is in what Christ has done and said; and whatever will become of the school, my prayer will be to God always to bless the Baptist Society, for they have proved a blessing to me, and I never can be thankful enough for what the Lord has done for me.

Rev. J. M'Carthy's Journal from 18th of May till 21st June.

I have just returned, after a tour of something more than a fortnight, preaching and inspecting the schools every day. I found much difficulty in speaking, not having recovered from a severe attack of influenza, many times concluding I should have to return; but God is better than our fears. Not having given myself time to recover, I have been ill ever since my last letter. Since that time I have principally preached at Rahur, Tullamore, Tyrrellspass, Abbeyleo, Ferbane, Raharney, Carrigbay, Kenagh, Barry, Athlane, and Moate. These are all important stations, and in general are very well attended. I find the people anxious and willing to hear; and, what is still more satisfactory, some manifest, and I trust permanent, good has been done, as you will, please God, have more fully detailed in my next letter. I am making every necessary arrangement for our union meeting at Moate, to be held on the 11th of August next. I have written to some able ministers to come to my assistance. The Rev. Mr. Brown has promised his aid, and will preach the union sermon. God has acknowledged it hitherto, and may we now hail it as a time to be remembered! I have invited brother Thomas to preach the baptismal sermon on Saturday evening. The schools are lifting up their heads again. I added seven catholic children to the list this week when at Moate; indeed I have just heard there has been another break down on the Clonshanny school, but, as in all other places, it will be but momentary; it still holds fast forty-one catholics. By the denunciation of the priest, thirty-eight catholics have been driven away from the Macdonnal school, Tullamore. I admitted the same day eighteen names, most of them protestants. Seventy-one now stand on the books; and in all the rest of the schools every thing is, as usual, improving and advancing every time I visit them from class to class. One girl finished the New Testament at the *Kenagh school, and has* commenced it again. The persecution of the young man with whom I held the discussionary conversation at Moate has been so great, he has had to leave the town, and it is the opinion of most of my friends, that his faith in popery has received such a crash, that he will leave it altogether.

Not having time to write more, lest I should miss the post, I hope you will excuse the brevity of this.

Brethren,
Yours sincerely,
J. M'Carthy.

21st *June*, 1833.

From the Rev. William Thomas *to the* Secretaries.

Limerick, June 19, 1833.

With this I forward the quarterly statement of schools, which I hope will be found satisfactory. I also send the Scripture Readers' Journals. I trust all will meet the approbation, and merit the continued support, of the friends of truth and Scriptural education.

As usual, I hope I have been endeavouring to disseminate the glad tidings of salvation, not only by the preaching of the gospel in various places, and in several counties, but by expounding the Scriptures, and by private conversation: it should be a matter of conscience to make known the way of salvation to every individual of all classes to whom we can gain access, not knowing when or to whom the Lord may be pleased to bless it.

I preached several times, since my last, at Kilkerra, at Captain Cox's, at Mount Pleasant: a great change has been wrought in him and others of his family—he preaches himself, and has the gospel preached in his house, where a good congregation attend. Our school there is doing well under his patronage. It is fifty miles west from Limerick in the county of Clare. I was also at Cloughjordan since my last; preached and administered the ordinance. A few evenings ago I went to hear Dr. Townley; when he saw me in the seat, he unexpectedly called me to the pulpit, and though greatly fatigued, and scarcely able to stand, the Lord enabled me to preach to the satisfaction of the people. He also requested me to preach the next evening for him, which I did.

I have not time to write more at present. I collected £44 for the Society

It is difficult to get money in these absentee parts, and the claims of many institutions fall upon a few who are disposed to help.

W. THOMAS.

From MR. ROBERT BEATY *to a* MEMBER OF PARLIAMENT.

Carentavy, May 1, 1833.

SIR,

Before you left home the last time, I troubled you with an account that the Committee of the Baptist Society informed Mr. Allen that there will be a reduction both in the number of schools and inspectors, &c. I believe that the persons to be discontinued are not yet pointed out, yet it has been a cause of uneasiness to me lest I should be one of the individuals; as it is a matter of importance to myself and family. I have served the Society eighteen years, twelve years as schoolmaster, and six as inspector and Scripture reader—during which time, I neither saw nor heard the least token of disapprobation either from the Committee or any of the agents, yet I thought it prudent to make the case known to you, being confident that a word from your honour to the Committee, or any of its members, would secure me from danger.

From Mr. P. SWEENY, *a Scripture Reader.*

Coolany, June 12, 1833.

During the last month, the following occurrence took place: May the 14th I was in the house of Michael Davey, in this town; he and another Roman Catholic neighbour of his began to talk of religious differences, and in particular to describe the heinous characters of Martin Luther, Henry VIII., John Calvin, &c. &c., and the wickedness of the reformed church, and all the other churches, as bastards sprung from it. I was silent, until at length I was asked, could I say any thing for the sect to which I was attached? My good people, I said, I feel myself not called upon to justify or to criminate the character of any person or persons, and in particular absent characters; but if you wish to talk of the way of salvation as it was preached by the apostles, and as it is recorded in the Holy Scriptures, I have no objection to take a part in the conversation. Then, as well as I could, I told them the state in which man came from the hands of his Creator, how he fell, and how the restoration of man, or his redemption by the finished work of Jesus, was accomplished. I got a patient hearing, and a conversation took place, during which I was enabled to mention the truth of the Gospel to their own satisfaction.

CONTRIBUTIONS.

By Mr. Pritchard:			
Mr. John Ruff, of Hampton..	1	0	0
Mr. J. Baker, 2, Assembly-row, Mile-end-road.	2	0	0
J. L.....	4	0	0
At Colchester:			
After preaching.....	8	11	6
Mr. Nice... .....annual	21	0	0
Mr. Tracy.. .... do..	0	10	6
Mr. Barker.. .....do..	0	10	6
Mr. Stokes.....	0	10	0
From the Teachers and Children of the Sabbath-school, Grinsted Green, Halsted, Essex, for the Irish Sunday Schools, by J. Linnet.....	0	10	6
By Mr. Ivimey:			
Mrs. Noakes, Kent Road. ...	2	0	0
A. Z.....	5	0	0
For Eliza Cain.—From Greenock.			
Collected by Baptist Church at Monthly Miss. Meeting	1	2	9
By several Friends.....	1	0	0

£6. 6s. 4d. from Goswell Street Road Auxiliary Society, was, in the last Number, placed by mistake in the list of contributions to Eliza Cain.

TO CORRESPONDENTS.

The Secretaries inform those kind benefactors who have contributed towards the assistance of Eliza Cain, and her four brothers and sisters, that arrangements have been made by Mr. Allen for their being employed and permanently supported. A minute account of what has been received, and how it has been expended, will be given with a future number of the Chronicle.

Several parcels of books for the Library at Ballina, have been recently received, and will be more particularly acknowledged next month.

MISSIONARY HERALD.

CLXXVI. AUGUST, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

We have lately received some cheering intelligence from this station, connected with a recent excursion by two of our Missionary brethren to Kharee and its neighbourhood; but, previously to these details, we have much pleasure in inserting a more general testimony to the value and efficiency of Missionary labour, more especially in and around Calcutta, as given by Mr. Beeby, a gentleman who has long resided in that city, under circumstances highly favourable to the formation of a correct opinion.

The following communication was addressed to the Secretary, under the idea that it might be incorporated into the Annual Report; but it will obtain more extensive circulation by being published in the present form.

My dear Sir,

It has *occurred to me that, in drawing up your next Annual Report, you might* deem it not unworthy notice to be able to state that you have the testimony of an individual resident in India for nearly fifteen years, and unconnected with the Society, to the following particulars, viz.: That a very great change has evidently taken place during the period I have mentioned amongst the native population of Calcutta in particular, and, I have no doubt, in other places to a greater or less extent, from what I have heard and seen, though I can only speak from personal knowledge as to Calcutta, that being my almost constant place of residence.

The higher class of natives, both Hindoos and Mussulmen, since the establishment of colleges and schools for their education, have many of them acquired, and all are generally seeking to acquire, knowledge, which, when I first arrived in India, was considered by them derogatory with reference to the dignity of caste, as well as detrimental to their eternal interests, to attempt.

But now, English works of general literature and science are perused by hundreds, and the Scriptures by very many with serious attention, as is evidenced by the intimate acquaintance with the contents of the sacred volume shown by many young men I have seen examined at public meetings, and by others that I have conversed with privately.

The fact also of many newspapers and other periodicals, in the native languages, and several in English, being now edited, published, and circulated through the country, by natives only (a thing not even

attempted when I arrived in India,) is as strong an evidence as possible of a very extensive victory over their prejudices, of the diffusion of more liberal sentiments, and of the natives becoming a more thinking and inquiring people.

Respecting the views of the natives generally as to Missionary efforts, at least among those who have had opportunity of forming some correct ideas on the subject, as in Calcutta and its neighbourhood, I feel warranted in saying, from my own observation, and from conversation with many of them, that, instead of looking upon them as likely to be prejudicial to the country, as formerly, they now entertain the highest respect for them, and embrace every opportunity to receive instruction.

The hearers of Mr. Duff, the zealous Missionary from the Scotch Society, are from among the most wealthy and the most enlightened of the Hindoos. He devotes the greater part of his time to their interests, and has had the pleasure of baptizing several whose example is likely to produce considerable effect on the minds of others. That they esteem the labours of Missionaries has been evidenced in their conduct to Mr. Penney. Just before he left India, a number of these young men called a meeting, when they presented their thanks to Mr. P., with a complimentary letter. The East Indians also called a meeting of their number, and invited Mr. Penney to a dinner, as a token of respect, and at that meeting presented him with a handsome silver snuff-box. The greater number of the young men who composed these meetings had been pupils of Mr. Penney's at the Benevolent Institution.

As to the lower classes, there is an alteration no less striking. As respects caste, there are hundreds, and I may safely say thousands, who, as traders, labourers, and servants, do many things which some years back they refused to perform; they are all anxious either to receive instruction themselves, or that their children should, and very few indeed make any objection to the latter being taught the Scriptures; they seldom refuse to go to places of Christian worship if desired by their masters, and the chapels, generally, that formerly had but a few cavilling attendants, are now almost universally crowded with attentive listeners. It is with this description of people, as is always the case, that the gospel has most prevailed, from which class the greater number have been hopefully converted, and among whom we have the strongest reason to expect the truth will spread, and be received in its simplicity. It is among these that your Missionaries have been more generally successful; and it is to the eternal welfare of such that the efforts of your small body of zealous labourers are principally devoted. It is true, they have been long sowing the seed; but when it is considered how few have been their numbers, the obstacles they have had to contend with, from deaths, sickness, the climate, and, above all, the obstinate bigotry and prejudice of the people,—the difficulties arising from all which circumstances it is not possible for persons who have never been in India to imagine, and to form a correct judgment of which even many who have are from obvious reasons incompetent,—I say, when all things are considered, every real Christian, capable of forming an opinion thereon, must view what has been effected and the present prospect with much pleasure.

I may, in conclusion, mention that the change which has so strikingly appeared within the last fifteen years is not confined to natives of India only—for Europeans, and their descendants generally, are decidedly more observant of the outward forms of religion, and from their liberal contributions to the many religious and benevolent Societies formed in Calcutta, I should hope, are more than formerly impressed with the great importance of eternal things. It is, however, to be feared, that recent extensive mercantile failures will affect the temporal concerns of great numbers of persons in India, and that contributions to benevolent purposes will greatly decrease in consequence; and as I know your Missionaries have always been greatly cramped in their exertions by the want of means to keep up native chapels, support native preachers, and supply the demand for the printed Scriptures and tracts in the native languages, which your Society does not provide for, I should be very glad indeed to learn that some assistance could be sent them for these purposes, as well as some additional help in the number of labourers, as they are but few in number, and mostly weak in constitution from long service in such a climate. Anxiously desiring that you may have much encouragement at your Anniversary Meeting, I conclude, remaining

Yours, &c.

W. T. BEEBY.

DIGAH.

Extract of a letter from Mr. Lawrence, dated December 26, 1832, to a friend in England.

nembers of our little society are
lly soldiers and *country-borns.*
diers, when sincere, are generally
ılous Christians. We have two
voted and good men. One is a
, the other a recruit recently ar-
ım England, and who was some
nember of the church at Chatham,
ıder the pastoral care of Mr.

e baptized five soldiers; there are
even soldiers members of the
and thirteen Hindoostanee people,
with Mrs. L. and myself twenty-
nbers. Although our number is
ınd we have to contend with many
at difficulties, I am far from being
ıged. The few who are decided
y zealous, praying men; and the
of the righteous have always
: wonders. We trust, also, that
r friends in England will not cease
for us.

ıtive work I have, at present, been
do but little, and, of course, can-
ject success beyond my efforts.
ıguage is a great barrier, and one
not easily overcome; but, should
s the Lord to continue my health,
no doubt that I shall conquer its
ies, and speak it with tolerable
ıess and fluency. Both are abso-
ıecessary, for without great cor-
ı the natives cannot understand,
hout a tolerable degree of fluency
ll pay no attention; they are them-
emarkable for both, and, although
ıater part of them know nothing
he grammar of their language, yet
eak it as if they were masters of
this part of the country, the Hin-
ıd Hindoostanee languages are
l together, and that in such a
· as to render it absolutely neces-
· a foreigner to learn both before
be generally understood or can un-
d others; this, of course, renders
k more difficult and tedious. With
words I have become tolerably
·, but am not quite so well ac-
d with Hindoostanee. In schools
been endeavouring to do some-
y establishing them as they have
nerally established at this station,
by employing a native man called
to collect the boys together, and
ıem to read. I can obtain plenty
, and some of them are able to
ı the New Testament tolerably
nd can also answer a few ques-
the catechisms.

e beginning of November I hired
and, in company with brother
and two native assistants, went to
called Hadjeepore, a short dis-
tance from us, where there is a mela or fair held every year, at which not less than 30,000 people assemble, and one-tenth of them, at least, for religious purposes. Some came the distance of from 100 to 200 miles, to pay their adorations to Gunga, and wash away their sins by bathing in her streams. This was done in the night, and not knowing the time of its performance I did not witness the ceremony. The next morning I saw many of them bring their offerings, such as sweetmeats, vegetables, and kids, and cast them into the river. The kids are substituted for children, government having prohibited their being sacrificed. When the poor children were cast into the river as offerings, they were suffered to perish unrescued and unpitied; but the kids share a better fate, for the sacrilegious are always ready to rob the deified Gunga of her offerings, to obtain a few pice by the sale of their quarters. At this festival there must have been some thousands of Byraggees, or religious mendicants, who pretend to be so holy that they cannot defile themselves by engaging in any worldly pursuits. They beg their livelihood from the other castes, and, where they cannot obtain freely, they take by force. They go about all but naked, and more disgusting, horrid wretches in appearance cannot exist. Yet these are the holy men of the Hindoos! —the men who are becoming, as they pretend, absorbed in the Deity; the men who claim and receive from their fellow-men divine honours! How long, O Lord! how long shall sin reign, and Satan be worshipped?

PATNA.

Extract of a letter from Mr. Beddy, dated August 7, 1832, to the Rev. Mr. Dyer.

My dear Sir,

You will perceive by the above that I have removed to Patna, agreeably to what I mentioned in my last I had decided on doing, after having consulted with my brethren here and in Calcutta. I removed from Digah on the 8th of the past month. The situation that I occupy is one in every respect desirable for native Missionary labour; on every side there are natives, and I have no occasion to go from my gate to obtain a congregation at any time, from 60 to 100 and upwards. The population is estimated at 200,000; beside this, Patna, being so

noted a place, both on account of its trade, and the judges' and other native courts held near where I have taken up my residence, there is a continued concourse of people passing and repassing all hours of the day. The reception I have met with is, thanks be to the Lord, quite encouraging—the people listen, not only with seeming pleasure, but with a kind of mute astonishment; yet, as a matter of course, this is sometimes interrupted by Bhramins and other disturbers of the peace, who feel hurt at their loved and long-cherished system being exposed as rotten at the core: these deep-rooted prejudices must, however, give way before the effulgent light of the gospel of our blessed Jesus; and, whilst many seem to deride the idea as chimerical, that these dry bones *can* live, *I* feel, for my own part, quite satisfied that the day is not far distant, when the morning star shall arise over this benighted land, and moral darkness, with all its concomitant delusions, be swept from the face of this otherwise delightful country, by the besom of destruction. Soon shall these ignorant and self-deluded sons of Adam be brought, with the Jews, to bow as trophies of the cross of Calvary, and yield a cheerful and united obedience to that dear Saviour who bought us with his precious blood. Hasten, Almighty God, this happy, thrice happy consummation!

In my neighbourhood there are several families called Christians, in what may be called the middle state of society, who, I hear, are well-disposed to hear the word of God; I therefore purpose, with the Divine blessing, to open my bungalow for English service every Sabbath evening for the present, and if the good folk attend, I shall, with the aid of the Lord, try and labour among them. The Collector's lady is doing great good—she has established several schools, and manages them herself. I have consequently no schools, having no funds, and not being permitted to draw any money for schools; I therefore devote all my afternoons to bazar preaching.

I have not heard from brother Leslie for some time; but I believe he is quite well, as brother Moore wrote to me some days ago, and, as a matter of course, if brother Leslie was not well, he would have told me. I understand that brother Leslie is studying a new language, called the Hill language, spoken by a people inhabiting a range of hills that run at some distance from Monghyr, and communicate with, or are a continuation of, the Cuttack or Orissa Hills; these people present none of the disadvantages of caste, that we have in other parts of India to contend with, and they are held in great abhorrence by their Lowland neighbours, who charge them with eating every thing indiscriminately, which doubtless they consider a serious charge.

Yours very affectionately,
HENRY BEDDY.

COLOMBO (CEYLON).

We lately received from Mr. Daniel the following account of two Singalese murderers. Whatever opinion may be entertained respecting the spiritual state of these poor men, all will be gratified at the earnest, persevering attempts made on their behalf.

Hearing that two Singalese men, of the names of *Horoonago* and *Seletos*, were found guilty of murder, and ordered to be executed on Dec. 3rd, 1832, I thought it my duty to go and see them. When I reflected on the gross ignorance of these people, and the besotting influence of their religion, I felt but little hope of being the means of doing them any good. But, knowing that the power of God can vanquish every difficulty, and looking to him for all needful direction and aid, I determined on making the attempt. I do not intend to write a chronological account of my different interviews with them, but to write, in a succinct manner, the general result.

The first time I visited them was on Friday, Nov. 16th. On asking them of what religion they were, they replied they were Boodhists, i. e. they disbelieved in the existence of any eternal God, the creator, preserver, and judge of men. They had no idea of an eternal state of rewards and punishments after death. Believing in the doctrine of an interminable number of transmigrations, death was to them an affair of little concern; they might be, in the next birth, in a better or worse condition than they then were; and if they were in a worse condition, it might, by another birth, be speedily exchanged for a better: as, according to the doctrine of Boodha, all souls are of equal value, whether the soul of an angel or devil—a man or pismire. There was no more crime in taking away the life of a man than that of a flea.

These men were not only Boodhists, but some of the most uninstructed of them. Living in a remote jungle, they appeared scarcely to have heard anything

of the eternal God, or Jesus Christ as the only Saviour. Knowing that so long as they maintained their wretched system of religion there could be no hope of their salvation, I endeavoured to show them its falseness, and folly, and danger. I told them of the only true and eternal God, the maker and preserver of all things; of his right to command us, and our obligations to obey him; of the manner in which we had sinned against him, and the dreadful consequences of sin. I then assured them that neither Boodha, nor any one, except Jesus Christ, could save them, and directed them to leave the worship of idol gods, and seek mercy from the true God, through Jesus Christ. One of them said he wished to hear more respecting these things; the other said he wished to see a Boodhist priest. As one of them could read, I left him some suitable books in the Singalese language.

On this first interview I visited them in their different cells; but in my other visits I requested I might see them together. This Mr. Watson, the keeper of the prison, very politely granted. I tried to obtain from them a confession of their guilt in reference to the murder. One of them most absolutely denied that he had any concern with it whatever, or knew anything about it. The other admitted that he was concerned in it, although he did not mean to murder his neighbour, but only to punish him for injuries he had received from him. At my next interview both of them acknowledged that they were concerned in beating the person, who died after receiving their blows.

I continued to show them the evil of sin, their dreadful danger on account of it, and the way of salvation through Jesus Christ. But I found that my efforts to advance their eternal welfare were in a great measure neutralized by the false hope that they should not be executed, and they wished me to petition the governor on their behalf. I could not think this a fit course for me to pursue; but, seeing the fatal effect of this hope, and thinking there were some mitigating circumstances in their case that might afford some hope of a commutation of punishment, I determined on seeing their counsel, and stating the case to him. He told me he had drawn up a petition to the governor on their behalf, in which he incorporated the facts they had divulged to me; but he had little hope it would be of any avail. After this I obtained an interview with the judge who tried them. He gave me scarcely any reason to conclude that any commutation of punishment would take place. The governor, *he said, had, contrary to the* general practice, referred their petition to the consideration of his council, but there was scarce a doubt but the execution would take place. On asking him if any modification of the sentence could be expected, because they did not intend to kill, but only to punish, the dead man, he said,—Not in the least; for if a number of people were to fall on an individual, and beat him without mercy, and leave him in a ditch alone after it, and this should not be regarded as murder, there would be no security for human life.

On returning to them, I told them I had done all I could do for them, and since there was no hope of life, they must, with all their hearts, seek preparation for death. Amidst all their delusive expectations of life, their knowledge of the Christian religion had made perceptible progress. But when the above information was communicated to them, they became earnest in seeking the salvation of their souls. In the various interviews I had with them, I read to them many passages of scripture, and explained them to them.

They told me that in their ignorance they had offered up their gifts to Boodha, but now they saw its vanity, and worshipped the true God, the creator of heaven and earth. On questioning them if they *now at all* worshipped Boodha, they most solemnly denied it, and said they worshipped the true God alone. I tried to convince them that they were not only guilty of open sins, but of inward iniquity; that their hearts were full of sin; and unless they were cleansed from it and made holy, they never could go to heaven. On reading to them the account given of the past character of the Corinthians (1 Cor. vi. 9, 10), they said they had been guilty of all the crimes which were there mentioned. I observed, with some interest, considering their former ignorance, the considerable knowledge they had attained concerning Christ and the way of salvation through him. On asking what Christ had done and suffered for our salvation, one of them said that he left heaven, that he had come into our world, that he had died on the cross to bear our sins, that he was risen from the dead and gone to heaven. On being questioned if they believed that Jesus could hear them when they prayed to him, they replied he could. They said they knew they deserved to go to hell because of their sins; and that if they had died in the state in which they were when they were put into prison, they must have gone there. But they believed Jesus Christ was able and willing to save them, and that their whole trust for salvation

was on him and on what he had done and suffered. They professed deep sorrow for the part they had taken in the death of the murdered man, and for all their other sins. They said they had prayed to God to purify their hearts from all sin; that in former times they had many enmities and malicious thoughts in their hearts; but now they felt these things quite taken away. That if any persons had injured them they now freely forgave them. That their hearts were quite different to what they once were. Now they hated all sin, and wished to forsake it, and live in the service of God.

I inquired of them if they were afraid to die. They said they did not dread the death of the body, but what followed it, the second death: but they hoped the Lord Jesus Christ would deliver them from that, and take them to heaven. They said Jesus had promised to receive them, if they sought him, and they hoped they should be received by him. Of the two men, though both expressed a hope of heaven through Christ alone, yet one seemed to be more fearful, the other more confident. In persons who had been brought up in such vice and ignorance, and who had for so short a time heard anything like the truth of God, it must be expected that many erroneous views must have mingled themselves with their views of Christianity. But it is hoped this circumstance did not hinder their prayer being heard by him who will not break the bruised reed nor quench the smoking flax. One particular instance occurs to me. A few days before they suffered, they inquired of me if our God required any money or gifts to be offered up on their behalf; if so, they would order their relations to do it for them after their death. I told them God required from *them* no offering to take away sin. He had provided the only sacrifice in the death of Jesus, who had suffered for us—that they were to rely with deep sorrow for sin on that sacrifice—and then God would save them for Christ's sake.

They were very earnest in prayer, especially during the last twenty-four hours of their lives. One of them told me that the last night he spent in this world he scarcely slept at all, but was engaged almost the whole of it in praying to God for salvation in the name of Jesus. A little before they left the prison, when the smith had knocked off their irons, they, lifting up their hands and eyes to heaven said, "O Lord, as these irons are taken away from our bodies, so for Christ's sake *take* away sin from our souls." On my *telling them what* I thought they should *particularly pray for* in their last moments, I said to them, "Now to say these things in words only will be of no avail, unless you pray with your hearts," they exclaimed, "We *do* pray with our hearts, Sir." When the executioner came to pinion them, they said there was no occasion to do it, as they should not attempt to escape: but when it was told them it was his duty to do it, they said it gave them no offence. On leaving the prison, they begged of their fellow-prisoners, if they had in any way offended them, to forgive them, and pray to God for them, that he would have mercy on them. On my at last asking them if they had anything further to say to me, or any other request to make, they said, "Nothing more, except that we again beg you will go to our village and show the people the true way of salvation." I then took my leave of them, saying, "May God bless and receive your souls!"

On their way to the place of execution, they were either engaged in prayer, or soliciting others to pray for them. When they arrived at the fatal spot, they kneeled down in the cart to pray. They said, "O Lord, in our ignorance we sinned against thee; but as thou hatest all sin, so do we hate all sin." One of them was heard to say, "O Lord God, for Christ's sake forgive me all the sins I have committed from my infancy to this day, and save my soul." The other, "O Lord, for Christ's sake send me not to hell, but take me to heaven." On the rope being adjusted to their necks as they stood under the gallows, they begged the executioner to have a little patience, that they might pray again; I think it was then that one of them was heard to say, "O my father—angels take me;" when, the cart going from them, after three or four convulsive struggles, they entered into eternity. Their anxious concern to obtain salvation through Christ, and their execution, seemed to produce a great effect on the hearts of the spectators, many of them being dissolved in tears. I preached the next Lord's day to my Singalese congregation from Luke xxiii. 42, 43. They listened with great attention and emotion. I told them if these men, who never had heard of Christ and his salvation, had on its being told them so earnestly seized it, what would be their condition, if, after having so frequently heard the preaching of the gospel, they should be found neglecters of the great salvation. The Lord cause them to turn to the Saviour with full purpose of heart!

Although I believe the accounts of death-conversions are to be received with much hesitation, I do trust there is reason to hope these malefactors did receive

mercy, and were brands plucked out of the fire. If they really expressed with their lips the feelings of their hearts, we cannot doubt it; since it is difficult to reconcile with the promises of the gospel the idea that any sinner who, with humble, earnest, penitent, persevering prayer, seeks salvation through the blood of the Lamb, is rejected by the Saviour.

But I cannot see anything which can lead us to distrust their sincerity. They had no temporal good to gain by the expressions they uttered. They were more earnest in listening to religious instruction after they were told they could have no mercy in this world than before. The knowledge they acquired, and the emotions they expressed, were entirely contrary to their Boodhistical feelings and notions. Hence, when two Boodhist priests came to see them about a week before their execution, they refused to listen to them, and said they sought the knowledge of the Christian religion, and would no longer hear the instructions in which they once took pleasure.

Again, considering their previous gross ignorance and stupidity in sin, we may hope the religious knowledge they acquired could only be obtained by the sanctifying influence of the Spirit of God.

They were not only desirous I should pray with them when in the prison, but begged that when I was away from them I would pray for them.

Entirely unsolicited, they repeatedly and earnestly said, "In our village there are many wicked idolatrous people live; they worship Boodha, and have no one to tell them of the true God or Christ, or the way of salvation. We therefore beg you will go and preach the gospel to them, that people may know the only way to heaven."

(*Intelligence from* JAMAICA *in our next.*)

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.....	Rev. George Pearce....	Calcutta.....	Feb. 26, 1833.
	W. H. Pearce.....	Do.....	Feb. 15.
	United Missionaries...	Do.....	Jan. 29.
	Rev. J. D. Ellis.....	Do.....	Feb. 8.
	Andrew Leslie.....	Monghyr.....	Jan. 30.
	G. Bruckner.....	Samarang.....	Dec. 13, 1832.
WEST INDIES....	John Kingdon.....	Kingston.....	April 29.
	Do.	Do.	May 11.
	Joshua Tinson.....	Do.....	April 15.
	H. C. Taylor.....	Spanish Town.....	April 27.
	Do.	Do.....	May 10.
	John Clarke.....	Constant Spring.....	May 11.
	J. Nichols & T. F. Abbott	Montego Bay.....	April 26.
	Josiah Barlow.....	Anatto Bay.....	April 26.
	Edward Baylis.....	Port Maria.....	April 2.
	W. Whitehorne.....		April 24.
	Mr. T. Livermore.....	Falmouth.....	April 16.
	Rev. Joseph Burton...	Nassau, New Providence	April 23.
SOUTH AFRICA...	W. Davies.....	Graham's Town.....	Feb. 9 & 14.

Contributions received on account of the Baptist Missionary Society, from May 20, to July 20, 1833, not including individual subscriptions.

Weymouth, by Mr. Beddome.....	7	6	6
Luton, by Mr. Harrison.....	78	17	9
Camberwell, Female Auxiliary, by Miss Gutteridge.....	90	17	0
Devizes, &c., by Mr. Anstie.....	40	5	11
Tottenham, by Miss Walker.....	5	0	6
North of England Auxiliary, by Rev. R. Pengilly.....	11	16	6
Western District, by Mr. Horsey...	178	11	8
Leicestershire, by Rev. J. P. Mursell.....	142	4	6
Norwich, St. Mary's, by Mr. James Cozens.....	8	17	0
Oswestry, by Mr. Jones.....	6	4	6
Kent Auxiliary, by Mr. Parnell and Rev. W. Groser.....	55	11	3
Watford, by Mr. Young.....	11	7	10
Oxford, by Rev. W. Copley..... ...	61	10	6
Northamptonshire Auxiliary, by Mr. Gotch.....	80	19	8
Sheffield, by Mr. Atkinson.....	28	10	5
Wallingford, by Mr. Field.....	27	0	0
Manchester, by Mr. J. R. White...	20	0	0
Shilton, (Oxon), by Rev. H. Dobney	1	0	0
N. E. Cambridgeshire, by Mr. Smith	18	13	2
South Devon Auxiliary, by Mr. Nicholson.....	40	2	6
St. Peters, by Rev. J. M. Cramp...	16	2	6
Pembrokeshire, by Mr. J. M. Thomas	2	18	0
Eagle Street Auxiliary, by Mr. Neale.....	11	0	0
Hackney, do. by Josiah Wilson, Esq.	43	13	3

Keppell Street, do. by Mr. Marshall	9	5	9
Carter Lane, do. by Mrs. Quinton..	8	10	6
Bow, do. by Mr. Pearson.....	9	9	8
Church Street, do. by Mr. Pontifex	25	10	0
Little Alie Street, do. by Rev. P. Dickerson.....	6	0	0
Lion Street, Walworth, do. by Mrs. Chin.....	50	0	0
Prescot St., do. by G. Morris, Esq.	30	0	0
Liverpool, by W. Rushton, Esq....	60	0	0
Worcester, by Mr. Daniel.....	54	0	0
Tewkesbury, by Mr. Jones.....	19	9	7
Hammersmith, by Mr. Page.....	10	15	0
Bedfordshire Auxiliary, by John Foster, Esq.....	130	14	8
Yorkshire, by Rev. T. Burchell....101		5	7
Bath Auxiliary, by Mr. Passmore..	58	1	3
Royston, by Mr. Pendered.....	9	2	0
Baptist Free School, Voluntary Contributions, by Mr. Kendrick	5	8	7
Trowbridge, by Mr. Waring.....	19	4	0
Andover, by Mrs. Davies.....	9	3	0
Tredegar, by Rev. D. Phillips.....	13	4	6
Clipston, by Rev. F. Trestrail.....	11	14	0
East Norfolk Auxiliary, by Rev. J. Puntis.....	74	16	6
Worcestershire, by Rev. E. Carey..	11	1	10
Ipswich, by Mr. Pollard.....	2	15	5
Salehouse, by Mr. Boast.....	0	15	3
Kington, by Rev. S. Blackmore...	13	6	8
Leominster, by do.....	3	7	7
Evesham, by Rev. D. Davies.....	27	13	6
Stepney, Miss Whitfield's School...	0	10	0
Burnham, by Rev. J. Garrington...	1	15	0
Dorman's Land, by Rev. J. Chapman	4	0	0
Goswell-st.-road, by Mr. Clutterbuck	13	13	8
Shelford, by Miss Nutter.....	5	0	0
Friends, by Mrs. Elvey.....	10	0	0
Rayleigh, by Rev. J. Pilkington....	7	18	9
North of England Auxiliary, by Rev. R. Pengilly.....	7	9	7
Church Street, part of Collection, by Rev. James Upton.....	3	0	0
Collection at Poultry Chapel, Rev. W. Knibb.....	92	15	10
Do. at Surrey Chapel, Rev. J. Smith	59	13	0
Do. Eagle Street Prayer Meeting..	3	4	4
Do. Annual Meeting, Spa Fields...120		18	9
Leicester Sunday School, Harvey Lane.....	1	10	10
Kilwinning, Dalry, West Kilbride, &c., by Rev. J. Blair.....	8	19	8
Cambridge, Colls.. June 23 & 24...	72	8	4
Bromsgrove, by Rev. J. Scroxton..	6	5	6
Maze Pond, Ladies by Mrs. Kitson (FE)	15	15	0
Netherlands Auxiliary Society, by Rev. S. Muller.....150		0	0
Winchester, by Rev. B. Coxhead...	2	6	8
Henrietta Street, Sunday School, by Mr. Wilton.....	6	10	0
Bucks Auxiliary Society, by Rev. P. Tyler.....	44	0	10
Bradford, (Wilts), by Rev. J. Rodway	17	4	3
Bessel's Green, Collection, Rev. J. Coultart.....	2	5	8
Aldborough, Leiston, &c., by Rev. J. Swindell.....	5	9	4
To discharge the fine levied on Mrs. Renwick, *Montego Bay* :—			
Friends, by Mr. Knibb.....	20	12	4
Worcester, Friends.....	6	11	3
S. G. C., by the Secretary.....	1	0	0
Chelmsford, Sunday School Teachers, by Mr. Napier.....	0	13	9

DONATIONS.

Friend, by the Secretary.....125		0	0
Friend, by Mr. Gutteridge.....	1	0	0
H. T.....	2	0	0
Mr. Harrison, Hadlow.....	5	0	0
Benjamin Risdon, Esq., Burlingham	10	0	0
Rev. Dr. Pye Smith.....	5	0	0
F. M. S.....	5	0	0
Nameless Friend, by the Secretary.100		0	0
Dying Friend, by Rev. S. R. Allom.	1	0	0
Friend, at Public Meeting.....250		0	0
W. P. Bartlett, Esq.....	20	0	0
W. Manfield, Esq., by Mr. Gutteridge	10	0	0
A. B. C.....	50	0	0
W. T. Beeby, Esq.....	10	0	0
James Cropper, Esq.....100		0	0
Henry Tritton, Esq.....	10	0	0
W. Napier, Esq., for Libraries in Jamaica.....	1	0	0
Enemy to Slavery.....	10	0	0
Rev. J. H. Evans.....	10	0	0

LEGACIES.

Kinghorn, Rev. Joseph, late of Norwich, by Mr. S. Wilkin, Executor.....	90	0	0
Hill, Miss Sarah, late of Ufculm, by Rev. J. Wood, Executor.....	45	0	0
Waters, T. E., Esq., late of Hackney, by Rev. G. Collison, and W. J. Taylor, Esq., Executors.....376		8	2

TO CORRESPONDENTS.

The suggestion from a very old friend at Andover has been conveyed to a distinguished advocate of the cause of the negroes.

THE CONTINENTAL HERALD.

No. 2.

In offering this Second Continental Herald to the public, the Committee of the Baptist Continental Society beg leave again to call the attention of the Christian public to the exhausted state of its finances, and would urge upon them to come forward before it is too late to recruit its funds, and to discharge its debt; and thus to save from annihilation a Society which has already been blessed of the Lord to the conversion of souls; and for the accomplishment of whose benevolent objects the great Head of the Church has raised up instruments in foreign lands, who are devoted to his service, and who wait but for the support of those to whom these lines are addressed, to be enabled to go forth on their blessed vocation.

The Treasurer has already advanced about £300, and it was deemed necessary, at the last Committee meeting, to discharge three Agents, which, unless the present appeal should be met much more liberally than any former, will be but a preparatory step to the dissolution of the Society.

On the 3rd of July last, M. de Rodt, a Swiss gentleman who came to this country for the purpose of obtaining admission into the Christian ministry, was solemnly set apart to the sacred office at the Rev. Dr. Cox's Chapel, Hackney. The following translation of an Address delivered by him on that occasion, cannot but be interesting to our readers.

It is with emotions of respect, of joy, and of gratitude, that one of your brethren from a distant land presents himself before you, to obtain the fulfilment of his first earthly desire, by being invested with the high office of the Christian ministry. For this purpose you require a relation of his experience, his principles, and his future vocation. May it please the Lord to enable him to give it in truth, simplicity, and humility, ever keeping in view His glory! My conversion from darkness to the marvellous light of the Gospel was effected in a manner little *peculiar or extraordinary, when* I was *about thirteen years of age.* The sudden death of my mother, to whom I was supremely attached, was the first appeal to my heart. A near female relative, converted through the same event, was the chief instrument of which the Lord made use to lead me, as well as several other members of the family, to Him who only is life. My father was then a prefect of government, in a retired part of the country in the Jura. He consented that my aunt, who occupied the place of my mother, should freely profess her faith in the Saviour, and receive his children. Public assemblies were soon formed, and this was the commencement of the revival of religion in that part of th

Canton of Berne. The pastor of the place, and three tutors whom I had successively, were converted, and are now evangelical pastors. Many students left us to enter the Missionary Institution at Basle, one of whom now labours in Africa. Though at this period my faith was enveloped in much darkness, I already entertained a desire to embrace the ministerial vocation, but external circumstances suppressed this desire. Placed at a singularly youthful period of my life in the career of my ancestors, which was that of the magistracy, I advanced under the direction of providence rapidly, and, at the age of twenty, became one of the secretaries of government. But it became apparent that I was placed in this situation not to acquire distinguished honour, but to bear a more striking testimony to the truth of God. Switzerland was then, with regard to religion, in a state of remarkable progression. Everywhere, but particularly in French Switzerland, an awakening was manifest. Bible and Tract Societies were formed, many ministers in the national church were converted, and became powerful instruments of the revival. The visits and residence of many English Christians in Switzerland contributed also powerfully to spread the truth in that country. In proportion as the revival went on and increased, dissent manifested itself. The ordinance of God relative to the union of his people was discerned and followed, and the promotion of their mutual edification, as well as a conviction of the profanation of divine things in the national church, led many Christians to separate from it. Numerous churches were formed, and through the grace of God walked in the simplicity of the truth, and in the power of piety. The governments were struck with this new phenomenon, and incensed by the forcible testimony which a true church, separated from the state, bore, even by its very existence, to the errors of the world. They resolved to maintain, by secular power, their assumed rights of sovereign bishops of the church, and took severe measures against the sectaries. Numerous banishments occurred solely on account of celebrating public worship, or the communion, without the pale of the churches. At Berne almost all the little Society just formed, and which was composed of thirty persons, was expatriated. At this period I was not among those who were called separatists, but the question engaged my attention, and, after a long conflict against the truth, I could no longer resist it, though I foresaw at once, and under the most sombre colours, the consequences of this *step; the ruin of my* political expectations *and temporal prosperity*, the opprobrium of *my family, and the* terrible blow inflicted *upon the heart of* a father of whom I was the chief earthly hope. The Lord was, however, stronger than my weakness, and I became united to the little remnant of the original society. The government was informed of it, manifested its displeasure, and commanded me to leave these assemblies. I dared not obey and submit to their authority, notwithstanding my respect and warm attachment for these magistrates, whose friendship I possessed, and many of whom were my near relatives. They adopted also many friendly measures to withdraw me from the path of Christian obedience. I had private and kind interviews with one of the principal, and with many others, of the members. They proposed to me leave of absence in order that I might mature, in a foreign country, my new principles, before I exposed myself to their fatal consequences. But I could not take counsel of the flesh, and the Lord enabled me to bear testimony to his will with much power and freedom. The government, perceiving the failure of all their benevolent measures, and wearied and irritated by my resistance, which they denominated obstinacy, folly, and rebellion, pronounced, though with a favourable testimony to my previous conduct, suspension from my office, afterwards imprisonment, and at length, after a month's detention in prison, dismissal from my place, and banishment for an unlimited period. Thus, cast out from my country, and deprived of the only occupation for which my education had qualified me, and which I could not pursue in a foreign land, nothing could prevent my immediate entrance upon the Lord's service; and the desire of being consecrated to the ministry was powerfully re-awakened. Many faithful pastors confirmed me in this desire, and I commenced my studies in Greece, under the direction of M. Malan, and afterwards continued them with one of my friends, M. Vivien, a pastor at Montbeliard, in France, during three years. I should at the present period have been ordained under the direction of these two servants of God, to whom I am strongly attached; but, during the past autumn, a change occurred in my opinions which destroyed this hope. I became a Baptist in sentiment, and on this account these ministers scrupled to participate in my ordination; and this is one of the chief circumstances which determined me to apply for this purpose to you, my much honoured brethren, during my short abode in your country.

The expression of my faith, with regard to the fundamental truths of religion, is such as I have had the happiness to hear amidst you. I profess my belief in one sole Divine Essence, in the revelation of three persons, the Father, Son, and Holy Spirit.

I believe that the human race are fallen

eir original purity; that they are sins, and incapable of rescuing res from eternal perdition. I be- t the Son of God, manifested in the the will of the Father, and by the n of the Holy Spirit, has accom- the salvation of his people by his , and by his resurrection. I believe h in the Saviour is the character- he people of God, and that whoever s it, and denies it not by his con- ght to be received as a *brother*, with harity which Christ has manifested us. I consequently believe that it ent to be a *child of God* to have the admission into the churches of whose only design is the edification dy, by the preaching of the truth, the exercise of charity and disci- This expression of my faith is con- to that of most of the Swiss churches. ord through his grace should honour the ministerial vocation, I conceive post will be that of an evangelist in try, and a pastor over the little of Berne. The sentence of my ent was repealed by the ancient ent, and, what is remarkable, by a y of votes. Thus, when during the r I returned to Berne for a short my of the principal magistrates re- e with much affection, and invited turn and establish myself in peace, me, not only that I should be tole- a dissenter, but that I should even nized as a minister if I became in- rith that office; which would be the tance of the recognition of a dis- minister in the canton of Berne. ngularly favourable circumstances, s the decided and repeated requests church at Berne, which has no and increases under the care of a brother, have directed my attention country, and my native town. A knowledge of the language and habits of the people; my numerous relatives; the deficiency of labourers in German Switzerland; my circumstances, which enable me to be independent of the brethren, and of societies, by residing with my family: all these are so many indications in which I conceive I recognize the divine will relative to my post. But it is a field of difficulty. There are few evangelical ministers in the national church; and, being the first and the only evangelical dissenting minister in the canton, I shall have to struggle against a colossal opposition, not only on the part of the numerous mercenaries, who bear for their condemnation the title of ministers and pastors, but even from some of the people of God, who are still held captive by the ancient and imposing forms of the national church. There is, however, reason to believe that these national forms will speedily fall before the attacks of a gross infidelity, which in Switzerland, as elsewhere, is now tearing away the mask of Christianity, and that the Lord will instruct his people by the force of circumstances to unite together. I conclude, by expressing to you, much honoured brethren, my regret at not being able to address you in your language, and being thus obliged to repress the emotions with which my heart is overcharged in prospect of the solemn office which the Lord will grant me, I trust, through your hands. May his Spirit deign efficaciously to consecrate me for his service, and recall me to your remembrance before the throne of grace, when I shall be called to sustain, far from you, the difficult warfare of a servant of God. If I considered only my own nothingness, I should not be able to enter upon this solemn charge, the difficulties of which, as they already present themselves before me, fill me with dismay; but my confidence is in him through whom we can do all things. Amen.

EXTRACTS OF CORRESPONDENCE.

The first Extract is from the letters of Mr. Bost, an Evangelical Minister resident near Geneva, and who has been employed by the Society as an Agent, until within these last few months.

Mr. Bost, in giving an account of a journey through some parts of Switzerland, says—"At Thun, the prefet of the district is a real and zealous Christian. He assembles congregations in his house, distributes tracts by hundreds, declares his sentiments on every occasion without the slightest fear, and in spite of the infidel or supreme pastors. I continued my visit to Meyringen, and visited on the road two brothers who have long been in the habit of holding religious meetings in their respective villages. These religious meetings had always been tolerated; but the religious liberty which more or less accompanies the revolutions of our days is still more favourable to them than the previous toleration. At Meyringen I found two separate congregations; one of them was the immediate effect of the visit of Messrs. Adolph and Lange; the other, which had subsisted many years, seemed to be dead of old age, but it has been re-animated and rendered much more numerous by the transient visit of these two brethren."

In another letter dated Lyons, August 10, 1832, Mr. Bost says—"In this town there has been for some time past a small congregation, consisting of about thirty persons, who are unconnected with any establishment. On the first day of my arrival here I baptized, by immersion, two of this small flock in the Rhone, and the following day I baptized another of them, who was just recovering from a severe illness, in a tepid bath. I may say that the baptism of the two first had in it something very solemn. The weather was remarkably fine; and having in view most of this great city, the second in France, we thought of these events as preparations for new churches for these parts, and were enabled to pray the Lord that he would be pleased to give great and happy results to these early baptisms. My arrival, and the quickness with which I applied myself to these baptisms, have given to the movement which had already taken place an increased action, and more consistence to the Baptist portion of the *people. And now*, to return to more general *views of Christianity*. O what a vast field *is this France!* O what a vast field is this *Christendom!* But they have become really heathen. And yet how many souls, in spite of this general decay,—how many scattered souls are breathing after something else than what they have at present! My heart leaps for my country, to relieve so many wants and miseries, accompanied with so many subjects of hope."

In another letter dated Geneva, Sept., 1832, Mr. Bost says—"At Tullin, in the department of the Isere, we celebrated the first Lord's Supper that has ever been in this place according to the institution of the Scripture. We had in the afternoon and evening delightful meetings. Afterwards Monsieur Petit Pierre, the pastor, and an individual named André, set out for the river Isere, where I baptized them both. I was requested to visit several new churches in the neighbourhood where the question of baptism is agitated, and where there are already several Baptists, but I could not spare the time. I have one wish that overcomes all others—that of preaching the gospel in the extensive field of France. The poor French people are so wicked only because the gospel is not announced to them."

In November, 1832, Mr. Bost writes—"During the year that I have devoted to my various journeys, the state of a great number of churches is greatly altered, and amongst some, totally. I have been the only person who, in administering baptism, wherever it has been desired, have borne the animadversions of Christians far and near, and by doing so have exposed myself, in a word, to all those disagreeables to which the Baptists are exposed—as you know as well as myself. And I have endeavoured, and I hope successfully, by the grace of God, to lessen, in a considerable degree, by much patience and love towards all the brethren, the bad odour which the name of Baptist generally carries with it. I have just returned from a journey to Lausanne, Neuchatel, Vevay and Aigle. In the two last places I was requested to baptize. The whole church at Vevay is deeply interested about baptism, and I believe that in a short time we shall see many of them declaring themselves fully for believers' baptism. At Aigle I baptized the youthful leader of a small dissenting flock, with four other

persons. I will not enlarge, in details, respecting the remainder of my journey, which has been, I have reason to believe, greatly blessed to the general interests of the gospel."

Mr. Fröelick writes—"On Sunday, 2nd Sept., at Lungnan, the number of hearers was 400 or 500. I preached for about three hours. I do not know what the Lord has done for his cause in this place, but, after the diversion from the object which the enemy has occasioned, I conclude it will not be without fruit. The brethren strongly urged my remaining there some time, and had arranged for the whole of the following week the days and places where I should hold meetings (for the church is dispersed in all directions within three leagues of Lungnan), but it appeared that we had settled without our host, for it happened quite otherwise than we had intended. The next morning one of the brethren, a member of the assembly of citizens, came and informed me that the elder pastor of the place had entered into the midst of the assembly, and cried out against me with much bitterness; he wished to warn every father of a family against a seducer named Fröelick, who, after having been driven from Argorie on account of his disorderly life, had now come here and was putting every one into agitation, &c. Against this accusation the brother rose fearlessly, and spoke in my defence against the pastor; so that there arose a violent contest between them in full assembly. In the afternoon a gens d'armes came to my lodging, and read me a citation to appear before the bailiff at four o'clock. The accusations alleged were: 1. That the brethren had lodged me. 2. That they had allowed me to preach without asking permission; whereas, no one may preach but such as are appointed. 3. That they had admitted into their assemblies those who were not entered in their register of baptism. 4. That reports had reached the bailiff from different quarters, that by my preaching I had caused discord, trouble, and division in families. His sentence against me was, that I should leave his jurisdiction in the space of twenty-four hours, and that as to the elders and those who had supplied me with a place, he would fine them. At night there assembled around us a number of persons who were grieved at this proceeding. As to myself, I gave them a farewell address, and urged them to remain firmly attached to Jesus Christ, and to bear fruit to his glory.

In another letter written from Brugg, in Argovie, and dated October 12, 1832, the same writer says: "A brother in whose house I held a meeting was, on that account, called before the authorities; and, after being asked a variety of questions, and insulted by the multitude in every possible way, having made a confession of his faith, he was condemned to a fine of fifty Swiss francs, besides all the expenses, amounting altogether to about eighty-five French francs. Like most of the Baptists he is very poor, and, on being ordered to pay the money, he said he had no money in his pocket. They then replied scornfully, "Go then to your Saviour and Fröelick, and get it from them." Even unbelievers who heard this discourse were offended at it. I had still the small sum that had been collected by the assembled brethren at Thun. I applied it to payment of part of the sum; the remainder we collected together, each giving according to his ability.

On the 24th of Sept. several other persons were cited to appear for the same reason. Believers are, however, not only willing to confess their faith, but to bear every suffering if such should be the will of God. During the summer our friends used to hold their prayer and Bible-meetings as early as three o'clock in the morning, thus diminishing from sleep rather than from the time of working."

In a subsequent letter Mr. F. says "I visited the canton of Thurgau, and first went to those places where I preached the Gospel four years since. I was rejoiced to find that a congregation of believers has been formed there since that time, not indeed without suffering much opposition from the ungodly, yet they have been mercifully protected by the Lord. On leaving the Canton of Thurgau, I went into the city of St. Gallen, where are several congregations, but divided by human names. Faithful preachers are now sought out for expulsion from the national church. In the Canton of Basle and at St. Gallen the supreme Council has declared all their Churches vacant. These are events which will lead many to consider. After this I went into the district of Nerisau, and found persons willing to receive the truth. From thence I came into Rottenburg, where, many years since, a good many souls were awakened, and are only waiting for proper instruction and guidance to increase their number. Here I have held meetings, which are more and more attended; here are some decided characters, who are convinced of baptism, and can no longer unite with the National Church."

In January 18 and 19 last, the same writer says: "I returned from my tour at the conclusion of the year to Brugg. I have witnessed in this place, and in the place from whence I wrote to you last, such a blessing on the word as is truly wonderful. My

whole heart has been engaged in prayer to God that he may preserve those souls in his name, and that he may make the imperishable seed of his word fruitful to their salvation. Since my return I have again received three members by baptism, and others have expressed a desire to be baptized. Some time ago an event of a different nature occurred. A child was born to a Baptist brother, and because he refused to have him baptized, the minister of the place summoned him before a magistrate. In consequence of this, four gens d'armes appeared before the house of the brother, whom they carried to prison. On the following Sunday the child was removed by force and brought to baptism, after which the brother was released from prison. Such tyranny over the conscience exists with us at Argovie.

"I will communicate to you the following delightful feature. An eminent Christian, whose acquaintance I made in Zoggenburg, who also received me into his house, has since written to me a letter in which he expresses himself as follows: 'When you go to London, give our hearty salutations to the brethren, and tell them that we are thankful to them in the Lord, that they are remembering us—the poor inhabitants of Switzerland; that they are taking an interest in our spiritual welfare, and are endeavouring to promote it. Oh, may the Lord richly reward them for this beneficence!' And afterward he says: 'Since you have been away, we have heard many arguments both for and against the baptism of believers, from many members of our congregation; but against it are only those who do not see the power and importance of true baptism, and who do not know what a communion of believers ought to be."

M. Haimez, one of your agents at Genlis, in the North of France, in a letter dated the 10th of July last, mentions various places in the neighbourhood of Genlis, where he has been frequently to preach the Gospel, where he always finds ready access to the people, and where there are several persons whom he believes to be really converted to God. He also says: "During the last three weeks, a religious movement has manifested itself in Genlis and its neighbourhood. Our meetings have been attended more numerously; but the priest and the heads of the commune have put so many hindrances in the way, that many of those who united in them have withdrawn, so that they are not more numerously attended now than they were before. I believe that the Divine seed is sown in the hearts of many of those who have withdrawn, and I *hope* that God may cause it to spring up in *his time. Many* persons come from the *surrounding villages,* and meet on the Sabbath at Genlis. I hope that some day a little Christian church will be formed here. The small number of Christians here continue to persevere in the ways of holiness. Some time ago I was at Marmont, in order to baptize some persons of Genlis. I also baptized one of my sisters, who has been converted many years. There is still at Genlis a person who is very desirous to be baptized, but I do not yet feel assured that she is truly converted."

In January of the present year, M. Haimez writes: "My courage has been revived a little by the conversion of several persons at Genlis. I hope there are still many others in this commune who are not far from the kingdom of God. Amongst the labouring classes there is a considerable number who evince a desire to unite in our assemblies; but the priest and the mayor, being informed of it, unite together to devise every day some new obstacles to prevent them from doing so. Being no longer able to avail themselves of the law to tyrannize over conscience, they employ every means in their power to retain in the darkest ignorance of superstition those who appear desirous to emerge from it; even endeavouring to deprive them of all means of subsistence the moment it is known they have attended our meetings. Nevertheless, I hope the Lord is working in many, even of those who are restrained by the fear of man from joining us. That which leads me thus to hope is, that many of these persons seek opportunities of conversing with Christians, and commend themselves to their prayers. There are others who attend our meetings, but only at night, through fear of being seen of men." He further says, "I visited a little time since the little church at Bertry, which is composed of twelve or fourteen members. This church is formed on the strict communion principle. At Ligny the church is composed of twenty-two or twenty-three members, the greater part of whom are Baptists. The congregation at Bertry would be much more numerous if the little chapel which the brethren commenced last year was finished, for there are thirty Protestants who assemble together in a house, and who would doubtless attend at the chapel if it were finished. But alas, the number of Christians is so small, and they are all so poor, that I cannot tell when it will be finished! The masonry and roof are finished, but the brethren are already more than £17 in debt, and it will require £36 more at least to finish it. If the Lord himself does not provide them some help, it will not yet be completed for two years."

M. Vierne, who is labouring in Montbeliard, a large town in the East of France,

September last: "Our two dea- become Baptists. One of them ted at present, by illness, from un- the ordinance; the other, M. De as baptized on the 26th of August, midst of an open assembly. This has been blessed. Six persons ressed a desire to be baptized. In the members of our church are de- adult baptism."

cember of last year, M. Vierne "The three young women of whom to you persevere in the good senti- ey have expressed, although they ntimidated by the menaces of their

One who has received the Gospel obliged to leave her place on ac- her profession of faith. I saw her y; she was quite well, and joyful in . We have written to Switzerland r a place amongst some pious peo- risited one of our brethren of Bet- t; his daughter perseveres in the Two women came to me at his lesiring to hear something of the God: both appear to me to seek the of heaven. One of them is married f our enemies, who threatened to e a short time since, if ever I re- to the village. But God has not d him to put his threat into execu- He has since read some tracts that I his wife, and expresses a desire that I visit them. I hope much of these sons." M. V. describes an inter- th a young man whose legs had been d for twenty years, who was in soul but knew not the way of salvation; that he seemed to devour the Scrip- ich he read to him, and he had since at the young man had been from e blessed with perfect peace and lity. He continues: "We shall soon me more baptisms amongst us. Two of our brethren, and two of our sisters from the country, have been taught by the Holy Spirit on the subject of Baptism."

On the 7th of March last, M. Vierne writes: "The Lord has induced a female, who is in business at Montbeliard, to persevere in her attendance at our meetings; he has opened her heart to understand the Word. She was formerly a bigotted Catholic, but several weeks since she renounced papacy. At Blassengeaux, our brother Luchard has had the joy to see two of his children come to the knowledge of the Lord."

M. Thieffry, who resides at Saulzoir, also in the North of France, in a letter dated August of last year, after speaking of numerous meetings which he had held, and of the willingness of the people to hear the Gospel, writes: "On Sunday the 8th, I went to Nomais. In the morning Mr. Barbery presided at the meeting—I prayed and exhorted. In the afternoon, I held the meeting. Thursday evening, I baptized two brethren in a stream which divides France from Belgium. It was solemn and edifying—four of us prayed. After they were baptized, we again knelt down, and gave thanks to God. It was moving to hear them pour out their hearts to God in praises and blessings for the grace he had just granted them to fulfil that commandment. Sunday, August the 5th, after the morning service, I baptized a brother from Cambray. Sunday, the 12th, I baptized two brothers and one sister at Nomais—it was edifying: many prayed before the baptizing, and gave thanks afterwards. The cholera has reached here just as many persons were to be baptized. Should the weather be mild, before a fortnight many will be baptized."

On the 9th of September, M. Thieffry informs us that he baptized a sister at Saulzoir.

DONATIONS AND SUBSCRIPTIONS.

Subscriptions.	£	s.	d.
Mrs. Barrywin, Ponder's End...	0	10	0
J. Bayley, Esq.....	1	1	0
John Baylis, Esq., Ponder's End	5	0	0
John Baylis, Jun., Esq.....	2	0	0
John Benham, Esq.....	1	1	0
T. Bickham, Esq., Tottenham...	1	1	0
Madlle. Billond.....	1	0	0
Mr. Blight.....	1	1	0
Mr. Boyes, Camberwell.....	0	10	6
Mr. S. Cadby.....	1	1	0
Rev. J. Dyer.....	0	10	6
W. B. Gurney, Esq., Essex-st..	20	0	0
Joseph Gurney, Esq.....	10	0	0
J. Hanson, Esq., Clapham.....	2	2	0
Mr. Job Heath, Blackman-street.	1	1	0
Mr. Ebenezer Heath, do.....	1	1	0
Rev. Reynold Stagg.....	2	2	0
Mr. Horsey, Portsea.....	0	10	0
Rev. J. Ivimey, Devonshire-st..	0	10	6
M. G. Jones, Esq., Finsbury Circus.....	1	1	0
Mr. Kitson, jun.....	1	0	0
J. Lyall, Esq., Brighton.....	1	1	0
Rev. W. H. Murch, Stepney....	1	1	0
Mr. Penny.....	1	1	0
Mr. Alexander Saunders, Strand.	1	1	0
Mr. E. Smith.....	1	1	0
Joseph Warmington, Esq., Leadenhall Market.....	1	1	0
Mr. C. West, Gt. Portland-st...	1	1	0
B. Williams, Esq., Oxford-st..	1	1	0
Thomas Williams, Esq., Cowley.	1	1	0
Miss R. Williams, do.....	0	10	0
Mr. Woolley, Friday-street....	1	1	0

Donations.	£	s.	d.
J. H. Angas, Esq.....	10	10	0
James Baylis, Esq.....	1	0	0
Mrs. Baylis.....	2	0	0
T. Bickham, Esq., Tottenham...	5	5	0
— Boyce, Esq.....	35	0	0
Miss Box, Poplar, per Rev. J. Upton.....	1	0	0
Rev. — Burt, by Rev. W. H. Murch.....	0	10	6
Rev. J. B. Birt, Beaulieu.....	1	0	0
D. M. L.....	10	0	0
Mr. Dodd, 39, Tavistock Street..	2	0	0
James Edwards, Esq., Lyme....	2	2	0
Friend, by Rev. W. Groser.....	5	0	0
Do. by J. B. Birt.....	1	0	0
Do. by Dr. Cox.....	1	0	0
Rev. W. Groser.....	1	1	0
W. B. Gurney, Esq., Essex-st..	10	0	0
Mrs. E. Gurney, Camberwell....	1	1	0
Serjeant Handley.....	0	10	0
Rev. J. Hoby, Birmingham.....	5	0	0
Miss Newell.....	1	1	0
W. Newton, Esq., Kensington..	1	0	0
Joshua Russell, Esq.....	20	0	0
Mr. John Saunders.....	1	1	0
Mr. Alfred Saunders.....	1	1	0
Rev. N. G. Sloper.....	5	0	0
Rev. — Trestrail.....	0	10	6
B. Williams, Esq., Oxford-street	2	0	0
J. B. Wilson, Esq., Clapham....	50	0	0
W. Wilson, Esq., Ponder's End.	1	1	0
Mr. Woolley, Friday-street.....	1	0	0

Joseph Gurney *in Account with the Baptist Continental Society.*

Dr. Cr.

	£.	s.	d.
To Collection at Public Meeting	27	0	0
Do. at Hackney, Rev. Dr. Cox.....	5	6	1
Subscriptions.....	55	12	0
Donations.....	55	1	0
Balance.....	240	10	7
	£383	9	8

	£.	s.	d.
By Balance due last Year.....	28	14	0
Paid Agents.....	332	15	6
Incidental Expenses, Postage, Public Meeting, &c.....	22	0	2
	£383	9	8

Examined, and found the above Balance due to the Treasurer.
(Signed) ALEXANDER SAUNDERS.
G. B. WOOLLEY.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1833.

A BRIEF MEMOIR OF THE LATE REV. W. SHENSTON.

THIS honoured and eminently useful servant of Christ has been long and extensively known as the pastor of the Baptist church in Little Alie Street, Goodman's Fields, London. He was born, July 12, 1771, in the parish of Shoreditch, London, of respectable and pious parents. It is a circumstance not a little singular, that his progenitors on both sides, for several generations, have been strict Nonconformists; several of them Baptist ministers; and some of them were honoured with suffering cruel fines for conscience' sake during the Stuart dynasty. One of the family--as appears by an affidavit made before a justice of the peace at Barnham, Essex, in 1687—had goods seized to the amount of £185. 14s. for not attending his parish church.

Mr. Shenston's father was a conscientious *General Baptist*, and for more than thirty years an honourable and useful deacon of the church in Church Lane, Whitechapel, under the pastoral care of his uncle, the Rev. John Brittain, and afterwards of the Rev. Dan. Taylor. But when it pleased God, who first separated our friend from his mother's womb, to call him by his grace, he found the sentiments held by the General Baptists uncongenial with his own experience, and (as he thought) contrary to the divine word. God, who is ever watchful of the heirs of salvation, directed his steps to Eagle Street (then under the pastoral care of the Rev. William Smith), where he found a spiritual home: there, together with his wife, he was baptized (about May 1793); on which occasion the Rev. James Dore preached a most powerful sermon from Isa. i. 12: "Who hath required this at your hand?"

By his friends in Eagle Street, it was soon discovered that he possessed talents for the ministry, and in Dec. 1796 he was sent out by that church with many prayers, to labour in the vineyard of his Lord. His first public engagement was at Devonshire Square, in Jan. 1797, for the excellent Joseph Swain, whose memory to many is still precious. Mr. Shenston preached on that occasion from Hosea ii. 14, 15: "Therefore behold I will allure

her, &c." At that time the church in Little Alie Street was destitute of a pastor. It had considerably declined during the latter part of Mr. Dowers's ministry, who presided over that church many years; and, after his death, it was so reduced, that one Lord's day the place was obliged to be *shut up*. A good man (a member of Prescot Street) passing by, felt his mind deeply affected, lifted up his soul to God for his cause in that place, and in the course of the week, being providentially introduced to Mr. Shenston, he invited him to preach there, which he did the next Lord's day, April 2, 1797. His preaching was acceptable; a congregation was gathered; God owned the word; and on Jan. 23, 1798, he was publicly ordained. Seven ministers assisted upon that solemn occasion, five of whom, with himself, have entered upon their glorious reward. The Rev. James Upton, of Blackfriars, delivered the charge.

The following account is drawn up by one of the deacons of the church.

Our highly esteemed pastor, the Rev. W. Shenston, who has laboured among us with so much success for thirty-five years, came to this place when the cause of God was brought exceedingly low. The first time he preached here, there were not more than twenty-three persons present; but so greatly were his labours succeeded by the divine blessing, that in a few years the members of the church amounted to a very considerable number: and during the whole period of his ministry, no less than 680 persons have been added to the church. By a paper in his own hand writing, he *ascribes* this to the wonderful goodness and grace of God to him. He says,—

"I should be gratified if brother Upton would speak at the interment, and Dr. Newman preach the funeral sermon. I name these two brethren, because they are prudent men, in whom I can confide, that they will not say any thing about me, save just so much as shall afford an opportunity of extolling the riches of sovereign grace, in using so unworthy a creature for promoting the divine glory, and the benefit of his people; and should I be permitted to be a spectator of what is passing, and a hearer of what is said, I shall, though unseyed and unheard by those present, join most heartily in the ascriptions of praise rendered to our covenant God and Father. When I look at myself, and call to mind my native shyness and timidity, as well as my sinfulness, and reflect how illiterate I was and am, my being in the ministry at all appears like a dream, being preserved and upheld in it for thirty-six years, and so signally owned of God, as an instrument in his hand for good to his people; it is wonderful in my eyes! From my soul, I ascribe all the glory to a covenant God, and say, in the language of the Saviour, 'Even so, Father; for so it seemed good in thy sight.' These facts ought to, and I hope do, humble me before God, lest, after having been so employed, and so honoured, I myself should be a castaway. Why such a one should be employed, is to me indeed wonderful; but if God will use a ram's horn, an earthen pitcher, a sling and stone, for his own glory, who shall dare say nay? He has done these by me, and to his name shall everlasting glory and praise be given."

When he entered upon the public ministry, he possessed but few advantages, and often lamented his deficiency in useful knowledge, while he greatly admired human literature in others, when it was made subservient to the cause of God and truth. But be was well taught of God; "a workman that needeth not to be ashamed;" his discourses were spiritual, savoury, and evangelical. Doctrine, experience, and practice were each exhibited in their proper places. There was

no partiality for one doctrine, to the exclusion of others; but a happy combination, and a delightful harmony, in the truths he advanced. Those friends who have heard him for many years, can testify it was not a yea and nay gospel he preached; he was indeed a discriminating preacher; there was no unlawful mixture of works and grace in the point of a sinner's justification; but he loved works in their proper place: while he steered clear of Arminianism on the one hand, he equally guarded against a false Calvinism on the other. And it is very gratifying to know that the last sermons he preached were particularly owned of God. The following are some of them:—Romans vii. 9: "For I was alive without the law once; but when the commandment came, sin revived, and I died." Those who heard this sermon, will never forget the judicious remarks he made, and the choice fund of christian experience it contained. On another occasion, after thirteen weeks' painful affliction, he spoke from Ps. cxvi. 6: "I was brought low, and he helped me:" This discourse was full of consolation to the tried christian. The last sermon he preached, was from that solemn passage, Luke xvi. 2: "Give an account of thy stewardship; for thou mayest be no longer steward." This was a subject most particularly important to himself, while it appealed to the heart of every Christian. But the last time his voice was heard amongst his people, was in February, at the Lord's table: it was then he seemed most at home, when "Jesus Christ, the same yesterday, to-day, and for ever," was the theme. Several persons have dated their first convictions *from these discourses*, and have since joined in the fellowship of the church.

But as a man of prayer he was most eminently gifted. With what fulness of matter, freedom of mind, and fervour of spirit, as well as pertinency of expression, would he pour out his soul before God; and not only express the fulness of his own feelings, but that of others who joined with him, in a better manner than they could for themselves! In this particular he was certainly a man above many. It has been remarked by some, that his prayer has often been more useful to them than the sermon; and it is worthy of observation, that those who have sat under his ministry more than thirty years, could not discover any sameness or repetition in his prayers: they always appeared new. The writer is fully persuaded, that a considerable share of his usefulness, of late years, may be ascribed, under the divine blessing, to his extraordinary fervency in this exercise. The same sublime truths, with which he commenced his ministry, he continued to preach to the close, without the least change, and he died glorying in them. But his work is done,—he has finished his labours, honourably to himself, beneficially to others, and I doubt not with the approbation of his God. He died in the affections of his people, and his name will be embalmed in their memory. But had he no faults? Doubtless he had, but they were not conspicuous. Those who most loved and esteemed him, often regretted that constitutional reserve, which impeded his usefulness in the social circle of his friends;—that he, who was so excellent on every subject in the pulpit, should be so backward to communicate his feelings and ex-

perience when in private. But this he owned, and lamented as a natural timidity of mind which he could not overcome. Happy spirit! We believe it now, nor would we sully thy honoured name by one unkind reflection. Thou hast finished thy course, thou hast kept the faith;—we mourn our loss, but rejoice in thy unutterable and incalculable gain!

The closing scene of Mr. Shenston's life was in perfect accordance with the humble piety by which it had been characterized. After having passed many months in excruciating pain, with very little intermission, arising from an inward and incurable disease, which occasioned extreme depression of spirits, and great mental darkness, it pleased the Lord to apply these words to his mind with considerable power —"I will see you again;" which words afforded him much support, and rendered him more comfortable. But although previous to this he was destitute of spiritual joy, yet his hope was firm in God;—he knew in whom he had believed, and relied on his faithfulness to his word. Jesus, his blood and righteousness, was all his salvation and all his desire. From this period to the termination of his affliction, many sweet expressions fell from his lips. On Lord's day morning, previous to his death, he sent for three of the oldest female members of the church;—they found him in a very happy state of mind. He told them he had been very heavily afflicted, and much harassed by the enemy; but it was all well, he was fixed on the Rock,—that Christ was very precious to him. He said he *knew he should* not be here more *than a day* or two, and he thought *it would be* a gratification to them to see him; that he loved to see old friends;—he had nothing to give them, but what he said to them he intended for all: he desired his love to the church, and commended it to God and the word of his grace; and added, "I am going into eternity, and expect to meet you there." As they were leaving the room, he observed, —"Don't say you have been to the house of mourning, but to the house of rejoicing." To a friend he remarked,—"It gives me great pain to speak, or I could tell you a great deal; but I have not power: I shall meet you again above: I have had as much enjoyment as I could bear in the body." To another he said,—"I shall soon be in the arms of death, and the realms of glory; I have a great regard for you, and should be sorry to find you missing." Some time after which he added,—"I have a hope full of immortality; I could wish to steal out of life unobserved; but if I thought it would be for the glory of God, and for your benefit, I could willingly stay." On Lord's day morning, June the 23rd, he was much convulsed, and, supposing himself to be near his end, he exclaimed, "O, my soul, this is death—

The world recedes, it disappears;
Heav'n opens on my eyes, my ears
With sounds seraphic ring.
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting?"

He then prayed aloud for his dear wife, that the Lord would bless her, comfort, direct, save and keep her. Some time after this he said,—"I am rather disappointed, I hoped to have been in glory before now;" and repeated a verse of his own composition.*

* From one of his vestry hymns; a new edition of which, with additional hymns, is preparing for the press.

'He knows the hour that I shall die,
He knows each friend attending by,
He knows my righteousness is dross,
And that my hope is in his cross."

At one time he remarked,—"I am not like the wicked, saying to God, Depart from me." He then wept, and added,—"No, I would say, nearer, nearer, nearer still." To his servant he said (calling her by name), "You may witness many deaths, but not like mine; but should it end in the conversion of your soul, it will make amends for all." Turning to his dear companion, he inquired,—"My dear, is Christ precious?" Upon her answering, "Yes, I hope he is so to you," he replied,—"Oh yes, he is very precious, it is all well!" Then looking at her, and putting his hand on hers, he continued—"Thy Maker is thy husband, the Lord of Hosts is his name—"

"My God, how firm his promise stands,
E'en when he hides his face!"

To a friend, who asked him how he was, he answered,—"I know it is all well," and added,—

"Not all the pains that e'er I bore,
Shall spoil my future peace."

To Mr Dickerson he said,—"Give my love to all my friends; thank them for all their kindness to me, and prayers for me, and tell them that I want one petition more: that I may have an easy dismission from the body. Ah (he said), I have often talked of my Father's house, and thought I should like to see it, and now the time is come that I believe I am very near to it, *very near to it*. I had hoped to have spent this sabbath there, but must wait my Father's will. I have been like a *school boy* counting the days till the holidays come, and now I believe my *master* is about giving me a long holiday, a long rest." Being asked the state of his mind, he replied,—"Resting upon Christ crucified; I know of no other foundation; *I want no other*." Being asked if his views of the gospel remained the same as he had ever held and preached? "O yes, he said, with more than usual energy, just the same; *they* only can support a dying man." What, said Mr. D., is there not one doctrine which you can spare from your creed? "Not one, *not one*." All this was said with a cheerfulness of countenance seldom witnessed before.

From this antechamber of heaven, Mr. Dickerson repaired to the meeting, when, having ascended the pulpit, he related to the church and congregation the interview he had just had with their dying minister. That morning was spent in reading the scriptures, solemn praise, and prayer; upon which occasion the two senior deacons engaged, one of whom was present, and sat down with the church at the Lord's table the first time Mr. Shenston broke bread there, Feb. 1798.

From that time Mr. S. declined apace, and said but little; yet that little frequently testified the happy serenity of his soul, with death full in view. Thus he lingered, at times suffering much, till Thursday, June, 27, when, at about half-past eleven in the morning, with scarcely a struggle, he breathed his life away into the arms of his Redeemer.

"And now his employment is praise,
With seraphs who circle the throne;
The Lamb is the theme of his lays,
Whose death did so sweeten his own."

Mr. S. was buried behind the vestry in Alie Street. Agreeably with his own desire, he had a walking funeral: the scene was

solemnly impressive. The pall was borne by six ministers—Rev. Messrs. A. Reed, and — Williams (Indeps.); W. Newman, D.D.; James Upton, jun.; W. H. Murch; and Philip Dickerson. Upwards of *fifty* of the members followed, besides a numerous train of relatives; and Mr. Upton, sen., the venerable minister who delivered the charge to Mr. S. at his ordination, was called to the painful duty of addressing the mourners who attended him to his burial. While the address was being delivered, the greatest solemnity prevailed in the chapel, which was crowded to excess. On the following Lord's day morning, July 7, the Rev. Dr. Newman preached his funeral sermon (according to Mr. Shenston's desire) from Rev. i. 5, 6: "Unto him that hath loved us," &c. Mr. Dickerson addressed the church the following Lord's day morning from Heb. xiii. 7: "Whose faith follow." In the evening the Rev. Andrew Reed delivered a very powerful and impressive discourse from one of the last texts impressed on the mind of the deceased—"I was brought low," &c. The affecting providence was also improved by Rev. J. Upton, Blackfriars; J. Upton, jun., Poplar; J. Chin, Walworth; J. B. Shenston, Eldon Street; and by several other ministers in town and country.

Mr. Shenston has long been known as a warm advocate of almost all our public institutions; particularly the *Baptist Foreign Mission*; and the *Baptist Irish Society*. He twice entered into the matrimonial relation, but has left no family. His second amiable wife survives him, for whose comfort we desire the widow's *blessing*: "A judge of the widow *is God in his* holy habitation."

Claims of the Heathen.

"*Fifty thousand heathens are daily dropping into eternity!*"—What a consideration! Christian reader, beloved in Christ, are *you* doing *all* that it is in your power to do, to increase the number of missionaries to the heathen? Be prompt in making the examination. Remember that *hesitation* is death, and that whether you awake or sleep, still *souls, precious* as your own, are at this awful ratio dropping into eternity. Oh, will you any longer be slothful or inactive? Awake to energetic and prompt exertions. Be not weary with renewed statements of moral and spiritual misery, for STILL IT EXISTS, and still the heathen are perishing, and *demand* from you those offerings and efforts, which their pressing wants, and the Saviour's love, and your own obligations, render binding on you to discharge. Enter fully into the subject yourself, and endeavour to make your Christian friends fully alive to the same affecting truths. Say to all who love the Redeemer, Men of Israel, mothers in Israel, daughters of Zion, *help!* Millions of immortal beings are sitting in darkness and the cruelties of idolatry. Say to them, it is *in your power*, by pecuniary, personal, and united efforts, to send the light of the gospel, and the glad tidings of salvation, to those perishing millions. Let not the awful responsibility of their destitution or destruction rest with *you*, by your indolence, indifference, or neglect. Study their situation. Contemplate the horrid rites of some, the savage barbarities of others, and their degradation in worshipping "idols, the work of men's hands." Be cheered, beloved in the Lord, be cheered to

this glorious, even if it be self-denying, toil. The *promises* of God are given for your encouragement. "From the rising of the sun to the going down of the same, the Lord's name *is to be* praised." "All the earth shall see the salvation of our God." "The idols he will utterly abolish," and "the kingdoms of this world shall become the kingdoms of the Lord," and he "shall reign, whose right it is to reign," even from the rivers to the ends of the earth. Such promises of the final triumphs of the gospel are surely enough to encourage our attempts, and to quicken our exertions. But this is not all. No: the Lord has granted such proofs of his blessing on missionary undertakings, as to leave it beyond all doubt that the work is his, and that it shall prosper. Wherever we turn to the enterprises already begun, we behold the blessed fruits *in some degree or other.* What can the most faithless observer say of the millions of copies of the Holy Scriptures that have been put into circulation, remembering at the same time the testimony of the Lord, "My word *shall not* return unto me void." Let us remember the millions of religious tracts, in different languages, that have irrigated the moral deserts—the hundreds of thousands of poor children that have been instructed in the way to heaven—and the large number of itinerants, Bible readers, and Christian visitors, who have united in their noiseless, useful career, in taking from house to house the glad tidings of eternal love and salvation. And let us still look at the opening that remains: and, although we mourn that so little has been attempted (viewing the aggregate of what needs to be done), yet let us rejoice that on *that little* the Lord *has* bestowed a blessing, and still places before us, in every direction, an open door which no man can shut. The "isles are indeed waiting for God's law." The heathen are still saying, "Come over and help us." And every feeling that can move our pity, sympathy, and gratitude, unite in imploring us to show mercy to the heathen world, and to prove our love to God by love to our neighbour. "*Thou shalt* love thy neighbour as thyself," is a command we have fearfully overlooked in our remembrance of the heathen. But let the time past more than suffice for our short-comings. The millions that have gone down to the grave, uncheered by the light which, alas! we might have held out to them, are surely enough to stimulate us to activity for those who remain. Tears of blood can not recal those opportunities of showing mercy *to them*. But our prayers, our tears, our money, our exertions, may unite to show mercy to those who survive. God will be honoured in our exertions, and by the influence of the Holy Spirit the heathen will be converted by the glorious gospel of the blessed God.

L. K.

SKETCH OF A SERMON BY THE LATE REV. R. HALL, PREACHED AT LEICESTER, OCT. 26, 1822.

Ps. xlvii. 4: *He shall choose our inheritance for us.*

An allusion here appears to be made to the division of the earth among the sons of Noah after the deluge. See Deut. xxxii. 7, 8, 9. The division was made by lot, but yet was under divine direction, so that each family received that particular portion most suited to their pe-

culiar habits and character. It was the same at the time of the division of the land of Canaan among the sons of Jacob: it was made by lot. But though the lot was cast into the lap, the whole disposing thereof was of the Lord. On his part the choice was sovereign; on theirs it was voluntary. This is the literal meaning of the passage. We shall now inquire in what respects this gracious interference on the part of God holds good in the present day, without indulging any of those arbitrary and enthusiastic impressions which many good people have allowed.

Here remark, that in no case does the divine determination interfere with the exercise of free agency on our part. It is not a separation of causes from their effects, or in any sense a violation of the ordinary course of events. We are required to plough and to sow before we can reap, just as if the divine aid in bringing the harvest to perfection were not required. It is the sophistry of indolence to sit still under an ostensible regard to divine agency. Causes are as much under divine control as effects; and without activity in the one, it is presumption, and not faith, to expect the other.

1. The constant interference on the part of God regards every thing relative to our condition in this finite state of being. The appointment of our prosperity—adversity—sickness—temptations—infirmities of body or mind—personal or relative—the connexions we form—the places we choose for residence—in fact, every circumstance relating to our present condition, however minute or apparently unimportant—these all *form parts of* the divine choosing, *however hard* it may be to reconcile superior determination with the free and unrestrained choice which every individual makes for himself. This superintendence is as extensive as it is minute. He telleth the number of the stars, and he counteth the hairs of our head. In its operation it touches the springs of human determination, without at all infringing on individual liberty; and directs man to the choice, while man chooses for himself. In its vast and boundless efficiency it comprehends the little circle of our own agency—bounds it, checks it, controls it, and renders it subservient to the purposes of infinite wisdom and benevolence.

2. It includes the special regards which God pays to his own people. "This people have I formed for myself," &c. That interference which is strictly just towards all, towards the people of God wears an aspect of kindness and complacency. It is the discipline of a parent rather than that of a judge, regulating every present arrangement, as provisional and subsidiary to their future and eternal interests.

3. The Divine Spirit chooses our lot, by leading, directing, and regulating the choice we make for ourselves; not by a powerful and immediate control of the will, but by implanting those principles in the mind, which, in their voluntary exercise, will form a choice agreeably to the divine mind. "It is God that worketh in us both to will and to do of his good pleasure."

II. The propriety and advantage of leaving the choice of our inheritance to God. This is indeed nothing more than cheerfully recognizing the just exercise of his own prerogative: he will eventually do it, whether we will or not. But it is best volun-

tarily to leave it with God, because, 1st. It is infinitely wise and fit that he should choose our inheritance for us. To show the propriety of such a disposition, Jeremiah drew his followers to the potter's field; read Jer. xviii. 2—6. Many of the events and changes of life are forced, as it were, upon us, by the circumstances with which we are surrounded; and if we possess a consciousness of having left the choice of our condition with God, how sweet is the reflection, even though that condition may not be agreeable to our wishes! How very few of the benefits we enjoy are the result of our own wisdom and foresight! "It is not in man that walketh to direct his steps." Every agent in society, and every element in nature, may be charged with a blessing or a curse; and whether the one or the other should light upon us, can best be left to the determination of Him who knows both what we are and what we should be made.

2. This arrangement is infinitely best for ourselves. The task of first forming a human soul for glory, and then bringing that soul to its possession, is what none but God himself could accomplish. The whole of the host of heaven combined would shrink from the charge of conducting but one soul through such a world of snares and enemies:—how great the wisdom, then, to "bring many sons to glory!" Good men themselves also have felt the difficulty in reference to their own case; and the best of them have discovered their wisdom in proportion to the confidence they have reposed on the Captain of their salvation. "Hold thou me up, and I shall be safe."

How awful has been the condition of many, who, following their own worldly propensities, and not regarding the word or the will of God, have made choice of an inheritance for themselves! Witness the case of Lot. Led aside by the well-watered plain, he heeded not the character of the inhabitants, nor the snares and temptations to which himself and his family would in this situation be exposed. Witness also the case of the Jews in the days of Jeremiah, who warned them not to go to Egypt: see Jer. xlii. 7—22.

We may apply the same inquiry to many of us in the present day. Have we not sought our temporal interests too much to the neglect of our spiritual welfare? . . . . . .

Again. Have not Christians felt their satisfaction to rise, in exact proportion to that degree of implicit confidence they have reposed in a divine and unseen hand? . . . . . .

What encouragement have we to the exercise of this confidence, from the ultimate promises which are made to us? Heaven is our purchased inheritance, and He who gave his own Son as the price of this purchase, will surely, with infallible wisdom and love, conduct us to its enjoyment.

SUNDAY-SCHOOL RECOLLECTIONS,

No. 1.

PASTORAL SUPERINTENDENCE.

To the Editor of the Baptist Magazine.

DEAR SIR,

I was much gratified in seeing the letter on Sabbath-Schools, from Mr. Stovel, in your Magazine for July. From whom the queries emanated, or to what extent, or with what immediate

object they were circulated, does not appear; but they are of indisputable importance. The introduction of Sunday-School matters in your Magazine, will be of eminent service to the cause. Why should their discussion be almost limited to the periodicals chiefly read by teachers, instead of being brought, occasionally, at least, under the notice of another class of readers, whose apathy towards them is often complained of, and which might be thus removed?

The returns which Mr. Stovel has analysed clearly prove that nothing like adequate attention is yet given, by our ministers and churches *generally*, to these most valuable institutions. If you can afford space for a few short papers, in monthly succession, I shall be happy to suggest a few hints on the principal topics in the letter of your correspondent, and thus attempt to serve the object he has in view. These hints will be supplied by recollections of Sunday-Schools in London and its neighbouring villages, with which the writer was once connected, but more particularly of a school in this town, which he had the privilege of establishing, and of superintending for thirteen years.

The duty implied in the title of this paper, deserves our first notice, since it would, if properly regarded, not only prevent many, and, indeed, most of the evils complained of in the returns alluded to, but greatly accelerate all the benefits of the Sunday-School system.

I. *How may pastoral superintendence be most beneficially exercised?* To preach a collection sermon, deliver a speech at an *annual* meeting, or occasionally *visit the school*, are useful as far as they go; but they do not constitute an effective supervision. This, it is conceived, will be best attained by an attention to the following particulars.

1. Attending the school regularly on some part of the Sabbath. Being constantly occupied in the afternoons in village preaching, or meeting Bible classes, the writer could only attend at the morning school. At first, it was certainly rather irksome and distracting to proceed from the school-room to the pulpit; but others may be encouraged by knowing that the difficulty was overcome by regularity, the only method by which difficult services can be rendered easy, and that the duties of the school became ultimately almost as necessary to a Sabbath day's comfort, as those of the house of God.

2. Catechizing and addressing the children, particularly the seniors in the School. This will require more ample reference in a subsequent paper.

3. Seeing that order and discipline are maintained. The pastor's presence will uphold the authority of teachers, and greatly contribute to the decorum of the school.

4. Attending the children to the house of God. This, of course, is a matter of minor importance, and will be chiefly useful where the school-room is not near the meeting-house; but, in all cases, to see that the children are properly arranged and seated, will promote the comfort of the congregation and the minister himself, and render it highly probable, that his discourses will be better regarded by the youthful auditors to whom his attentions are so immediate.

5. Occasionally inquiring after absentees, visiting sick scholars,

and calling on parents. Every faithful minister will rejoice in such opportunities of being introduced to the poor, and uninformed; while the school, and, indeed, all parties, will be incalculably benefited.

6. Selecting and meeting teachers for instruction, business, and prayer. This, also, will require a distinct paper.

All this may and ought to be done without interfering with the proper duties of the superintendent or other school officers.

Should it be supposed that this superintendence, in addition to other duties, will be burdensome and unprofitable, let it be remembered that the ministers of Christ, who "watch for souls as they that must give account," can never deem any *possible* service burdensome, by which they may execute their high commission; and those who have never tried the experiment, may be assured, from the experience of those who have, that this field of labour among the rising generation will yield a richer and earlier harvest than any other.

II. The following are a few of the *advantages* which may be confidently anticipated.

1. The best religious education will be, or ought to be, imparted to the children of the school.

2. The teachers will be indirectly instructed and trained at the same time.

3. The children will love and regularly attend a school to which a minister thus devotes himself.

4. Their parents will esteem such a minister as the friend of their children; and will, in many instances, be thereby induced to attend his ministry.

5. The deacons and members of the church, and, indeed, the whole *congregation, will* be likely to feel interested in the school. A pastor's personal activity will do more to excite the zeal of his friends, than a volume of discourses on the subject.

6. Pious teachers will be obtained with less difficulty; and those who may not be pious, will be brought under influence most likely to lead to their conversion.

7. The minister himself will greatly benefit in his endeavours to cultivate simplicity, and appropriateness in his public ministrations.

It may, in conclusion, be mentioned, for the encouragement of others, and for the glory of God, that for some years past, the school referred to has yielded the principal additions to the church with which it is connected; and that, for a long time, there has been scarcely a teacher, out of between twenty and thirty, who has not been decidedly pious, or under religious impressions.

I remain, &c.,

E. C.

Truro, August 13, 1833.

LORD BROUGHAM'S TESTIMONY IN FAVOUR OF THE HUMBLE MISSIONARY.

MR. EDITOR,

I think the following, copied from the Morning Herald of the 13th of August, 1833, as spoken by Lord Brougham in the House of Peers the preceding night, deserving of notice from our denomination; and if you think so, you will perhaps assign it a place in your next number.

G. * *

"There was no evidence which could convict one of those laborious, conscientious men, the sectarians, of having abused the office entrusted to them, and converting their religious calling to propagate disaffection. The only

possibility of teaching the slaves is to be found in the congenial habits of sectarian teachers. You might as well send men from the colleges of Oxford and Cambridge to a forge at Birmingham, or a factory at Manchester, to spin cotton or work iron, as send them to the colonies to teach the slaves. They are just as well adapted for one work as the other."

QUERY.

SIR,

I should feel obliged to any of your respected correspondents, if they would furnish, through the Magazine, an elucidation of Zechariah xiv. 4—9, as I suppose there are some very animating truths couched in the words referred to.

Bromsgrove. INQUIRER.

POETRY.

THE NEGRO'S DEFINITION OF RELIGION.

From the "Liberator," an American Newspaper.

"A tawny slave whom grace had changed,
Was asked, with scornful voice,
'In what religion did consist,
And why he should rejoice?'

'*Massa*,' he cried, with simple tone,
'In my poor way I'll tell:
'Tis only *ceasing to do wrong*,
And learning to do well.'*

'And when poor black man feels his heart
Filled with the love of GOD,
He can rejoice—give thanks and sing,
Though smarting with the rod.'"†

* Isaiah i. 16, 17. † Acts xvi. 25.

EVENING MEDITATION ON THE RAINBOW.

On yon bright arch, that decks the ev'ning sky,
I read the promise of returning day.
Those beauteous tints, that beam upon my eye,
The faithfulness and truth of Heav'n display;
Which promis'd once, nor shall that promise fail,
To cheer the wand'rers of this lonely vale;
Seed time, and harvest time, and day and night,
Alternate change of darkness and of light,
No more shall cease their destined course to run,
'Till earth forsake her circuit round the sun.
Then shall that morn arise, with lustre bright,
That shall for e'er exclude the reign of night,
Hesper no more shall shed his evening ray,
Nor orient moon supply the place of day.
The sun himself, involved in liquid fire,
Shall in his own consuming flames expire.
The heav'ns shall pass away, and round the pole
Be roll'd together as a parched scroll.
Then shall the Lord descend, in glory bright,
His cloudy chariot gemm'd with living light;
Upon his head a radiant crown he wears,
And in his hand avenging thunder bears,
Around his brow bright beams of glory play,
And in his face reveal'd, springs forth the God of day.
His foes, abash'd, before his presence fly,
And fall beneath the lightning of his eye.
All hail, triumphant Lord! Ascend thy throne!
Assert thine empire! Make thy wonders known!
To thee all pow'r is due, for by thy blood
Thou hast redeem'd our ruin'd souls to God.
To thee thy saints their grateful song shall raise,
And one eternal day prolong thy praise.

Stratford on Avon. Y. Z.

REVIEWS AND BRIEF NOTICES.

Biographical Recollections of the Rev. Robert Hall, A. M. By J. W. Morris. —London: Wightman. 1838.

It is unnecessary, in our notice of Mr. Morris's volume, to present our readers with an analysis of its contents. They are most of them, it may be presumed, already acquainted with the principal events in the life of that illustrious man whose biography it contains; and, for a knowledge of its minuter incidents, many will, no doubt, read the book itself. It will be more to the purpose if we give an opinion of the manner in which the author has discharged the office he has voluntarily assumed. In doing so we need not affect to conceal what every body knows, that an opinion has strongly prevailed to his prejudice, combined with a feeling of regret, that he should have undertaken the present work. It was feared that the character of Mr. Hall might suffer from the ill-advised publication of circumstances which, while they infer no moral blame, might yet, in some degree, diminish the lustre of his so well-deserved reputation. Details of domestic history, it was also apprehended, would be exhibited to the public eye, over which a proper use of delicate feeling would, at least for some years to come, have drawn a veil. It may now be determined whether these apprehensions were well founded. To some extent we think they were. There are certainly passages in the volume which we regret to see in print; since a sense of propriety would have led Mr. Morris to omit them.

We are not unmindful of the intense and almost universal curiosity which is manifested to become acquainted with all that can be told of the extraordinary man whose life he was preparing; but that curiosity ought not to be gratified by the violation of retirements which surviving and most intimate friends hold sacred from intrusion. No man, in such a case, has a right to satisfy the public inquisitiveness at the expense of private feelings, and it is a serious infraction upon the implied, but well understood, obligations of social life, whenever this is done. If, in the life of any individual whose genius or character has created general anxiety to know how the one was formed, or the other displayed, there were incidents which, in the biographer's judgment, help to give the required information, yet of such a nature in themselves, or so complicated with the history of other parties, that they cannot be related without inflicting pain on those who should experience nothing but the most respectful sympathy, he certainly ought to suppress them; and, if he does not, he subjects himself to merited censure. This censure Mr. Morris has incurred. The biography of Mr. Hall ought to contain nothing but what might be dwelt upon with complacency by those who were connected with him in the nearest affinities of nature. There are passages in the book before us they cannot read. We are quite sure every person of right feeling will say, with us, such passages ought never to have been written.

The design of these observations will be very much mistaken if it is inferred from them that the circumstances alluded to derogate from the greatness of Mr. Hall's character; and that, on this account, we deprecate their publication. On the contrary, we know that every thing connected with them, if narrated, as at some distant period we hope they will be, will serve only to enhance the admiration in which already he is held, by establishing for him additional claims on the respect and affection

of the wise and virtuous; but we condemn the manner in which they are now indecorously and prematurely obtruded on the world.

Some other parts of the volume will be read with interest, perhaps with pleasure, though much that it contains is already well known. Indeed we were disappointed in not finding more original information, especially after what occurs in the preface on the subject. "Forty-eight years'" acquaintance, with "a variety of valuable items" from "several friends," induced expectations in this respect which were certainly not fulfilled. The acquaintance, we apprehend, could not have been very intimate, nor the intercourse to which it led frequent or unreserved. One of the most interesting passages is that which describes the interview between Mr. Hall and Dr. Mason, of New York.

Considerable use is made in compiling the volume of Mr. Hall's published works, from which somewhat copious extracts are inserted. Of most of them Mr. Morris gives either an analysis or a kind of review. In the author's life of Fuller this is done with much cleverness and effect. But whether it be that the polemical character of most of his writings afforded a better opportunity for the display of critical skill, or whether the reason must be sought in other causes—as, for example, in the fact that

> ——————years steal
> Fire from the mind as vigour from the limb—

we cannot tell, but these portions of the present volume are much inferior to Mr. Morris's previous efforts of this nature.

To complain that the style of the work is, throughout, too eulogistic, might seem to infer that we did not sufficiently appreciate the character or the unrivalled talents of Mr. Hall. But there is a common-place mode of panegyrising which neither exalts its subject in the estimation of the reader, nor impresses him with a high opinion of the taste of *the writer.* The commendation *bestowed on such* a man should resemble, in its conception and language, the chaste and dignified simplicity of his own incomparable mind, and be as remote from the cheap praise of plebeian superlatives as the beauty of his own compositions exceeds all the ordinary models of eloquence.

The author nowhere in the course of his work attempts philosophically to investigate the component elements of Mr. Hall's intellectual greatness; nor at its conclusion does he present us with a masterly and comprehensive sketch of his character. Yet, in the biography of an individual distinguished by genius, and not by adventure, it is not "the mere facts and events of life" which we are anxious to know, but "the successive states of the mind" —the gradual acquisition and developement of principles—the influence of time and circumstances in the formation of character—and whatever relates rather to the interior economy of thought, and sentiment, and feeling, than to the occurrences which take place in external life. Not that these are to pass unmentioned, but that they are to be treated as the inferior portion of the work, the materials only from which, as in a brilliant chemical experiment, the hidden principle of fire must be elicited.

The biography of Mr. Hall cannot yet be considered as written. Neither the present publication nor Dr. Gregory's Brief Memoir supersedes the necessity of something further: and we sincerely hope that the latter gentleman, of all others the best qualified for the undertaking, will give himself more time and opportunity to re-consider, in all its stages, the life of his departed friend than he could have had when he composed what he has already published. It is due to Mr. Hall that certain parts of his history should be set in a different light from that in which they now stand; and, though the present may not be the time for the disclosure of facts, that time will come; and, whenever it may arrive, we are anxious that his narrative should show the world that what are now deemed imprudent eccentricities of genius exhi-

bited features of character which entitle him, more than is at present understood, to admiration and respect.

Domestic Portraiture, or the successful application of Religious Principle in the Education of a Family, exemplified in the Memoirs of three of the Deceased Children of the Rev. Legh Richmond.—Seeley and W. Burnside. London.

Of this delightful volume more need not be said, and less ought not, than that it is every way worthy to form an appendix to the memoirs of Mr. Richmond; and those of our readers, who closed that work with regret, may here review again those beautiful and attractive scenes of graceful and consistent piety, paternal wisdom, and domestic felicity, which, combined, perhaps, in the parsonage at Turvey, as much of the bliss of Paradise as has "survived the fall."—It is calculated to be almost equally instructive and interesting to parents and children, exhibiting to the former, in detail, Mr. Richmond's admirable views and plan of education; and, to the latter, examples of youthful excellence as well as warnings of youthful folly, which will, we trust, deeply impress their hearts, and lead them to consecrate the fair morning of their days to *Him* whose service "hath the promise of the life that now is as well as of that which is to come."

The following pious and beautiful letter, almost the last written by Wilberforce Richmond, will present a fair specimen of these interesting biographies, and justify the commendations we have expressed.

DEAR ———

I am afraid you will conclude that our trip to the north has cooled our affections, and frozen them into indifference to former friendships. You must think so no longer. * * * * I am now in that dear home which has sometimes been rendered still dearer by your presence. I reflect on those hours with much pleasure; but the remembrance is mingled with a feeling of melancholy. It is possible they may return: I mean hours of the same delight: yet I must not forget my gradual *decline for the last six months.* I am now in a state in which a slight increase of disease might prove fatal; but I am hoping, always hoping; for hope is a symptom of my disorder; so I must hope. I am no longer what you once knew me. The glow of health and spirits does not now enliven my countenance, which looks, I believe, rather sad; yet I know not why it should do so, for I have lost only that which endureth for a moment, and if I obtain that which endureth for ever—the love and mercy of Christ—surely I have reason to rejoice in the exchange. In Christ, and Christ alone, I find peace. He will not cast me away. I have thrown myself, as an unworthy sinner, at the foot of the cross, and there in peace will I lay my head, and, I trust, cheerfully resign my breath to him who gave it. I used once to love the rose of all the flowers the best; but now it has left me, and I turn to the lily, for it seems to betoken my approach to a world of purity—nor have I any wish for life, if Christ will receive one so unworthy. From how much sin and temptation shall I make my escape, by an early death, and quitting these, enter into a heaven of joy, where there is no more curse! I know that in very faithfulness God has afflicted me; my chief sins were pride and ambition, and these have been the very means, at least the chief causes, of my disease. Proud of my talents, and seeking the admiration of men, I neglected my health till it was too late to correct the error, and here my dreams of future happiness in this world, and all my ambitious hopes, are fled. But I would not exchange the humility of a Christian for the phantom at which I formerly grasped. People tell me I shall recover. There may be hope, but my own impression is to the contrary. Pray for me dear —, and let a tear fall for the sins of

Your affectionate

W."

The disappointment of Mr. Richmond in the character of his eldest son Nugent has been, no doubt, a subject of painful interest to many Christian parents, whose confidence in the connexion between judicious parental discipline, and the formation of a docile and correct moral character, may be unduly shaken by this failure. The unhappy tendencies of this young man's character are chiefly attributed to a connexion formed at school with an unprincipled companion. Whe-

ther the head of this academy were a pious character we are not informed, though we can scarcely imagine Mr. Richmond would have trusted the entire direction of his son to an individual who was destitute of this important qualification. There are surely very few cases which would justify religious parents in confiding the whole formation of their children's character, not only mental but moral—which is done when the latter are placed for five or six years at a boarding-school—to persons who are themselves strangers to those principles of evangelical piety, without which there can be no *religious* education. We earnestly recommend to the serious consideration of every Christian parent the admirable observations in the preliminary chapter on education bearing on this point, though we regret that we cannot bestow on every *one* of the opinions expressed in this well-written essay unqualified approbation, as we conceive the author has pushed some of them to that extreme which is error. The opinions to which we refer are found in the two following extracts, the former of which may be regarded as the text, and the latter as a commentary upon it.

"I would observe that *to train and prepare the soul to its eternal destiny is the proper business and end of education.*" "I am not the advocate of superstition or eccentricity; but I contend that the *chief* end of education is to train for eternity."—p. 5. "While discussing the merits of school education, I cannot refrain from adverting to a modern system which discards the aid of religion in the hours of instruction I view this novel experiment with extreme alarm. The reduction of expense, and a plausible pretence to liberality of sentiment, has prevailed on men of real piety to give their sanction to it, and they have been seduced, in their simplicity, to approve a plan more worthy of the enemies of religion than its friends."—p. 12.

Now, while trusting that we have not a less deep and solemn impression than our author, that to prepare *for an eternal* destiny is the chief *end of existence*; yet we can by no *means perceive* that it is the chief object of a parent in placing his child at school that he may be instructed in religion, any more than this is his *chief* design in placing him as an apprentice to learn a profession or trade. Grammar, mathematics, and languages are as purely secular in their intention as the acquirement of a mechanic art; and it is no more the duty of a religious parent to require that a schoolmaster should every day give a lecture on religion, than to demand the same thing from a lawyer or physician with whom he placed his son to learn the profession. His primary and legitimate object in both cases is the same, that his child may be qualified for the present life, while it is his duty, as far as possible, to make his intellectual education and his professional studies subservient to the great end of existence—a preparation for heaven. He will, therefore, *never* permit his child to be placed in a situation where his religious principles are endangered, and he will obtain for him, if possible, a pious instructor and a pious master; but if this is not attainable, he violates no duty by getting him indispensable secular knowledge without this advantage. The "novel experiment" to which the excellent author alludes, is, we suppose, the London University, to which we should assuredly send a son with no more "alarm," than to Oxford or Cambridge, of the high morality and eminent piety of whose sons—blessed as they are with the "forms of religion," and with such a superabundance of clerical instructors—we have not yet seen sufficient examples to convince us that we are in more danger of "unsanctified knowledge" from the *new* than the *old* institutions. Our friends of the established church cling with such tenacity to old prejudices that they appear scarcely able to separate the external form from the internal spirit. A clerical instructor, the church catechism, and a form of prayer, are too generally considered "religious education," and they do not perceive that all this is a mere tinkling cymbal, if the teacher be not himself a pious man. Just in proportion as schoolmasters and

professors are so, (and should not Christians, who have influence in public institutions endeavour to select such men?) we shall have education religiously conducted; all sentiments drawn from classical sources will be purified by the refining fire of scriptural truth, though religion may forbid that itself be made an indispensable subject of tuition; for if, by insisting on the introduction of certain forms of religion into our universities, we exclude any class of our fellow-citizens from necessary secular knowledge, we violate the essential spirit of charity, which is above all forms and all creeds, in which it has so long lain entombed. To prevent our own children, or the children of others, from acquiring literary instruction, because it was not accompanied with religious lectures, would be as imprudent, as uncharitable, and just as absurd, as to forbid their studying a treatise on mathematics, or astronomy, because it contained no pious reflections. The author proceeds to say, while adverting to this "modern system which discards the aid of religion in the hours of instruction," "The feeblest recognition of a Deity and the admission only of the forms of religion—nay, even superstition itself, is preferable to the entire exclusion of all reference to a Divine power." Never having heard of any institution in this country in which there is an "entire exclusion of all reference to a Divine power," we infer that an exclusion of theological instruction is all that is intended, and that if the author were pressed with the alternative of sending his son to the London university, or to a Roman Catholic college, he would prefer the latter, and in order to insure the inexpressible benefit of having him instructed in religion, in a particular place and at certain hours of the day, he would incur the hazard of his imbibing the grossest errors and superstitions, and even of being fatally prejudiced against essential truths. Now this appears to us an error of sufficient magnitude to deserve the time and space we have occupied in endeavouring to expose it. It should always be remembered that God himself has appointed the means of "religious education" in the public ministry and in parental instruction; and when children are separated from the domestic circle, in order to secure education, it appears to us an imperative duty to place them under the care of pious persons who will supply this last-mentioned means of instruction. Having secured these objects, it is assuredly infinitely better that they should imbibe science without any admixture, than derive it from a stream which, though it has received a form of consecration, is rendered turbid by error, and therefore most injurious to the mental constitution. None will rejoice more than ourselves in the arrival of the period when the general prevalence of piety and harmony of religious sentiment will render it possible to have theological professors in every college, without endangering religion by the choice of persons destitute of piety, and public prayer in every school, without offending the prejudices of any; but to refuse to receive ourselves, or communicate to others, mental culture, because we cannot *force* upon our fellow-citizens religious instruction in connexion with it, is not certainly the dictate of true wisdom or genuine charity.

Remains of the Rev. William Howels, being a collection of extracts from his Sermons, taken down when preached, by William Prior Moore, A.B.T.C.D. —Dublin: W. Curry, jun. and Co.; James Nisbet, London.

We hope that so fervent and faithful a preacher of righteousness as Mr. Howels has left some better remains than these behind him. A very imperfect memoir, by way of introduction, and upwards of 1000 disjointed extracts from unnumbered sermons, compose this book. We are persuaded it contains much which the preacher could not approve, in its present form; and we can scarcely suppose this publication to be agreeable to the generality of his friends. We know he was a man who disdained to dilute his lan-

be examined; and if what he has written can be shown to be inconsistent with truth, he asks for no quarter,—but hopes that, if error be detected, it will be exposed and corrected, for the glory of God, and the welfare of Zion."

Justification in the sight of God: a Sermon delivered Feb. 3, 1833, occasioned by the death of the Rev. John Rees, late of Crown Street Chapel; with a Memoir of the deceased, and an Appendix, containing Critical Observations from eminent Divines, &c. &c. By HENRY HEAP, Minister of Bury Street Chapel (formerly Dr. Watts's).

This little work is dedicated to the Right Honourable the Earl of Roden. The elaborate *Sermon* is highly creditable to the judgment and zeal of Mr. Heap, and will be read, we hope, by many with great spiritual profit. The first part of the *Memoir* might have been abridged with advantage; it contains, however, many excellent things, and exhibits the spiritual experience of the late zealous minister in a very edifying manner. The paper communicated by the Rev. John Leifchild is an admirable one, and greatly enriches the publication. *The Elegy*, by T. M. Ball, is a very affectionate tribute to the memory of Mr. Rees, and, as a poem, rises far above mediocrity. *The Frontispiece* gives a very good likeness of the deceased minister. We could with pleasure make many interesting extracts, but our limits forbid. We most heartily wish the widest possible circulation to the work, not merely on account of its own merits, but because "the profits arising from this Sermon, &c. &c. will be appropriated to the benefit of Mrs. Rees and her orphan children."

Sermons for Christian Families, on the most important Relative Duties. By the late EDWARD PAYSON, D. D., Pastor of the second Church in Portland, America: pp. 365.—Gallie.

The reputation of the lamented author will sustain no injury by the publication of this additional volume of his Sermons. They are seventeen in number, and their subjects as follow:—The Blameless Pair—Children to be Educated for God—How Little Children are prevented from coming to Christ—Duty of the Present to the Coming Generation—Anguish of Parents at the Perverseness of Children—The Guilt and Consequences of Parental Unfaithfulness—The Iniquity of the Fathers visited upon their Children—An early interest in God's Mercy essential to a Happy Life—Sin avoided by Considerations of God—Solomon's Choice—Character affected by Intercourse—Character of Daniel—Our Obligations to God and Men—Participation in other Men's Sins—Prayer for Rulers—Love to Christ indispensable—The Characters whom Christ loves.

Tales of the Covenanters. By ROBERT POLLOK, A.M. Author of the "Course of Time:" pp. 352.—Collins.

Our readers will find that this small volume possesses no ordinary attractions. Even the shade of those we venerate, though departed, is valuable. Here then we are presented with an engraved resemblance of the deceased Robert Pollok, accompanied with a *fac simile* of his autograph. The preface contains a brief narrative of his comparatively hasty journey through the vale of mortality; to this is subjoined an extract from the "Course of Time," in which the poet affectingly describes the deep distress with which his mind was oppressed, previously to his obtaining the heavenly relief, so impressively commemorated in the following lines:—

"——————When thus he lay,
Forlorn of heart, withered and desolate,
As leaf of Autumn which the wolfish winds,
Selecting from its falling sisters, chase
Far from its native grove to lifeless wastes,
And leave it there alone to be forgotten
Eternally, God passed in mercy by—
His praise be ever new!—and on him breathed,
And bade him live, and put into his hands
A holy harp, into his lips a song
That rolled its numbers down the tide of Time;

Ambitious now but little to be praised
Of men alone; ambitious most to be
Approved of God, the Judge of all; and have
His name recorded in the book of life."

As to the "Covenanters," it is said, "The three tales which constitute this volume, were originally published anonymously, but a number of editions of them have appeared with the author's name since his death. They are obviously all of them juvenile and hasty productions of a man of genius. No common interest belongs to them as the works of the author of the 'Course of Time.'"

A New and Complete Edition, Revised and Corrected, with an Accompaniment for the Piano-forte, comprising many Compositions never before published, of the Vocal Music of the late William Banister. Now first collected into one volume. Edited by HENRY J. BANISTER.

In reference to musical composition, whatever may be our deficiency, either as to science or taste, we cannot have the least hesitation in stating it as our opinion, that, if the labours of genius were always remunerated in proportion to their merit, we should certainly have witnessed, in the present instance, a much longer list of subscribers than, we regret to say, appears at the close of these pages. Now, however, that this valuable volume of devout harmony has attained to its projected consummation, we sincerely hope its well-earned patronage will be widely extended. Be that as it may, the respected editor must have enjoyed no ordinary gratification in the consciousness that, while thus occupied in supplying to the Christian public an enlarged source of elevated recreation, he was rearing to departed worth a lasting monument of filial affection, the inscription on which, we doubt not, will long perpetuate names endeared to each other by hallowed associations and interminable friendship.

The Life and Travels of the Apostle Paul. pp. 286.—Smith, Elder, and Co.

In a short introduction to this volume the author says, "As the subject is one which has hitherto been treated of principally in a theological point of view, I have been tempted to write the following pages, with a design of combining, with the events of the Apostle's life, a short description both of the past and present state of the various cities and countries visited by him in the course of his ministry, and of the customs and manners of the people amongst whom he was at different times thrown." The work is divided into nineteen chapters; the titles of which are principally the names of the cities and countries visited by the Apostle: it contains much that is interesting and valuable, which the student in theology and the general reader may peruse with considerable advantage. A neat "map of the countries travelled and places visited by the apostle Paul," is prefixed, which should be carefully consulted by the reader. About fifty years since Dr. Addington published an octavo volume on this subject, which deserves also to be had in remembrance.

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1. *The Dissenters, and Church Reform.—A Letter to the Rev. T. Arnold, D. D., Head Master of Rugby School, occasioned by his Pamphlet, entitled "Principles of Church Reform."* By VINDEX, pp. 31.—Westley.
2. *Sermon:—Dissent the cause of God and Truth.* By J. WATSON, author of Discourses on "the Internal Evidences of Christianity," &c. pp. 24.—Holdsworth.

These short, sensible, pungent tracts may prove useful to such of our readers as cannot have access to more enlarged works on the subject of dissent.

The History and Conversion of Shemoel Hirsch, otherwise Samuel Harris; a Polish Jew. Written by himself. Second Edition, pp. 82.—Simpkin and Marshall.

This history, whether true or false, certainly contains some extraordinary incidents. There have, indeed, been very many changes in the life of Samuel Harris; and we sincerely hope that it may ultimately appear that he has been truly converted to the knowledge, the faith, and the obedience of our Lord Jesus Christ.

OBITUARY.

MRS. BIRT.

On the 26th of April, 1833, died, aged 70, Jane, the highly esteemed and much loved wife of the Rev. Isaiah Birt, of Hackney. Very few characters have presented such a combination of excellencies as that which was exemplified in her's; and few have bequeathed to survivors a memory so fragrant and so blessed. Her unobtrusive and unostentatious passage through life was attended by the universal and affectionate esteem of those who knew her—and they were many; while it was enriched and adorned, like that of Dorcas, by a fulness "of good works and almsdeeds which she did." Of this, the following particulars, furnished by one who was admitted to the closest intimacy with her, will give a more distinct idea than could be produced by any general statement.

"It was her constant practice, and continued for many years, to take her children with her to her closet on the Sabbath evening, and there to pour out her soul to her Heavenly Father for the influences of His Spirit to rest upon them. To her prayers, to her admonitions, and repeated conversations, some of them ascribe their first religious impressions; and most powerfully did her whole life prove how sincerely she could adopt the language of the apostle, 'I have no greater joy than to see my children walk in the truth.' She truly watched over them with a godly jealousy; but she governed by love. Their passions were often restrained and evil tempers subdued by the thought, 'Mamma will be grieved,' and even warm expressions were checked by the fear, not that she would be angry, but that she would be distressed. During the latter years of her life, she would often express her gratitude to her Heavenly Father, for permitting her to enjoy so serene a close to an active life, in which she was able to devote so much of her time to reading and meditation. Frequently did she retire in the course of the day to hold converse with her God. In her letters to her absent children at this period, she was particularly earnest in exhibiting to them the value of a Saviour's love, entreating them to partake the offered salvation, and to glory only in the excellency of the knowledge of Christ Jesus *her Lord*. This was the theme on which *she loved to dwell*, and on this she would expatiate with all the warmth of her affectionate heart, and with an earnestness which sometimes made them suspect that she felt the time of her departure was at hand, and thus a period would be put to all her affectionate pleading with them. She often lamented her inability, through indisposition, to attend, as in her earlier years, on the public means of grace—this, she would say, is my cross, but it is my Father's appointment—and she would gratefully acknowledge His kindness in so graciously manifesting Himself to her in her retirement; and often, at the close of the Sabbath, would exclaim, 'I have had a happy day.' Her friendly concern for others was manifested to all who had the happiness of her acquaintance. Her benevolent heart embraced every human being; and it was a remark frequently made by those who best knew her, that she seemed devoid of selfishness—every one was remembered except herself—her delight was in making others happy. To the close of life she retained the warmth, the glow of friendship, which, generally, belongs exclusively to the younger part of it; and many young persons would testify how kindly she participated in their feelings, soothed them by her sympathy, and aided them by her counsel, while she led them to make their requests known to Him, without whose permission not a sparrow falls to the ground. A short time before her last illness, mentioning some things she wished to be attended to after her decease, and continuing with perfect complacency to converse on the subject, one of her children begged her to refrain, declaring she could not bear to contemplate that event; when Mrs. B., with a look of affection, never to be forgotten, replied, 'But, my love, it will arrive, and it is right for us to accustom ourselves to the contemplation of it.' The last Sabbath she was detained at home by the inclemency of the weather, she said, 'I mourn at being kept from the house of God, but it will not be long; very soon I shall begin my eternal Sabbath.' Some one saying, 'Oh, I hope you will be long spared to us.'—'*No*,' she replied, 'it will not be long, it will be but a *little* time.' At the commencement of her last illness, which was very short, she said, 'Read to me: I have enjoyed much of the presence of my Heavenly Father, but I want more now of

anifestations of His grace.' Her ity of breathing was such as to it her speaking much, except in sentences; yet her lips often as if in prayer, and she was heard tly and frequently to say, 'Come, Jesus!' On one occasion, having hat exclamation, she added, look- ier husband, 'We will say with dear ll, *Come quickly!*' Her mind, during ole illness, was fully stayed on her -she had nothing to do but to die; othing arose to disturb, for one it, the calmness with which she for the summons to depart."

remains were interred on Friday, l of May, in a vault beneath the t Chapel, Mare Street, Hackney, suitable address was delivered by v. Dr. Cox, who, on the morning ollowing Lord's day, also preach- very appropriate and impressive on the occasion. The event was ed by Mrs. B's pastor, the Rev. van, in a Funeral Discourse, at n Street, Birmingham, where her character will be held in long and ffectionate remembrance.

MRS. SAUNDERS.

Tuesday, the 25th of June, 1833, ddenly removed to her rest, after few hours' illness, Sarah, the be- wife of Mr. S. Saunders, Great Street. As nothing can, perhaps, trongly show the excellency and of true religion, than its blessed in supporting the mind under the it and heaviest trials; the follow- ort account of the last moments of ove esteemed friend, addressed by reaved husband to the Rev. James , may, probably, not be deemed ptable.

12, *Great Surrey Street,*
June 27, 1833.

nd Honoured Pastor,

ou will, perhaps, wish me to give ome particulars respecting the scene of my dear companion's e pilgrimage; and, so far as it dound to the glory of that Divine mer, whose rich and reigning it is his people's delight to mag- will endeavour to make the at- though I am aware I shall do it ry imperfectly.

ou, dear Sir, who have known her , it would be almost superfluous , that her's has been for many a state of almost constant per- affliction, and that, superadded to n attack of the late prevalent and *ital Influenza* was evidently the means which the Lord was pleased to employ for preparing the way for that event which has placed her family in circumstances of mourning. So little, however, was this anticipated, I believe, either by herself or us, that her partial recovery, so as to resume, in some degree, the duties of her family, was hailed by us, as affording the pleasing prospect of the continuance of her valuable life; and it was not until the day, and within a very short time of her decease, that any idea to the contrary was entertained. On the morning of that day she was seized with a sudden and violent attack of illness, which, however, seemed in some degree to abate, and I was enabled to leave the house; but, about three o'clock, was suddenly and very unexpectedly called home by the intelligence of her being in an alarming state, the particulars of which—it was our last interview—I will now endeavour, as briefly as I can, to relate to you.

On reaching her bedside, and taking her hand, I said, "My dear, you are very ill," she replied, "Yes, very ill"—"Well," I said, "I hope you are enabled to look to the Lord *now*." "Oh!" she said, "he is *here*." "Well then," I replied, "blessed be his holy name, if *he* is here, all will be well, for you know

'Jesus can make a *dying-bed*
Feel soft as downy pillows are.'"

"Oh yes," she replied, "he *can*—he *can*, and—he *will*." She then desired me to pray, after which she lay composed, and, as we thought, inclined to sleep a little. Shortly after, her medical friend, who had been unceasing in his attention, again came in; but could afford us little ground of hope. On one of her sons approaching, she lifted her almost exhausted countenance upwards, and recognized him as coming to take his last leave of his dying mother, and then, resuming her former position, burst into an attempt to praise, by endeavouring to sing a hymn. From what little her voice, which was almost gone, allowed her the power of expressing, we thought it was that sweet hymn, with which we are all so familiar, "Salvation! oh the joyful sound," &c. After this she continued speaking, but only parts of what she uttered could be distinguished; these were, "*precious* blood, *precious, precious* blood." I said, "My dear, you are speaking of the precious blood of Christ." "*Yes, yes*," she replied, "*there's* all my hope." "Well then," I said, "you can have no cause for fear, for you know he hath declared, 'He that believeth in

me shall never perish.'" "Oh no, never perish, never perish," she replied with emphasis. After this, on a distressing return of illness, she inquired what opinion was entertained as to her recovery. I intimated to her, that it was considered very doubtful; but then I added, "My dear, if it is the Lord's will to take you, you will know what the apostle meant, when he said, 'to depart and to be with Christ is far better;'" "Oh yes," she said, "*far better*, but then you know, *the ties*," alluding to her numerous family. I observed, "you must leave them to the Lord." She said, "I must." After this, you, dear sir, were so kind as to visit her; and I need not repeat the pleasure she felt at the sacred sources of consolation which you were enabled to suggest, and with the recollection of which she was, I trust, enabled, through the riches of Divine mercy, to pass through the dark valley. You remember, especially, those sweet hymns, "'Twas well, my soul, he died for thee," and "There is a fountain filled with blood," &c. It was now becoming evident that her departure was at hand, for, on changing her position, she appeared quite helpless, and, as we thought, unconscious, though she continued to breathe. Her children, who had been kept out of the room, that their grief might not disturb her, were therefore immediately summoned; but, before they could surround her dying bed, without a struggle or a groan, she had quietly resigned her soul into the hands of her Divine Redeemer. Surely it becomes us all to express the wish, and to neglect none of the means appointed for its accomplishment,—"Let me die the death of the righteous, and let my last end be like his!"

Thus, dear sir, have I endeavoured to give you a short account of my dear companion's last trial; and, if I were to add any thing respecting her character, it should only be with a view to the praise of that Divine Grace, which, I believe, could alone make her what she was, and to encourage others to seek for the same mercy. As a Christian, a wife, and a mother, her memory is embalmed in the recollection of a grateful and an affectionate family; and to those who knew her best it might safely be left to speak of the patient suffering, cheerful resignation, and unfailing hope, or, as the apostle denominates it in his delightful exhortation, "hope to the *end*," which she was, through sovereign grace, enabled to manifest. Oh, that we all may be favoured with the same divine mercy, and be enabled to follow those who now through faith and patience inherit the promises! Amen and Amen.

I remain, dear Sir,
Yours, affectionately and obliged,
S. Saunders.

I forgot to mention, that she was called to the knowledge of the truth under a discourse from a minister, of whose name I am not certain, nearly thirty years ago, and that she died in her 49th year, having had a family of thirteen children, of whom eight survive. Oh, that they all may be bound up in the bundle of life!

I had no instructions from my dear companion, relative to any particular portion of Scripture to be recommended to your consideration, but if I were to refer to any, it should be to that which was so evidently sweet to her own mind, 1 Pet. i. 19, "*The precious blood of Christ.*"

Her remains were interred in Bunhill Fields burying-ground, on Monday the 1st of July, and on the following Sabbath the event was improved by the Rev. J. Upton, in a solemn and affecting discourse, from the words suggested above, to a large and attentive auditory.

RELIGIOUS INTELLIGENCE.

EXTRACTS FROM THE ANNUAL EPISTLE OF THE SOCIETY OF FRIENDS.

We believe there are more than a few among us, who, from the circumstances of the times, are struggling with difficulties. May these be encouraged still to seek first the kingdom of God and his righteousness, in the consideration that their heavenly Father knoweth all their need. It is those who walk in his fear and love, to whom he most abundantly dispenses that grace by which they are enabled to put their trust in him. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength. We affectionately recommend our dear friends who are thus circumstanced, to exercise that moral courage which will enable them to contract their family expenditure within their income; and we would warn them not to delay this important duty, under expectation of what they may consider to be an improvement in

ıte of trade; and which may not
lized. And may all our dear
i be careful how they enlarge their
ns, with a view of increasing their
of support; always bearing in
that godliness with contentment
t gain.

have reason to believe that friends,
ty part of the country, continue to
hfully attached to our ancient tes-
against tithes and other ecclesi-
demands. The amount of dis-
, almost exclusively on these ac-
, as now reported, is nearly thir-
housand pounds. It is our firm
tion, that one of the purposes for
the Lord saw meet to raise us up
ople, was that we might become
l witnesses against the corruptions
had found their way into his visi-
urch; yet we would affectionately
l you, that to maintain a contro-
with error does not necessarily
sh us in the truth; that it is pos-
ıot to be conformed to the world
y things, and, at the same time,
be transformed by the renewing
mind. We therefore earnestly
: our beloved friends, while stead-
adhering to all our Christian tes-
es, not to rest satisfied with any
hort of that conversion of heart,
aily dependance upon God, and
ıtire obedience to his law, which
ute the very life of godliness.

ides other engagements which
ccupied us at the present time,
'e been employed in revising the
and Advices of the Society, of
a new and enlarged edition is
to be published. In the course
se proceedings we have had, with
de, to acknowledge the help mer-
afforded us, in conducting and
ating many weighty deliberations.
ve been much impressed with the
and importance of our Christian
ine: we believe that our foresa-
in the truth were graciously fa-
with divine aid in its establish-
and that it is in accordance with
ıple principles of church govern-
eveloped in the New Testament.
it enjoins upon us to be subject
another in love, it neither en-
es on true Christian liberty, nor
degree releases us from that in-
al dependance on the great Head
church, and that obedience to his
ndments, without which we can
e claim to be regarded as members
body of Christ. We highly es-
his institution as a means of pre-
on to *us and to our children*; and
rnestly do we desire that it may
ever be administered by men of clean hands, in the spirit of meekness, and in the fear of God.

The reports which we have at this time received of the state of our public schools have been highly satisfactory to us; we believe they have been rendered a great blessing to our Society. Our sympathy and esteem are peculiarly due to those who are conscientiously occupied in discharging the responsible duties attached to the care of youth. With a right fulfilment of your trust, dear friends, our hopes of a succeeding generation are intimately connected. Your calling is arduous, but of eminent utility; and one in which you have abundant opportunity to serve the Lord. You have especial need to seek for the wisdom which is from above; but if, through heavenly help, you have been made instrumental in establishing correct moral habits and sound religious principles, however limited your sphere, you may hope to partake of the blessing of those who turn many to righteousness. We are religiously concerned that our young people of every class, whilst they are receiving that education which will fit them for usefulness in after life, may continue to be trained up in the knowledge and love of the Holy Scriptures; and that they may, in humility and the fear of the Lord, examine for themselves the external evidences of the Christian religion. May they ever be preserved in that teachable, watchful, and tender state of mind in which they will be alive to the perceptible influence of the Holy Spirit, and in which the Lord will be pleased to grant them a right understanding of the way of life and salvation.

Epistles addressed to this meeting have been received and read from our dear brethren in Ireland, and the several yearly meetings on the American continent, with the exception of Virginia, and have proved very acceptable to us.

The degraded and demoralized state of the poor, in many parts of the United Kingdom, and the great extent of crime, have at this time deeply affected us. We therefore entreat friends, in their respective situations in town or country, to search out the causes of these things. We apprehend that among these causes will be found those abridgments of the comfort of the labourer, which tend to a wretched and disreputable pauperism. We earnestly desire that friends may be exemplary in their attention to this important subject; and that they may encourage their neighbours, and unite with them in their endeavours, to apply

remedy to these evils. And seeing it is sin which separates the soul from God, and that ignorance and intemperance, vice and irreligion, so much prevail among the inhabitants of the British Isles, we are desirous that our members may allow their sympathies to be awakened for these our fellow-subjects. And may their religious concern extend to other parts of Christendom similarly circumstanced, with an earnest desire that, under the blessing of Providence, they may be made instrumental to effect a real improvement in the domestic, moral, and religious state of our fellow-men.

The deplorable condition of the heathen, and the degraded circumstances under which they are living, have been felt at this time, as well as in former years, to be truly affecting. And although no way appears to open for our adopting any specific measure, in order to communicate to them the knowledge of the truths of the gospel, we earnestly recommend their benighted condition to the frequent remembrance and Christian sympathy of all our members. There are various means of diffusing a knowledge of Christianity among them, which in no degree compromise our religious principles. The Holy Scriptures abundantly testify how offensive in the Divine sight are the abominations of idolatry; and we desire that all may stand open to the intimations of the Heavenly Shepherd, and follow the leadings of his Spirit into such services as he may be pleased to appoint to them individually. We rejoice in the part which many of our members have taken in the general diffusion of the Holy Scriptures, and in promoting a Christian education of the poor in this and other countries; and we desire that these very important objects may receive the continued attention and support of Friends.

We feel at this time a warm and affectionate solicitude that we may all strive, through the help of the Holy Spirit, to live up to that profession of the Christian religion, and to maintain those views of its simplicity, spirituality, and purity, which our Society has uniformly thought it right to uphold. And, as living faith in the doctrines of the gospel, and a practical observance of the precepts and example of our blessed Lord, regulate our affections and conduct, we shall be enabled more correctly to perceive our individual places in the *church*. In the exercise of this faith *and obedience*, we shall become more *weaned from* the love of the world, and *more filled with* the love of God; and whether our lot be cast at home or abroad, in more civilized or in less enlightened countries, we shall be made instrumental in advancing that kingdom which is righteousness, and peace, and joy in the Holy Ghost.

In former epistles we have often had occasion to express ourselves in language of commiseration, and even in terms of discouragement, on the long-continued oppression of the slaves in the colonies of the British empire. In the course of the last two years, our fellow-countrymen, of various religious denominations, have co-operated with increased zeal in advocating the cause of the oppressed. The righteousness of the law of Christ has been pleaded in these nations as an unanswerable argument for the total extinction of slavery. Within the same period of time, a variety of concurrent events have marked the hand of an overruling Providence; and this cause of humanity and justice has made its way to an unparalleled extent. It is with reverend thanksgiving to our Almighty Father in heaven, that we now look forward to the termination of this cruel and disgraceful system, as an event not far distant. The government of the country has, in effect, recognized the grand principle, that man should hold no property in the person of his fellow-man; and the House of Commons are engaged in legislating upon this deeply interesting question. We humbly commend these proceedings to the blessing of the Most High. May it please Him, to whom the cause of the poor and afflicted is precious, to influence our rulers to the enactment of such just and equal laws, as shall place the enslaved negroes in full possession of those rights and liberties, to which they are entitled equally with ourselves.

And now, in conclusion, dear friends, be kindly affectioned one to another with brotherly love; in honour preferring one another. May we labour after an increase of that fellowship and sympathy in which we can bear one another's burdens; and in which, if one member of the church suffer, the others can suffer with it; and, if one be honoured, the others can rejoice with it. May it be the prayer of us all, that the charity which hopeth, believeth, and endureth all things, may increase and abound amongst us. Bear one with the other in meekness and love, amidst the infirmities of flesh and spirit. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; and may we every one so hold out to

that when the chief Shepherd
pear, we may each receive the
glory that fadeth not away.
, in and on behalf of the
eeting, by

SAMUEL TUKE,
Clerk to the Meeting this Year.
, 1833.

BRADFORD ACADEMY.

nual meeting of the subscribers
ds of the "Northern Baptist
1 Society," was held at West
pel, Bradford, Yorkshire, on
f August. After singing and
he Report was read by one of
taries; and various resolutions
ed unanimously. The sermon
idents was preached by Rev.
y, of Oxford. Eighteen young
during the past year, received
iage of the Institution—several
ie Academy to become pastors
s—one had gone to supply an
ngregation on the continent—
were supplying pulpits with a
he pastoral office. The Re-
h was on the whole gratifying,
y pleasing account of the dili-
tainments, and general good
f the students. As the Com-
determined to reduce the ex-
as nearly as possible within
ie, the Treasurer's account
it a small balance against the
. It was, however, deeply
that the state of the funds
it necessary to restrict the
admissions; and that several
is from very promising young
een refused.
ual meeting will in future be
end of the session, instead of
cement; that is to say, in the
in May, instead of the first
August. On the following
bout twenty ministers, who
educated in the Academy,
together at the school-room
ite chapel.

OR THE EDUCATION OF THE
OF BAPTIST MINISTERS.

mittee of the above Society
rnestly to call the attention
lers of this Magazine to the
ieir proceedings which will be
ied up with the cover for the
oth. They will perceive by
t, that though the Society
me *little good, still its bene-*
s have been proportioned
neither to the extent of the field for its operations, nor to the resources which the denomination might easily furnish for the entire occupation of that field. The main reason of this lies, as they conceive, in the fact, that the Society has hitherto been very imperfectly known. They cannot imagine that any will dispute the necessity, the equity, or the benevolence of the object to the promotion of which their labours are dedicated. Where they have had opportunities for bringing that object fairly into view, they have received such encouragement as to make it manifest that its propriety is both appreciated and felt. They therefore have formed the opinion above intimated, that the Society needs only to be known to ensure the most efficient support. To those who have already afforded them aid they offer their unfeigned thanks, and trust themselves to their continued kindness. They put it to the rest of the denomination—to those who hitherto have withheld their assistance, as well as to those who, in ignorance of the existence of the Society, have lacked opportunity for rendering help,—whether it shall really be suffered to sink. While to Him to whom belongs the silver and the gold they look up, with an assured confidence that, as he accepts those good works which are in the hearts of his people, though he may not permit them to carry their designs into execution, so he will accept of their thoughts of love to his ministers, and not without a cheering hope that he will put the Society in possession of such means as hereafter to render any appeal of the present kind altogether unnecessary.

ASSOCIATIONS.

WESTERN.

Tuesday, May 28. Brother Elliot read and prayed; brother Hatch preached from Col. i. 19. Brother Busby concluded.

Wednesday, 11. A. M. The brethren Sincox, Cutcliffe, J. M. Chapman, and Gabriel engaged at the special prayer-meeting.

Afternoon, half-past two. Brother H. Crook prayed; brother Coombs, the Moderator, read the Preliminaries, after which the letters from the churches were read, and the service closed by the Moderator.

Evening, half-past six. Brother R. Humphrey read and prayed; brother

Price preached from Rom. xiii. 11. Brother Blackmore concluded.

Thursday morning, 6. Brethren Elliott, W. Humphrey, Baker, and Stembridge prayed.

Half-past ten. Brother Baynes introduced the service by reading and prayer; brother Anstie preached from Phil. i. 21. Brother Sincox read the circular letter, and concluded.

Half-past two. Brother H. Crook read and prayed; brother Sutton preached from Matt. xi. 29. Brother Henderson concluded.

Half-past six. Brother J. M. Chapman commenced the service; brother Wayland preached from Eph. iv. 3; brother E. Crook acknowledged the cordial kindnesses of the Taunton friends, to the ministers and messengers, and, on behalf of the Association, expressed their grateful sense of the Christian liberality they had experienced.

At the meeting for business it was resolved:—

That the next Association be at Yeovil, on the Wednesday and Thursday in Whitsun-week, 1834. Brethren Crook, Singleton, and Davis, are appointed to preach, and, in case of failure, brethren May, Baynes, and Coombs.

That the next Circular Letter be on "*The Sacred Character and Imperative Obligation of Church Membership,*" and that brother Thomas be requested to write it.

The Moderator closed the Association with prayer.

The churches are requested not to omit inserting in their letters their belief of the doctrines held by the Association.

Increase, 278—Decrease, 127—Clear Increase, 151.

LANCASHIRE AND YORKSHIRE.

Wednesday, May 29. The ministers assembled to arrange the business of the Association.

Two, P.M. Brother Stephens was chosen Moderator, and commenced the service by prayer. The letters from the churches were read, and brother Clarke concluded.

Half-past six. Brother Lister opened the service by prayer; brother Steadman preached from 1 Thess. ii. 1. After which a collection was made for the Itinerant Societies of Yorkshire and Lancashire. Brother Saunders, of Liverpool, read the Circular Letter, and concluded.

Thursday, six, A.M. Brother Harbottle *presided*; brethren Heyworth, T. Harbottle, William Scott, Jackson, and Edwards, engaged in prayer. Money collected for the Circular Letters.

Half-past ten. Brother Fisher introduced the service by reading and prayer; brother Acworth preached from Rom. iv. 9—13; and brother Larom, from Hebr. iii. 1, 2. Collection was made again for the Itinerant Society. Brother Whitewood concluded.

At the close of the service the ministers and messengers met to transact the business of the Association, when it was resolved:—

1. That the Circular Letter, drawn up by brother Saunders, be approved and printed.

2. That the subject of the next Circular Letter be "*The best means of producing a Revival of Religion among us;*" and that brother Harbottle be requested to prepare it.

3. That the next Association be held at Bridge-street, Bradford, on Tuesday and Wednesday in Whitsun-week, 1834. Brethren Aldis, Saunders (of Liverpool), and Stephens, to preach; in case of failure, brethren Whitewood, Yeadon, and Harbottle.

Increase, 399—Decrease, 199—Clear Increase, 200.—Total number of members, 3875.

BUCKINGHAMSHIRE.

The Buckinghamshire Association of Baptist Churches held their Annual Meeting at New Mill, Tring, on the 10th of May. Brother Dosset preached from Isa. xxxiii. 10, and brother Statham from Mal. iii. 10, brother Brooks from Dan. ii. 44. The circular letter written by brother Brooks was on "*The connexion between character and comfort.*" Baptized in the churches 141, clear increase 106. The Autumnal Meeting to be held at Prince's Risborough, on Wednesday Sep. 25th, brother Tomlin to preach. Put up at the Wheat Sheaf.

The Association to meet next year at Missenden, May 10th.

BEDFORDSHIRE.

The Eighteenth Anniversary of the Bedfordshire Association of Baptist Churches was held at Staughton, St. Neots, on Tuesday the 14th May, 1833. Commenced half-past ten in the morning; brother Whittemore read the Scriptures and prayed, brother Middleditch preached from 1 Pet. i. 9; and brother Gray from John ix. 49---52; brother Burgess concluded in prayer. Assembled again at three o'clock; brother Ramsay prayed, brother Middleditch was appointed

moderator. The letters from the churches were read; brother Vorley preached in the evening from 1 Cor. iii. 13, middle clause.

The next Association will be held at Bedford on the second Wednesday in May, 1834. Brother Burgess, of Luton, and brother ——— to preach.

Number of churches, 17.

Received 163 } Total increase 104.
Lost . . . 59 }

AXBRIDGE BAPTIST SABBATH SCHOOL.

The ninth anniversary of this School was held March 10, when the Rev. John Cocks (agent of the Baptist Home Missionary Society,) preached a sermon in aid of its funds, from 2 Timothy iii. 15. The congregation was large, and the collection liberal.

Some of the subscribers were so well pleased with the excellent management and beneficial effects of this School upon the rising generation of Axbridge, that they *doubled* their annual subscription. The number of children, now receiving religious instruction in this school, is 150. They repeated several chapters from the Old and New Testament; and the appropriate answers which they gave to questions on the subjects, proved that their teachers must have been indefatigable in storing their minds with divine truths. Rewards, in Bibles, Testaments, &c. to the amount of £10, were distributed amongst them.

The Axbridge Baptist Subbath School tea-party held their annual meeting, May 28, in the Town-hall, (kindly lent by the corporation for that purpose,) when the subscribers, committee, teachers, and scholars, cordially united in Christian affection. The Rev. J. Cocks presided, and delivered an appropriate address.

NOTICE.

The Annual Meeting of the Berks and West London Association will be held at Datchet, on Tuesday and Wednesday, the 10th and 11th of September.

ORDINATIONS, &c.

WARMINSTER.

Mr. David Payn, late of Stepney College, was ordained over the Baptist Church at Warminster, May 1st., 1833. Brother Davis, of Newport, Isle of Wight, entreated a blessing on the solemn services of the day; after which, Mr. Ashton read a portion of scripture, and again addressed the throne of grace. Mr. Jones, of Frome, delivered the introductory *address, on the nature* of a *gospel church, and asked* the usual questions; when Mr. Payn recapitulated the leading sentiments which he intended to bring forward in his ministry; and Mr. Saffery, of Salisbury, prayed the ordination prayer. Mr. Murch, theological tutor at Stepney, gave the charge from 2 Cor. iv. 5; and Mr. Draper, of Southampton, preached to the people from Phil. iv. 17. The brethren Dyer, of Frome; Williams, of Nottingham; and Mason, of Philip's Norton, also engaged in the devotional exercises.

COTTON END.

On Thursday, the 13th of June, Mr. Frost was ordained over the Baptist Church, at Cotton End, near Bedford, late under the pastoral care of Mr. Holloway, now deceased. The services of the day were commenced with reading and prayer by Mr. Hobson, of Maulden. Mr. Hillyard, of Bedford, delivered the introductory discourse on the principles of dissent, and received Mr. Frost's confession of faith. Mr. Cecil, of Turvey, offered up the ordination prayer. Dr. Ross, of Kidderminster, addressed a charge to the ordained minister, on the difficulties and encouragements of his work; and Mr. Brooks, of Fenny Stratford, addressed the church on the nature of the duties they owe their pastor, together with the motives which should induce them to a diligent discharge of such duties. Mr. Middleditch, of Biggleswade, closed the service with prayer. Dr. Ross preached again in the evening. The attendance was unusually large, and the service deeply interesting.

GREAT YARMOUTH.

On Monday, July 8, 1833, the solemn services connected with the settlement of Mr. H. Betts over the old established Baptist Church, took place. Mr. Boast, of Salehouse, commenced by reading the scriptures and prayer; Mr. Pye, of Norwich, delivered the introductory discourse on the nature of a Gospel Church; heard one of the Deacons, on the leadings of God's providence in bringing Mr. Betts among them; asked the usual questions, and received the account of Mr. B.'s early experience—subsequent call to the ministry—views of divine truth. The church, very numerously assembled, made a public avowal of their choice of Mr. B. Mr. Waller, of Lowestoff, offered the ordination prayer. Mr. Green, of Norwich, delivered the charge from 1 Peter v. 2, 3, 4.; and Mr. Puntis, of Norwich, preached to the church from Psalm cxviii. 5, (last clause.) Many, among the numerous church and congregation, shed tears of joy and gratitude.

EAGLE STREET.

The church in Eagle-street, in consequence of the serious and continued illness of Mr. Ivimey, have unanimously chosen, as an assistant minister, Mr. R. W. Overbury, late a student of the College at Stepney.

HAVERFORDWEST.

Mr. B. Coombes, formerly of Ross, has become the pastor of the church at this place.

ST. MARY'S, NORWICH.

On Thursday, July 25th, 1833, Mr. Brock, from Stepney College, was publicly recognized as the pastor of the Baptist church, St. Mary's, Norwich, late under the care of Rev. Joseph Kinghorn. In the morning, the service was commenced by the Rev. J. Bane, of Aylsham; a discourse on the nature of a Christian church was delivered by Rev. E. Lewis, of Highgate, by whom, also, the usual questions were asked of the church, and of Mr. Brock. The ordination prayer was offered by Rev. J. Puntis, of Norwich; the charge to the minister was given by Rev. W. H. Murch, president of Stepney College; and the service was closed with prayer by Rev. J. B. Innes (Independent) of Norwich. In the evening, Rev. R. G. Le Maire read the scriptures and prayed; Rev. W. Hawkins, M. A., of Derby, preached to the people; and Rev. J. Dryden, of the Tabernacle, Norwich, concluded with prayer.

WORTWELL, NORFOLK.

On Wednesday, July 24th, Mr. Hart, late pastor of the Baptist church at Framlingham, was publicly recognized as pastor of the Baptist church at Wortwell, in the county of Norfolk. Mr. Clarke, of Saxlingham, commenced the morning service by reading and prayer. The Rev. T. Goldsmith, of Stradbrooke, stated the nature of a gospel church, and asked the usual questions. Mr. Hart gave a statement of the Lord's dealings with his soul, his call to the ministry, and a confession of his faith. Brother Tottman, of Laxfield, offered up the ordination prayer, and the Rev. N. Tidd, of Diss, gave the charge from Jer. iii. 15. The Rev. C. Buck, of Harleston, (Indep.) concluded by fervent prayer. In the afternoon, brother Goldsmith, of *Stradbrooke*, commenced by reading and *prayer;* and the Rev. J. Cooper, of *Stoke Ash*, delivered a discourse to the *people from* Deut. i. 38: "Encourage him." Mr. Tidd, of Diss, preached in the evening from 1 Pet. v. 10, 11. The congregations were large and attentive.

ATTLEBURGH, NORFOLK.

On Thursday, May 16th, 1833, the Rev. Joseph Green was publicly recognized as pastor of the Baptist church at Attleburgh. In the morning, the service commenced by Mr. Brock, late of Stepney College, reading the 3rd chapter of 1st Timothy, and praying; Mr. Puntis, of Norwich, defended the principles of dissent, asked the questions, and received Mr. Green's confession of faith; Mr. Hatcher, of Ellingham, prayed the ordination prayer; and Mr. Elvin, of Bury St. Edmund's, delivered an affectionate charge to the pastor, from 2 Tim. iv. 5., and concluded by prayer. In the evening, Mr. Elvin read and prayed, and Mr. Tidd, of Diss, preached to the church from Phil. i. 27.; and the newly-ordained pastor concluded the interesting services of the day by prayer. The hymns were read by Mr. J. Norton, of Old Buckenham. The congregations were very large and respectable. The deacon read an interesting account of the formation, trials, preservation, and late remarkable rise of the church.

ST. AUSTELL.

Public services were held on Thursday, February 7th, for the formation of a Baptist church in this town.

In the forenoon, after a sermon from Acts xviii. 8, by Mr. Clarke, of Truro, nine persons were baptized by Mr. Flood, late of Jamaica, in the presence of a very crowded congregation.

A meeting was held in the afternoon for prayer, and preliminary arrangements relative to the formation of the church.

In the evening, after reading and prayer, by Mr. Beddow, of Grampound, Mr. Steadman, of Truro, preached on the duties and privileges of church members, from Eph. ii. 19. Letters were then read from different churches, dismissing four persons with a view to the formation of this church. These, with the nine baptized in the morning, gave each other the right hand of fellowship, and were declared to be constituted a church of Christ. After which, the interesting services of the day were concluded by the administration of the Lord's supper to the newly formed church, and many other members of churches then present. May "the little one become a thousand!"

he whole expense of purchasing and
ıg up the chapel is about £700; for
of which it will be necessary for
infant cause to appeal to the kind
ality of their christian brethren.

E. C.

RECENT DEATHS.

WILLIAM WILBERFORCE, ESQ.

n Sunday night, July 29th, in the
year of his age, that enlightened
pious patriot, WILLIAM WILBER-
E, ESQ., closed his valuable life at
ıouse of Mrs. Lucy Smith, Cadogan
e, London. Nearly up to the day
is death he occasionally displayed,
ır the excitement of a visit from an
riend, a degree of mental vigour, a
:ity of countenance, and an interest
ıe great concerns near his heart,
ted to flatter the hopes of his friends;
these indications of strength were
ient and delusive—the flickerings of
lamp before it expired. His death
ıt last sudden and it was peaceful. As
teady friend and eloquent advocate
egro emancipation, the name of
BERFORCE will be held in honourable
mbrance to the close of time. In
noble band of warriors against negro
ry who bore the heat and burden of
first campaign, and who succeeded
estroying the abominable traffic, he
most conspicuous. His declining
of health had for some time past
elled him to retire from the ardu-
duties of public life, but it abated
his interest in the great cause to
h his energies had been previously
ted; and it is a pleasing reflection,
from the recesses of domestic retire-
he was permitted to witness nearly
lose of the contest, and to hail that
moral triumph which justice and
mity have at length obtained.

:. Wilberforce was buried in West-
ter Abbey, that solemn habita-
of "the departed great." His
al was attended by the most
ıguished members of both Houses
arliament, who, forgetting all party
olitical differences, were anxious
ite in paying their last tribute of
ct to the memory of a man, who
long series of years had been so
ırably distinguished in the British
e—thus conferring the highest
ble honour on the memory of the
ed, and giving to the world an
d testimony of the esteem in which
as held by *the rank*, talents, and
of his country.

DR. WINTER.

We have the painful duty to record the sudden departure of this venerable and highly esteemed minister, who had been for nearly thirty years pastor of the Independent church in New Court, Carey Street, Lincoln's Inn Fields. The event took place on Friday, the 9th instant, at Hastings. On the preceding Sabbath he preached twice to his people, and administered the ordinance of the Lord's Supper in the afternoon, and after taking an affectionate leave of them, he left town for Tunbridge Wells on the 6th, and arrived at Hastings on the evening of the 8th. Having taken some refreshment at an inn, he secured lodgings on the beach, for himself, Mrs. Winter, and a friend,—purposing to remain about two weeks at Hastings, and to go from thence to Brighton, Gosport, and Ramsey. The Doctor appeared to be in the enjoyment of his usual health on the 9th: the sea air seemed to refresh his spirits, and a ride he took was very gratifying to him. He went out in the evening, with the intention of taking a warm bath, and was seized with a violent attack as he entered the establishment: medical assistance was immediately procured, but every means employed was without avail, and he expired about ten minutes before nine o'clock, ere the Rev. W. Davis could reach his lodgings.

The remains of Dr. Winter were interred in Bunhill Fields, on the 17th, at one o'clock.

MR. T. WILLIAMS.

Died, on Monday morning, August 12, after a few hours' illness, Mr. T. Williams, in the 78th year of his age. This venerable and distinguished servant of the Lord retained his mental faculties in perfect vigour to the last, having published, only a few months before his death, his last estimable work, "The Private Life of Christ." His contributions to the literature of his country are both numerous and valuable; but perhaps that by which Mr. W. was best known to the public is his "Cottage Bible;" for, had he published nothing else, the utility of that work alone is sufficient to cause him to live in the hearts of thousands, and he was even privileged to hear of several instances, where, under God, the perusal of it had been blessed to the saving of the soul. His "New Translation of Solomon's Song" also procured for him the esteem of many, eminent for learning as well as piety. But the productions of his pen

were so numerous, that a very imperfect list, now before the writer, comprises nearly forty articles; and, besides a great number of contributions to the various periodicals of his time, he was editor of the Philanthropic Gazette from its commencement to its close.

But few individuals now living have been so intimately connected with the rise and progress of the various religious societies which adorn our country, and which have sprung up during the last half century, as Mr. Williams; in him the cause of humanity and vital Christianity invariably found a stanch friend and powerful advocate. Suffice it to say, that having faithfully served his day and generation here below, without a struggle or a sigh, he sweetly fell asleep in Jesus, to awake to a joyful immortality; and, by his example, and his works, "He being dead, yet speaketh."

S. D. M.

T. HEPBURN, ESQ.

On the 11th of August, 1833, Thomas Hepburn, Esq., of Long Lane, Southwark, entered into the joy of his Lord. He was 79 years of age; 34 years a member of the Baptist church meeting in Little Prescot Street, and served that church for 26 years in the office of deacon. His life was distinguished by kindness and fidelity; his end was full of devotion and peace. At the time of his decease, his family was visited with a solemn dispensation of providence, his eldest and youngest daughters being suddenly called into eternity whilst looking on their departing parent. They saw him enter the waters of Jordan, and then they suddenly crossed the stream themselves, as if to meet his spirit on the other side. May such events induce us to be ready for the coming of our Lord.

THOMAS KEY, ESQ.

The church at Prescot Street has also sustained a serious loss, in the departure of Thomas Key, Esq., of Water Fulford, Yorkshire. He was united with them in fellowship for 40 years, and sustained the office of deacon for 36 years. The praise of his liberality is in all the churches.

MRS. MARTHA DAVIES.

Died, at Bexley Heath (in her 75th year) on Thursday the 8th of Aug. 1833, after a very painful and protracted affliction, Martha, the wife of the Rev. John Davies, late of Crayford. In her dying hours she realised the peace that passeth all understanding, and endured a state of extreme suffering with holy fortitude, supported by the faith that sees him who is invisible. "Grace reigns."

J. B.

IN THE PRESS.

Essays and Letters on Important Theological Subjects: comprising an Inquiry into the extent of the Divine Decrees—The Atonement of Christ—the duty of man—And of the Ability of Man to perform his Duty. By James Hargreaves.

Richard Baynes's Catalogue, 1833-4, including about 7000 Articles, in various Languages and Classes of Literature.

"Birt's Personal Religion Vindicated." Second edition.

ABOLITION OF COLONIAL SLAVERY.

We expect that before this is in the hands of our readers the Royal Assent will have been given to a Bill which provides for the Abolition of Slavery throughout the British Colonies. The mention of this great fact is enough to inspire every humane bosom with joy and gratitude, even though, in the minds of many, we are aware that the former will be mingled with regret, and the latter checked by partial disappointment. If the Bill be not all that the friends of emancipation could wish, it is still beyond what the most sanguine of them, but a few years ago, could have anticipated; and surely it is sufficient ground for joy and gratitude to know that this system of cruelty and wrong, notwithstanding the mighty efforts made to shield and protect it, has received its mortal wound. We cannot at present enter into the details of this important measure, but hope in an early number to present our readers with its leading features. In the mean time it will sufficiently characterise it by observing that, to the poor oppressed slave, the Bill presents an object of delightful even though distant anticipation, in exchange for one of ardent but hopeless desire; while to his cruel task-master, who has long maintained an *unrighteous* dominion over him, it will be like the hand-writing on the wall of the *Babylonian* palace to its despotic prince,—"God hath numbered thy kingdom and *finished it!*"

IRISH CHRONICLE.

SEPTEMBER, 1833.

ELIZA CAIN AND FAMILY.

THE following is an extract of a letter from the Rev. J. ALLEN, containing a statement of the manner in which these Orphans have been provided for.

Easky, July 16, 1833.

My dear Brethren,

We have, as you will perceive from the heading of this letter, removed from Ballina to Easky, a distance of twelve miles; and in this place we intend (God willing) to remain for one or two months. Our object in removing hither is, partly to enjoy the benefit of the sea air, but principally to assist, instruct, and benefit the brethren in and about this town. May "our entrance in unto them," and our continuance with them, "not be in vain." This is our constant prayer.

In my last journal I promised to send for publication an account of the monies received and expended by me on behalf of the Cains. If you can find room for the following brief statement in your next Chronicle, I shall feel obliged by its insertion. I trust the manner in which the children have been disposed of may prove satisfactory.

This, however, is but the commencement of the business. For the two next years, that is, during Eliza's apprenticeship, it will take at least £20 per year to support and clothe her and her sisters, and to clothe her brothers; and then, supposing that Eliza will then be able to support herself and sisters, it will take £5 per year, for three years longer, to clothe the brothers. I mention this that you may be able to ascertain how far the money you have in hand is likely to go. About £45 or £50, in addition to what has been already expended, will place them entirely beyond want. This sum, from what I have seen acknowledged in the Chronicle, I trust you have in hand. I am, at times, surprised and overwhelmed, when I reflect upon the goodness of God, and the kindness of Christian friends, to these poor children. May God, in making us the almoners of his bounty, also make us the instruments of their conversion!

CASH ACCOUNT.

Received by Mr. Ivimey, as acknowledged in the Irish Chronicle.....	99	15	4
Remitted to Mr. Allen, February 13th.	24	18	4
Expenses of Printing and Postages.....	2	5	10
	27	4	2
	£72	11	2

It will be seen that, after Mr. Allen's engagements are provided for, there will yet be a balance of £20 or £30; this will be retained by Mr. Ivimey, to meet any unexpected emergency, and for which interest will be paid.

From the Rev. JOHN WEST *to the Secretaries.*

Dublin, July 27, 1833.

Dear Sirs,

I have returned from my collecting tour—I have got £7 more than last year, but the travelling expenses are considerable, though I travelled outside the coach.

Last month I wrote to say that the primers, or first spelling books, were nearly gone, and to know if I am to have any more printed.

In August, 1831, I had 10,000 printed: the paper cost £22. 11s. 6d., and the printing £12.—Total £34. 11s. 6d.

I have money in hand to pay the expense; I hope you will inform me if I am to get any printed.

I am very anxious respecting the state of the Society's funds.

About the middle of next September I shall want to draw bills for at least £600; and where is the money to come from?

If I were twenty years younger I should be happy to go to England to collect; but if I live to the 2d day of next September I shall enter my 80th year.

We have collected in Ireland above £480 this year.

Two months since I wrote to Mr. Ivimey to propose that some of our schools, and itinerant readers, to the amount of £430 per annum, should be discontinued. Will it not be proper to do it now?

I remain,
Dear Sirs,
Your's respectfully,
JOHN WEST.

From Mr. BATES *to* Mr. ALLEN.

Ballina, June 18, 1833.

Dear Sir,

We live in a land of darkness, and amidst a people who, in general, are ignorant of that word which, by faith in Jesus Christ, is able to make them wise unto eternal life. And, though we mourn over the darkness that prevails, and grieve to think that so many of the children of men are living in ignorance, and enthralled in the errors of popery, whereby they are going, if the mercy of God does not prevent, in the road that leads to everlasting destruction, yet we will rejoice to think that, in some measure, darkness is being chased away by the rising of the Sun of righteousness, and the spread of the everlasting Gospel; that a spirit of inquiry has been excited amongst many people; that a cheering prospect of future usefulness presents itself to our view, and that much good, by the blessing of God, has evidently already been accomplished. Therefore, amidst all the darkness and error around us, amidst all the opposition, difficulties, and discouragements that we have to encounter, let us, as heralds of the cross of Christ, stand upon the walls of Jerusalem and proclaim *the words of* eternal life, knowing that he who created the world is able to regenerate it; and, as we labour, let this be our encouragement, "Lo, I am with you always, even unto the end of the world." As we labour let us keep our eye upon this promise, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," at the same time looking up unto God for his blessing, without which our most cheering prospects of success will be blasted, and all our labour be in vain.

May 19. Preached at home in the evening during your absence in Sligo.

May 26. During your illness, preached twice at home. The attendance was much as usual, and feel grateful to the Father of all our mercies that you are again restored to health, so as to be able to discharge the many and important duties which devolve upon you in that station which, by the providence of God, you are called to fill.

June 9. Preached twice in Easkey the Sabbath after we had baptized. The attendance was the same as it is in general. A few Roman Catholics were present and heard with attention. On my arrival I found two of our brethren were gone to hold prayer-meetings at about two or three miles distant, according to their usual practice, where I understand these feeble efforts of our pious friends are attended with the blessing of God. Some of those who attend give evidence of a change of heart, and our friends hope they will ere long join the church; but all our friends at Easkey seem to be alive in the work of God, the persecution they meet with from those who are enemies to the cause of Christ, instead of cooling their love to the Saviour, or making them ashamed of their Christian profession, gives renewed energy to their zeal, and increases their attachment to the cause of the Redeemer.

June 13. Whilst you were absent inspecting the schools, we had a special prayer-meeting, on which occasion I Missionary intelligence.

June 14. Preached in the evening at Mr. Whalin's to about twenty people. One family who generally attended had lately refused to come lest they should be called dippers, but on giving them another invitation they attended again last time as usual.

June 16. Endeavoured to supply your place at home during your absence in Sligo. In the afternoon attended to the young men who came for instruction. I think there were more than usual, some of them answered to the questions I asked from that portion of the word of

God which they read, so as to give satisfaction and afford encouragement to continue that mode of instruction.

I rest yours,
Affectionately,
JOHN BATES.

Account of a remarkable work of God among the Presbyterians in the North of Ireland, from 1628 *to* 1646; *extracted from Fleming's "Fulfilling of the Scripture."* Third Edition, 1681, pp. 348, 349.

"I shall here also instance that solemn and great work of God, which was in the church of Ireland some years before the fall of prelacy, about the year 1628, and some years thereafter, which, as many grave and solid Christians yet alive can witness, who were there present, was a bright and hot sun-blink of the Gospel; yea, may with sobriety be said to have been one of the largest manifestations of the Spirit and one of the most solemn times of the down-pouring thereof, that almost since the days of the Apostles hath been seen, where the power of God did sensibly accompany the word with an unusual motion upon the hearers, and a very great tack as to the conversion of souls to Christ, the goings of the Lord were full of majesty, and the shout of a king was heard in the solemn meetings of his people, that, as a judicious old Christian, who was there present, did express it, he thought it was like the dazzling beam and ray of God, with such an unusual brightness, as even forced by-standers to an astonishment. A very effectual door opened, with more than ordinary enlargement, which the ministers of Christ there did find in preaching the word, whilst the people might be seen hearing the same in a melting frame with much tenderness of spirit; surely this was the very power of God, a convincing seal to the truth and ministry of his servants who were then persecuted by the prelates; yea, a thing which, as it was known, had an awful impression, and was a terror to their adversaries. I remember amongst other passages what a worthy Christian told me, how sometimes in hearing the word, such a power and evidence of the Lord's presence was with it, that he hath been forced to rise and look through the church, and see what the people were doing, thinking from what he felt on his own spirit it was a wonder how any could go away without some change upon them. And then it was sweet and easy for Christians to come thirty, forty miles to these solemn communions which they had, and there continue from the time they came, until they returned, without wearying, or making use of sleep; yea, but little either meat or drink, and, as some of them professed, did not feel the need thereof, but went away most fresh and vigorous, their souls so filled with sense of God."

The following books have been received for the Library at Ballina:—

From "Rowland,"

Dr. Owen's Animadversions on Fiat Lux. 2 vols.

From Mrs. Busby, Chipping Norton,

Watt's World to Come.
Klopstock's Messiah.
Sailor's Magazine. 1 vol.

From a Friend, by Mr. Ivimey,

Edward's Narrative and Thoughts on the Revival.
Howe's Redeemer's Tears, &c.
Bellarminus Enervatus.
Reasons of the Protestant Religion, by Dr. Pye Smith.
Pamphlets and Sermons by Dr. Ryland.
Elementary Greek and Latin Works.
Owen on Understanding the Scriptures.
Owen's Animadversions on Fiat Lux.
Owen on Schism.
Owen on the Divine Original of the Scriptures.
Owen on the Trinity.
Harrison's Divine Logic.

From Mr. Farmer,

A quantity of Magazines.
Do. from Mrs. Philips, Westbury Leigh.

Dorcas sends the following gleanings of the "summer vintage" for Ballina:—

Christian Observer. 3 vols.
Knights of the Hermitage.
Hinton on the Holy Spirit.
Mr. Flavel's Catechism.
Exposition of the Creed.
Reasons for *not using* forms of Prayer.
Mr. Matthew Henry's Catechism.
Mr. Fuller on Sandemanianism.
Mastertown on the Trinity.
Directions for Reading Bible. 1648.
Garbutt's Resurrection of the Saviour. 1657.
Ball on Covenant of Grace. 1645.
Divine Glory in Moral Creation, by G. Monse.
Sundry Pamphlet Sermons.
Also four dozen covered tracts of fragments of the Scriptures. It was thought

they might be given to the children in the schools *to learn*, as they commit so much of the Bible to memory, and thereby save wearing out whole copies of Scripture in learning, or scattered as tracts. A line to say whether they are useful or not, will oblige, as, if so, a larger quantity can be obtained.

Mr. Ivimey, with thanks to the kind donor, begs to say that a further supply of the Scripture Tracts will be very acceptable.

From a Friend :—
Calamy's Sermons, 1 vol.
The Christian Covenant.
An Historical Miscellany.
Evangelical Magazine, 3 vols.
Reasons for Believing the Gospel.
Dodd's Thoughts in Prison.
Texts of Scripture.
Clark's Divine Authority of Scriptures.
An Exposition of the Assembly's Catechism.
Romaine's Life of Faith.
Vincent on the Doctrines of Christ.
Jenkins's Reasons for being a Baptist.
Physical Hints for Every Body, 4 vols.
Ten Sermons by Lewis Atterbury.
The Grounds of Christian Regeneration.
Modern Education.
The Force of Truth.
Sundry Tracts.
A Sermon on Baptism.
Preston's Saint's Qualification.
Burrough's Exposition of the Prophecy of Hosea.

A parcel of Thimbles, Needles, Canvass, &c., to be forwarded to "Mrs. Allen, as rewards for the children in the schools under her care," from Mr. Richardson, Taunton.

A parcel has also been received from "The Union Day School for Girls," Newcastle, containing old school books. The kind friend who has sent them is respectfully informed that on account of their dilapidated state, Mr. Ivimey does not feel justified to incur the expense of sending them to Ireland.

CONTRIBUTIONS.

Received by Rev. J. Dyer :—			
Sevenoaks, Ladies Association	8	0	0
Mr. Harrison.... ....(Sub.)	1	1	0
Down Friends.....	1	0	0
Miss Ravenhill.....	1	0	0
A Female Friend.....	1	0	0
Miss Lipscomb.....	1	0	0

N.B. The above donations from Miss Ravenhill and Miss Lipscomb are intended for Mrs. Wilson and her family.

By Mr. Pritchard :—			
W. Burls, Esq.....	5	0	0
Mr. W. A. Salter.....	1	1	0
Mr. Biddle, for the Irish readers.....	1	0	0
By Mr. Ivimey :—			
Collected from the Girls in Cannon Street Sunday School, Birmingham, for the use of Sunday Schools connected with the Baptist Irish Society.....	0	16	5
By W. Willcox :—			
Rev. S. Webb, Langley, Essex.....	1	10	0
Mr. J. E. Ryland.....	1	0	0

Subscriptions received by W. Napier, Esq., Grand Junction Wharf; Mr. S. Marshall, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire Street, Queen Square; and Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretaries; by Messrs. Ladbroke and Co., Bankers, Bank Buildings: by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and by P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CLXXVII. SEPTEMBER, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

MONGHYR.

Towards the close of last year Mr. Leslie spent two months at Calcutta, exchanging for that period with Mr. Yates, whose health required some intermission from his usual labours. While there, Mr. L., under date of Oct. 25th, gave the following account of his own station:—

The work of God at Monghyr still prospers, though slowly. The hill-man, of whom I wrote you in my last letter, goes on well. Indeed he affords every evidence of having been made a partaker of converting grace. He has, for the last four months, been anxious for baptism; but, wishing to give him a fair trial, I have not yet complied with his request. I intend, however, to do so on my return to Monghyr in December. I have brought him here with me, with the double object of pursuing my studies in his language, and of being the better acquainted with him. As the hills lie between Calcutta and Monghyr, I intend, on my return from this, to leave the boat at a place called Rajmahal, and proceed *through the hills for the space of about 100 miles, and meet my boat* again at a place called Bhangulpore, about 36 miles from Monghyr. In this way I shall lose comparatively little time. I have some hopes of being able to hire a poney at Rajmahal; but if not, I think I shall be able, the season being cold, to accomplish the journey on foot. The way is entirely unknown to Europeans, but my hill-man is well fitted to be a guide. He tells me that he is sure the people will give me places to sleep in, as well as every thing they can supply in the way of food. My object in such a visit is merely to spy out the land, to see where the people are most thickly congregated, and to ascertain what places will be best for future operations. Having ascertained these, I intend to send the hill-man (who has good abilities for public speaking) accompanied by a native Christian, to preach occasionally among his countrymen; and when the season will admit, I will endeavour to accompany them myself. The hills lie at the distance of sixty miles from Monghyr; but they cannot be ascended, except at certain seasons, on account of the jungles that extend a long way from their base. A person entering is liable to be seized with the jungle fever. The late Mr. Christian, a Missionary of the Propagation Society, attempted to enter them earlier than was proper, and the consequence was, he, his wife, and I think thirteen servants, all fell victims to the dreadful pestilence.

Since I last wrote, we have had another open renunciation of caste in the town.

A man of the writer caste deliberately and against all the entreaties of his friends, declared himself a Christian, and separated from them. He has a tolerably good knowledge of Christianity, and is a pretty fair native scholar. He supports himself by letting out for hire carriages and bullocks; and declares that his espousal of Christianity is from a pure conviction of its truth, and not from any hope of being benefited in a temporal way. Indeed he can have no hope of this kind. We have not baptized him; but he regularly attends chapel, and is not ashamed to own himself a Christian in the face of all men.

We have likewise had two European additions to our church. One of them, an excellent young man well known to us all; and the other a Mr. Magrath, who was employed at Gorruckpore as a catechist by the Church Missionary Society. He is a young man of decided piety, and very considerable talents and acquirements. He came to this country as a private soldier, but is of a very respectable family at home. He was brought to the knowledge of the truth while in the army, by the simple reading of the Scriptures.

A subsequent letter, dated Jan. 30 last, gives the very affecting sequel of the history of this individual.

You will recollect that I gave you an account, in my last letter, of the baptism of a young man of the name of Magrath; and I think I told you also of his singular mode of proceeding in going from place to place preaching the gospel of Christ, and living on such things only as the natives were pleased gratuitously to give him. He believed that he was under an obligation to pursue this course; and, although we all attempted to persuade him that he would unquestionably shorten his days by such a mode of life, yet we could make no impression. In vain did we tell him that Paul received support from the Macedonian church; and that the churches were obligated, by a divine command, to minister of their temporal things to those who dispensed the word of life, and that consequently it was no sin to take as much as was necessary for our support in a common way. To him it was enough that Christ had said, "Provide neither gold, nor silver, nor brass in your purses," &c. He had already indeed, from the privations he had endured, greatly injured his constitution. And it was impossible not to grieve over the state of mind which was leading a young man of the finest talents and the deepest piety to put an end to his existence.

He had intentionally devoted himself as a Missionary to the people of the hills; and had, with my hill-teacher, acquired a great deal of the language. A week or two after my departure to Calcutta, he (although strongly urged to the contrary), went to go alone among the people. He reached the base of the hills, but it is uncertain whether he ever ascended any of them or not. The fatal jungle fever seized him. He, as is supposed, began then to make a retreat to Monghyr; but, unable to proceed above a few miles, he took refuge in a native hut, not far from the banks of the Ganges, where he died, we know not how. I was at the place where he died, and where he lies in a solitary grave; but all I could learn from the natives was, that he had been seven days ill, and the last two speechless. His death having been made known to some European gentlemen who were then in the neighbourhood, they kindly came, took him up, and buried him. From the state in which they found him, one of them says, that it is highly probable he died from the mere want of sustenance. Thus ended the brief career of a young man of the most ardent piety and devotedness. He had not completed his twenty-fifth year. I have no hesitation in saying that he fell a martyr to his own mistaken imprudence. No European can possibly long exist in this country, sustaining the privations to which Magrath voluntarily subjected himself. He would sleep on the bare ground, live for days and weeks on the uncooked grain which the horses in this country eat, and refuse every thing in the way of cordials or supports to his system. It was with difficulty I could get him to accept of fifty rupees to provide himself with clothes, or any other little thing he might need.

The circumstance of his death alarmed all respecting me; and led several to endeavour to persuade me not to enter the hills. I was distressed at the thought of being diverted from a purpose on which I had set my heart; but having learned that the jungle was not then in a fit state to be passed through, I thought it my duty not to enter. The rains had continued longer than usual, and the ground was consequently not sufficiently dry; and when this is the case, it is almost certain death to enter. The leaves of the jungle falling into the water, rot, and cause the air around to become infected; and it is the inhaling of this air that produces the deadly fever.

Having visited some villages by the way, and preached, and dispersed tracts,

I returned to Monghyr, Jan. 3. Here I found things going on as usual. One or two stand as candidates for admission into the English church, and we expect soon to baptise the hill-man, and perhaps another native for the Hindoosthanee church. At present the hill-man, with one of the native preachers, is gone to declare the word of salvation to his benighted countrymen. May the Lord preserve him and his fellow-labourer! Though I cannot go this year, yet, if the Lord will, I hope to go next.

I have broken up all my schools. My principal reason for doing so is, that though the children did learn to read the Scriptures, &c., yet the influence of the heathen teachers was such, that I saw no good of a spiritual kind arising, and could hope for none. I have all along seen this, but knew not how to remedy the evil. I could not be with the children myself, and they would not attend upon the native Christians. The thought, however, occurred, that as I knew there were many children who had expressed a desire to learn English, they might probably be induced to come to me if I would undertake this. Accordingly, I intimated to them that I would attend daily at the native chapel, and teach both English and Hindoosthance to as many as would come. My old native teachers have, of course, opposed this attempt. They have circulated through the town that I have adopted this plan for the purpose of making the children Christians, and of destroying their caste. And they have gained the ears of the people. I calculated, however, on this opposition (*for* the teachers have never failed to oppose me in every new measure with the children), and have not been discouraged. I have attended regularly at the chapel for the last seventeen days, and have already the pleasure of seeing sixteen or eighteen children regularly assembling for instruction. These are very few to what I expect; but they are quite as many as I hoped to see in such a few days, and amidst the clamour that has been raised, and the suspicions that have been excited. I have engaged an English teacher at a small salary to assist me; and I have always in attendance a native Christian, who is a good Hindoosthanee scholar, to teach his own language. The results of this plan will, I trust, be beneficial. The advantages are obvious: 1st. I get rid of the heathen influence of the old teachers; 2nd. I have all the children under my own eye; and 3rd. They will now become accustomed to Christian instructors—*a class to whom they have always been opposed.* The labour is and will be to me very great; but I trust God will help me through.

A circumstance of a somewhat pleasing nature has occurred in the station, which I think deserves to be mentioned. A few families of Portuguese extraction reside here—some of them professing themselves to be Protestants, and some of them Roman Catholics. They live all in one neighbourhood. A few months ago they united together and contributed and collected for the erection of a small chapel for themselves near their own dwellings. I contributed my mite; but the whole plan was of their own originating. They have built their chapel, and have, of their own accord, put it under our care, and invited us to conduct worship for them. We have, of course, acceded to this, though it adds to our labours. We trust that good will be done.

JAMAICA.

The intelligence received from this island by the last mail is, on the whole, more favourable than we have had generally to report of late. The fact that decisive measures were in progress at home, for the extinction of slavery, appears to have abated, in some degree, the violence of our opposers, although it is very far from having ceased.

In addition to the regular continuance of his public labours at Kingston, Mr. Tinson has recommenced preaching at the out station of Yallahs, which had been suspended for several months. He was welcomed by the poor people with much gladness, and encouraged by finding, after a careful examination into the moral conduct of the members, during the interval in which he could exercise no pastoral inspection over them, that they had, as far as he could discover, walked in a manner becoming the gospel.

It has been already stated that a daring attempt was made, some time in April, to burn down the place of worship at Constant Spring, in the parish of St.

Thomas-in-the-Vale. The circumstances attending this event so clearly prove a providential interposition, that we give them in Mr. Clarke's own words, under date of May 11 :—

Last month, when I was here, the hut in which we meet was fired about 5 o'clock on the Sabbath morning ; but God did not permit the destruction of our little meeting house. A good old Christian slave, belonging to an adjoining estate, had come off before day to attend the prayer meeting we hold early each Sabbath I am here. She entered the place and kneeled down ; but before she could begin her secret devotion, she saw the fire shining through the thatch, and heard a crackling noise. She ran to the back of the house, and saw the flames arising with great rapidity. She then gave the alarm, and my servant and another of our members started from their beds, and succeeded in putting out the flames before much injury was done. We saw the hand of God in this, and joined together in offering him heartfelt thanks for his great goodness towards us. Ten overseers and book-keepers came to mid-day worship, and continued to behave in a quiet and becoming manner. One overseer had been heard to say, that when he came to the chapel he would bring a fire-stick with him ; but I attach blame to no particular person. We pray that the person or persons may be forgiven, and are truly thankful the flames did not remain for any length of time unperceived : had they done so, many poor people, whose houses are close to the chapel, might have awaked surrounded by the devouring element, as the houses here are composed of such inflammable materials, and all was so excessively dry from the long drought.

In the same letter Mr. C. remarks :—

The trials our people are called upon to endure are fearfully great. One of Mr. Taylor's members died a few days ago from the effects of a severe flogging : one belonging to Spanish Town church was nearly flogged to death soon after martial law ; and again, about two weeks ago, she had received another from her cruel driver—all this because she prays to God, and has induced some of the estates' *people* to come to chapel. Mrs. Clarke *examined her* wounds on the fourth day *after she received* her flogging ; the sight *of them* was indeed revolting. I am, however, able to say in this latter case, no blame could be attached to the attorney or overseer ; both were angry with the driver, and broke him for his conduct. One of our people in St. Thomas-in-the-Vale has been eleven days in the stocks, because, from a sore hand, she is unable to perform her work, and because she is known to come and hear me preach. I could mention many more heartrending cases, but these may suffice.

Mr. Taylor has had not only to witness the cruel injuries inflicted on several of his unoffending people, but personally to sustain a large share of annoyance and insult. On the evening of Thursday, the 23rd of May, when retiring from the chapel at Old Harbour, in which he had been conducting divine worship, he was brutally attacked by a well-known adversary, residing in the neighbourhood, and had not a few friends hastened to his help, the consequences might have been fatal. The perpetrator of this base and unmanly assault is a Jew, and secretary to the local Colonial Church Union! Mr. Taylor has resorted to legal measures for protection, but it appears somewhat strange that this spirit of malignant outrage should not, before now, have been effectually put down.

At *Mount Charles*, Mr. Whitehorne is considerably encouraged by the increase of attendance at public worship. He hopes soon to commence two auxiliary stations in populous districts, each about eight or ten miles distant in opposite directions. Mr. Kingdon has been for several weeks residing at Kingston, the animosity shown by a few leading men around his station at Manchioneal being so violent as to lead him to entertain apprehensions for his personal safety. He has, however, recently visited his suffering flock, who received him with the utmost joy. The trial of

the Messrs. Deleon had not commenced when the last packet sailed. Mr. Barlow, who, it will be remembered, has occupied *Anotta Bay*, as a substitute for Mr. Flood, and had to endure no small measure of suffering for the sake of the gospel, has returned to this country, bringing the most honourable testimonials to his character and conduct. At the request of the church, Mr. Dendy has undertaken to supply them for the present.

From *Port Maria*, under date of June 5, Mr. Baylis writes:

"In my last I informed you that I had re-commenced my labours, and that I was expecting to be sent to jail for so doing. This however did not take place, for I have gone on preaching both here and at Oracabessa ever since without any interruption; and I am happy to say that the work appears to be prospering at both places, though we have many adversaries, and many of the poor people have great difficulties to contend with in attending on the word of life. Yet the congregations are increasing, and I have a prospect of baptizing a pretty good number in a few weeks."

Were it not that the period is rapidly approaching when an end must be put to the base and cowardly attempts to justify persecution under the pretext of administering the law, we should feel it our duty to give an account of the vexatious proceedings which have recently taken place at Montego Bay and Falmouth, with a view to prevent our brethren Nichols and Abbott from exercising their ministry among the multitudes who are eagerly panting again to enjoy their long suspended Christian privileges. These proceedings bear a very close resemblance to those in the same district, which have lately been detailed at length in our pages. We lament to perceive some parties implicated in these doings from whom better things were expected, and who, we trust, for their own sakes, will pause and retrace their footsteps. The missionaries have acted throughout with a firmness honourable to their character as men, combined with a meekness well becoming their profession as Christian ministers; and we rejoice in the thought that they and their brethren will soon be relieved from the shackles which it is now attempted to fasten upon them, and be sanctioned by human laws, as they are enjoined by the Divine, to preach the gospel to every creature.

BAHAMAS.

The several communications which have reached us from Mr. Burton excite the pleasing hope that much good will result from his occupation of this interesting, but long-neglected field. Mr. B. had visited several of the smaller islands, and been received every where very kindly by all classes of the inhabitants. Ignorance prevails to a very affecting degree, even among those who bear the name of Christ, but they gratefully welcome the voice of instruction, and seek it indeed so earnestly that Mr. Burton is generally engaged in preaching eight times a week. At Nassau, a number of the members of the Baptist churches have united with our Missionary brother in holding a weekly prayer meeting, for the special purpose of imploring the Divine blessing on the islands generally, and on the inhabitants of that town in particular; and a consciousness of sin, an acquaintance with the Saviour, and a spirit of prayer appear to be generally on the increase. Mr. Burton has commenced an indi-

vidual examination of all who have been baptized, with a view to a thorough reformation of the churches, and anticipates the most desirable results from this plan. We rejoice to add that Mr. Balfour, the newly appointed governor, appears fully disposed to second every prudent attempt to promote the cause of religion in the islands under his care, and has kindly intimated his willingness to facilitate Mr. Burton's operations.

Our readers will not wonder that, for a sphere at once so promising, so extensive, and so laborious, additional help should be most earnestly implored; nor that the Committee have resolved to answer the call, although, in doing so, they anticipate the liberality of their friends, the resources of the Society being previously more than exhausted. Mr. Kilner Pearson, whose excellent brother lately finished an honourable Missionary course at Chinsurah, near Calcutta, and who has himself been preaching with acceptance for some time in and near London, has been appointed to this station, and will probably take his departure, with Mrs. P., in the course of the present month.

SOUTH AFRICA.

A letter has been received from Mr. Davies, dated Graham's Town, Feb. 9. They had been favoured with a comfortable voyage from Cape Town to Algoa Bay, and were received at the latter port with much Christian kindness by the Rev. Mr. Robson, an Independent minister settled there. Two of the deacons of the church at Graham's Town, Messrs. Nelson and Kidwell, had travelled as far as the Bay, more than a hundred miles, to meet our friends, to whom this mark of considerate attention was not a little cheering. After remaining a few days at Algoa Bay, they departed, travelling according to the fashion of the country, in a heavy waggon, drawn by twelve oxen. They passed through Bethelsdorp and Uitenhage, and, after a journey of five days, reached Graham's Town in safety.

On the Sabbath after his arrival (Mr. Davies has omitted to specify the date), the chapel was re-opened for divine worship. Sermons were preached by Mr. Monro, the Independent minister, and Mr. Satchel, the Wesleyan, as well as by Mr. Davies, and a collection was made, amounting to £21. The church was subsequently re-organized and found to consist of thirty members. The attendance on public worship was encouraging, especially at the prayer-meetings held on Monday evening. On the whole, there seems much reason to hope that a blessing will attend this infant cause.

HOME PROCEEDINGS.

CORNWALL.

The Thirteenth Anniversary of this Auxiliary was held in July, on which occasion the district was favoured with the services of Mr. Mason of Exeter, and Mr. Burchell of Jamaica; whose able and efficient advocacy of the cause, in connexion with numerous brethren of our own and other denominations, produced a most powerful impression, which cannot soon be forgotten.

Twenty-five sermons were preached on behalf of the Mission; eleven by Mr. Mason, at Truro, Redruth, Chacewater (Wesleyan Chapel), St. Austell, Falmouth, Helston, Porthleven, and Penzance; five by Mr. Burchell, at Falmouth, Penryn (Independent Chapel), and Penzance;

two by Mr. Flood, supplying at St. Austell, at Redruth and Truro; one by Mr. Clarke, at Flushing; two by Mr. W. F. Burchell, at St. Austell; one by Mr. Steadman, at St. Day; one by Mr. Spasshatt, at Chacewater; one by Mr. Fuller, at Marazion; and one by Mr. Trestrail of Clipston, at Mawnan.

Public Meetings of the Branch Societies were held at Grampound, on 19th; St. Austell, 22nd; Truro, 23rd; Falmouth, 24th; Redruth, 25th; Helston, 26th; Penzance, 29th; and Marazion, 30th July.

The Annual Meeting of the County Auxiliary was held at Penzance, in connexion with the Meeting of the Branch Society in that town, Mr. Clarke in the chair. After the business of the Penzance Society had been attended to, the Thirteenth Report of the Auxiliary was read, from which it appeared that its receipts for the year ending July, 1832, amounted to £170 16s. 6d. making a total in twelve years of £2295 3s. 3d., and that there was every reason to anticipate an increase this year on the amount of the last. The various resolutions were proposed, seconded, and supported by brethren Beddow, Spasshatt, W. F. Burchell, Mason, Foxell (Independent), Pope (Primitive Methodist), Davis (Wesleyan), Steadman, and Burchell.

The attendance at this, and the other Public Meetings, was very crowded. Much interest was excited by the presence of our valued brother, Mr. Burchell, whose details of facts connected with the persecutions in Jamaica, and eloquent appeals on behalf of the oppressed negroes, produced a most thrilling effect throughout every assembly. The pending Bill for the Abolition of Slavery was adverted to, and the apprenticeship clause strongly condemned as unjust and impracticable; but the hope was generally entertained, that, by the blessing of a righteous God on the energetic instrumentality of the Christian public, the Bill would be rendered less exceptionable in its arrangements, and finally pass the British Senate as a complete measure of immediate and total abolition.

"The certain annihilation of slavery in a few years, and the anxious, and perhaps sanguinary, intervals which may precede it, together with the brightening prospects of the eastern world, impose new obligations on the Christian public, to supply a ten-fold Missionary agency without delay; so that past efforts may be duly improved, wrongs be soothed, excesses be prevented, and newly gained freedom be rightly directed, by the all-powerful influences of the gospel of Christ. The income of the Baptist Missions ought to be doubled or trebled; and this might be accomplished with the utmost ease, provided our churches, throughout the kingdom, were properly organized in more numerous and effective Auxiliaries to the Parent Society; and each were influenced more abundantly by the love and zeal of the early disciples of the Lord Jesus. Acts iv. 32.

E. CLARKE.

August 3, 1833.

LIST OF LETTERS LATELY RECEIVED.

WEST INDIES....	Rev. Joshua Tinson.....	Kingston.....	May 30.
	Do.	Do.	June 10.
	W. Whitehorne.....	Do.....	June 6.
	John Kingdon	Do.....	June 8.
	H. C. Taylor.....	Spanish Town.....	June 10.
	J. Nichols & T. F. Abbott..	Montego Bay.....	June 7.
	W. Dendy.....	Anotta Bay.....	June 8.
	Edward Baylis.....	Port Maria	June 5.
	Messrs. Davis, & others.....	Anotta Bay	June
	Rev. Joseph Burton.....	Nassau, N. Providence	June 5.
	Do.	Do.....	July 3.

Contributions received on account of the Baptist Missionary Society, from July 20, to August 20, 1833, not including individual subscriptions.

Liverpool Auxiliary Society, by W. Rushton, Esq.	160	0	0
Darlington, (for *Jamaica*), Friends, by Rev. Mr. Gibbs	2	0	0
Sherborne, Subscriptions by B. Chandler, Esq	3	3	0
Harpenden School, Ceylon, Friends, by Mrs. Leonard	16	0	0
Newcastle, New Court, Auxiliary, by Mr. Henry Angus	5	13	4
Bristol Auxiliary, on Account, by Mr. J. G. Fuller	68	3	0
Friends, for *Spanish Town* School, by Miss C. Hepburn	5	15	0
Brighton and Uckfield, Collections by Rev. J. M. Phillippo	27	19	4
Sevenoaks, Collection and Subscriptions, by Rev. T. Shirley	54	11	10
Glamorganshire, by Mr. T. Hopkins.	10	0	3
Haverfordwest, Collection and Subscriptions, by Mr. W. Rees	50	0	0
Birmingham Auxiliary Society, by Mr. B. Lepard,			
Birmingham, Subscriptions. 15 10 0			
Cannon Street. 93 14 6			
Bond Street... 79 0 2			
Mount Zion, Collections.. 50 12 6			
Bristol	5	7	5
Bridgnorth	30	10	10
Bromsgrove	6	5	6
Coppice	1	11	9
Coseley	7	0	0
Coventry	58	13	0
Cradley	5	15	1
Dudley	20	18	10
Evesham	27	13	6
Henley in Arden	2	6	8
Kenilworth	3	0	6
Kenchester	3	2	6
Kidderminster	5	5	0
Kington	13	6	8
Leominster	3	7	7
Netherton	4	0	0
Pershore	2	6	7
Providence Chapel	2	7	4
Ross	2	0	10
Stratford on Avon	1	3	6
Tamworth	1	10	0
Tenbury	2	9	4
Tewkesbury	63	0	1
Upton on Severn	5	10	0
West Bromwich	2	13	0
Wolverhampton	0	18	5
Worcester	54	0	0
	578	1	2
Previously acknowledged	273	0	4
	305	0	10

DONATIONS.

Ward, Rev. Edward, *Iver*	0	10	0
Burls, William, Esq. *Edmonton*	5	0	0
T. F	50	0	0
Biddle, Mr. by Rev. James Upton	2	0	0

LEGACIES.

King, Mr. Thomas, late of Birmingham, by Mrs. Mary Mumford, Administratrix, (Balance)	45	0	0
Shoveller, Rev. John, late of Kingston, Jamaica, by Messrs. William Ellis, Jun., and Samuel Horsey, Executors	220	8	6

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mrs. Samuel Collier, of Witney; Mrs. Hobson, of Camberwell; and Mr. W. Stuckey, of Bristol, for sundry Magazines, &c.

Mr. Philippo wishes to present his thanks to the Sunday School Teachers and Children at Howarth, Great Missenden, Rehoboth Chapel (Norwich), and Silver Street (London), for some very appropriate testimonies of their regard to the Sunday School children at Spanish Town.

It is earnestly requested that those friends, throughout the country, to whom parcels of the Annual Report have been forwarded during the month, will be kind enough to ensure their prompt distribution; and that wherever moneys have been received on behalf of the Society, they may be remitted without delay to Fen Court.

P.S. While the Herald was at press, the Editor was favoured with a letter from an esteemed friend at Worcester, supplying some additional information respecting the amount kindly contributed for the discharge of the fine imposed on Mrs. Renwick. It appears that, out of the sum acknowledged as "Friends, by Mr. Knibb, £20. 12s. 4d.," the good friends at Worcester liberally raised £13. 8s. 9d., making, with the sum of £6. 11s. 3d., also acknowledged in our last, £20. from that city. This sum was raised at the close of the last Missionary Meeting there; and, in addition to the usual contributions, as a mark of respect for "that Christian heroine, Mrs. Renwick," and in the *hope of stimulating* friends elsewhere to do likewise.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

OCTOBER, 1833.

MEMOIR OF THE LATE REV. WILLIAM ANDERSON,

CLASSICAL AND MATHEMATICAL TUTOR IN THE BAPTIST ACADEMY, BRISTOL.

Mr. Anderson was born Oct. 18th, 1784, at a place called Durno, in the parish of Garioch, about 25 miles north of Aberdeen. His parents were pious members of the Church of Scotland. His father had been a farmer, but was reduced in his circumstances by the harvest of 1782, which, being unusually late, and the winter setting in early, the snow covered and destroyed the crop, and ruined many. In consequence of this change of circumstances, his son William was sent to reside with a maternal uncle at a very early age, and at a great distance from his parents, who did not see him again for five years, when he accompanied his uncle on a visit to them. His moral and religious instruction, it appears, had been totally neglected all this time, which so pained his mother that she resolved not to permit him to return.

About this period, sabbath evening schools were instituted in Scotland. They differ from those bearing a similar name among us; religious instruction only being attended to in them. All the children *in the lowlands* are taught to read in the week, and therefore learning to read is not wanted in the sabbath-school.

His mother, then residing in the neighbourhood of Aberdeen, sent him to one of these schools; and he, having soon after removed into the city, entered another. Both these schools were happy in having wise, pious, and zealous teachers; and the benefit which he derived from them soon became apparent. He spent the Lord's day in hearing the word, and in the engagements of the school. His visits to his parents were made on week evenings that he might not violate the sabbath, lose a sermon, or be deprived of the instructions of the school. His associates were now the most pious and intelligent of his schoolmates; and, whatever time he could command was spent in reading. He became the first boy in the school, and afterwards a teacher, and when scarcely seventeen, was admitted into the Independent church, meeting in George's Street.

The decided piety which Mr. A. evinced, his advancement in knowledge, and the ease with which he

months of the time he left them. The parting scene is said to have been one of most painful feeling, both to them and to himself.

Strong and very general prejudice existed against Dissenters when he first went to Dunstable; but his reputation for learning, his strict integrity and uprightness of conduct, his known and acknowledged piety, and the entire absence of all trifling, gave great weight to his character, and imparted a high degree of respectability to dissent; so as greatly to facilitate his own labours, and those of his worthy successor. The place of worship at Dunstable was *twice* enlarged, and the one at Houghton *once*, in his time.

At Dunstable he continued his studies; contributed to the Eclectic Review several years; published his "History of the Russian Empire at the close of the War;" and his "Baptists Justified by Jeremy Taylor," which was a republication of part of Bishop Taylor's Liberty of Prophesying, with notes, and a second part. Here he also took pupils, and educated several for the ministry.

During Mr. A.'s residence at Dunstable he became acquainted with the family of Mr. Hepburn, of Chesham, Bucks, and married his daughter, Miss Elizabeth Hepburn, in May 1821. This union contributed greatly to his domestic comfort, and throughout life he found in it many sources of increased happiness. Mrs. Anderson survives the loss of her excellent husband. Their children are two daughters.

On the death of Dr. Ryland, Mr. Crisp became the president of the Baptist Academy, Bristol, and Mr. Anderson was invited to become the Tutor, in Classics and Mathematics. He accepted this invitation, and removed to Bristol in October, 1825. With a mind possessed of no ordinary powers, and enriched with the ample stores of twenty years' well directed study, he entered immediately upon the vigorous performance of the labours of that situation, which he did not remit until within a week of his death. He felt and always retained a deep conviction that strong mental discipline was indispensably necessary to qualify young men to be effective teachers of true religion. He knew that, if young ministers did not acquire a power of patient and continued application in their preparatory course of studies, it was not likely that they ever would; and that, if they did not then lay the foundation of an enlarged and systematic acquaintance with divine truth, they would be ill qualified afterwards to feed the people intrusted to their care with knowledge and understanding. Deeming religion to be infinitely important, he felt that it ought to be taught with the greatest care and thoughtfulness. It always grieved him when a sermon conveyed inadequate views of the particular truth professed to be taught; or when there was no coherence of parts, or when these had so little bearing on the main topic as to secure for the discourse but a faint hold on the memory and feelings; or if otherwise feeble and ineffective for want of due preparation: it was, therefore, his constant endeavour so to exercise and discipline the minds of the students, as to give them, in the *first place*, the power of thinking, *and then* to furnish them with as much knowledge as possible.

The *first* was his principal object. In regard to the *second*, while he wished that all practica-

ble attainments should be made, he was at the same time very averse to the mere show of great progress, without a clear possession of, and ready command over, the necessary elementary knowledge. He often said that education is *training*, and efficient training is not judged of by what a man *has done*, but by what a man *can do*. He communicated, therefore, an accurate and extensive acquaintance with the initiatory parts of learning; partly that the understanding might be beneficially exercised, and also, as a necessary means of securing a continuance of study in after life.

The attainments of many of the students were not only well grounded, but also extensive. They read, in their fourth year, the higher Greek classics with considerable propriety; and, in the mathematics, they proceeded as far as the calculus. It has been a happiness to the institution that Mr. Crisp's views of the necessity of elementary instruction, were the same as those of Mr. Anderson. The gentlemen who have attended the annual examination have been struck with the students' accurate familiarity with Hebrew; and the examination in Theology has been equally satisfactory.

All this could not be accomplished without much labour both on the part of the students, and of the tutors; but, while Mr. A. thus infused a spirit of thinking and persevering industry into the young men at the Academy, he never spared himself. He was most assiduous and unremitting; scarcely ever suffering any thing to interfere with his engagements as tutor. He talked of the academy, thought of every thing affecting it, considered means for its improvement, and liked to speak of those students who had finished their course well.

His labours and wishes for the prosperity of the students had a direct regard to them as ministers. Their usefulness in the church of God was the ultimate object: literature and science were regarded merely as the means of qualifying them for declaring the truths, and enforcing the sanctions of the religion of Christ.

His conduct to those under his tuition was kind and considerate. There was indeed, occasionally, a roughness in his manner, and an apparent sternness in his address; but his pupils soon became convinced that these were only exterior deformities, which had no connexion with his heart; and they had abundant and frequent proofs, in the course of his academical engagements, that he was a man of tender sensibilities and generous affection. He felt the greatest pleasure in giving them the best information, and was always ready to encourage modest and genuine worth, and to commend to the esteem of his friends those among his pupils whose diffidence might keep them from being generally known. Where he supposed pecuniary difficulties to exist, he made the most delicate inquiries; and, if real, found means of relieving them.

He was particularly attentive to the religious advancement of the students: "I well remember," says one of his pupils, "how he cautioned us against losing, in our classical studies, the savour of piety; and advised us, in order to maintain the life of religion, to read authors most distinguished for their piety; as well as to seek with earnestness the inspirations of the Divine Spirit." Happily he was generally able to speak

with satisfaction on this matter. Both he, and Mr. Crisp uniformly declared that they thought the young men became *more* and not *less* pious during their course. The person already referred to observes also that "his forbearance and humility, while conducting the studies of his pupils, are worthy of remark. He occasionally met with opposition from those whom he taught; but, while he resisted it with firmness, he passed it over with kindness. I never knew him to reproach any of his pupils with past errors—he forgave the past and stimulated to amendment for the future."

It cannot be doubted that, during the eight years in which he filled his office in the academy, much good was effected. The young men who have been educated by him, mention, with the greatest respect and affection, his remarkable competence and diligence, and his earnest desire for their efficiency and usefulness; and he must have given to them, and others acquainted with his views, a much higher idea of the desirable discipline and cultivation of young ministers, than has been usual among dissenters.

It cannot be denied that he felt somewhat disappointed at not finding, in the religious public of his own denomination, so much readiness to appreciate and co-operate with the labour of well instructing the future ministers of the church as could be wished. He did expect that a good course of discipline would have been acknowledged by an increase of interest taken in the institution, and that its effects, in producing instructed as well as pious young ministers, would speedily conciliate a large measure of active *kindness* and support. Perhaps, the increase in the number of these institutions, the multiplied calls on all persons for religious and benevolent purposes, and the depressed state of the times, may be causes of a deficiency in pecuniary assistance; but he thought it indicated a want of apprehension, among our churches, of the necessity of an instructed ministry. He often spoke of this with regret and disapprobation. He justly deplored that other and more recent objects (though excellent) should abstract the funds necessary for the purpose of furnishing an educated ministry; which must be an injury to the churches, and, ultimately, to these other institutions: for the branches cannot flourish if the stem decays.

[*To be continued.*]

ON THE IMPORT OF ZECH. XIII. 7—9.

The elucidation of Zech. xiv. 4—9 having been requested by a query in the Magazine for September, the writer has forwarded a few observations which may serve as an introduction to the consideration of the passage in question; which passage seems to follow that here discussed, as one link follows another in the same chain.

In losing sight of the division of chapters, and glancing back to Zech. xiii. 7, the reader will perceive that the Divine Father is there represented not only as the owner of a flock, but as a warrior, thus addressing his sword, at rest in its scabbard: "Rise from thy slumbers, O sword, against my coadjutor as guardian of the flock, even against the man that is my fellow-being—direct the plenitude of thy energies against the shepherd; and the sheep shall be per-

mitted to scatter themselves, and my hand, wielding thee, shall be averted from the lambs."* Nor can the time of the fulfilment of this prediction admit of any doubt, inasmuch as the Saviour himself has applied the prophecy to what was about to happen to himself at that juncture when he said to the band commissioned to apprehend him, "If ye seek me, let my disciples go away" (John xviii. 8); a juncture concerning which it is also said, "Then all the disciples forsook him, and fled," Matt. xxvi. 56. No flight, however, could have saved the fearful disciples from impending vengeance, nor could any angels have been commissioned to say "Fear not" to the holy women that fled not, if the death of the shepherd had not been the life of the flock.

In the prophet's series of predictions, however, it was not the object to trace further the history of these sons and daughters of Jerusalem above; but the Holy Spirit withdraws our attention from their sorrows and joys in order to direct it to the destinies of Jerusalem in bondage. Hence the prophet proceeds to say, "And it shall come to pass that in all the land, saith Jehovah, two parts therein shall be cut off and die; but the third part shall be left therein."

In the language of philosophy, as every one knows, a third means one of three equal parts; but, in the prophetic language of holy writ, a third has no necessary reference to the proportion of numbers; but means one out of three parts identified with three respective events. When, therefore, war was waged in Judea by the Romans under the direction of *Vespasian* the Emperor, and *Titus* his son, the unnumbered slain and the thirteen hundred and fifty-seven thousand six hundred Jews and upwards, recorded by Josephus as falling victims, constitute "one third part that was cut off and died," in and before the year 70 of the Christian era.

Moreover, about the year 135, the armies of *Adrian* the Roman Emperor carried before them in Judea a *second destruction;* and thus, "an additional third part was cut off and died," when, as *Dion Cassius* informs us, "Five hundred and eighty thousand men lost their lives in battle, in addition to countless numbers who fell victims to famine, to malignant diseases, and to devouring fire, so destructive to the castles, towns, and villages of the Jews." Yea, in this sanguinary expedition, as that Greek writer states, "Judea was well nigh left desolate."

Thinned, however, as the Jewish population was at the end of Adrian's war, the scattered survivors were numerous in the aggregate, and present to our contemplation the last third part, concerning which Jerome and other early writers speak thus: "Of the Jews who survived this second ruin of their nation, an incredible number of every age and of both sexes were sold, like so many horses, and dispersed over the face of the earth; and *Adrian* published an edict strictly forbidding any Jew, on pain of death, to enter the new-built and paganized Jerusalem, or even to look at it from a distance." This third part, therefore, succeeding two parts destroyed, is

* It will be perceived that the writer has aimed to give the sense of the passage in preference to a strictly literal translation, which, to an English eye, would appear somewhat obscure. It may be observed too that the Hebrew phrase, rendered in our version, "I will turn mine hand," means rather, "I will draw my hand back," as may be seen by a reference to the Hebrew of Josh. viii. 26.

that concerning which glorious things are spoken in the last verse of Zech. xiii. Nor is it necessary to inform the reader that the prediction there recorded has never yet been accomplished, and that it involves that grand future event to which Paul refers when he says, "Blindness for a time only has happened to Israel till the fulness of the Gentiles come in. And so all Israel shall be saved; as it is written, The deliverer shall come out of Zion, and shall turn away ungodliness from Jacob." Rom. xi. 25, 26.—In conversion, what is external sometimes works in connexion with regenerating influence; and thus such a dispensation of providence as is in itself afflictive becomes a purifying furnace. On this principle Jehovah seems to speak when he says of the Jews who, as the residue after the two dire catastrophes, shall be surviving in the Millennium, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them: I will say, it is my people; and they shall say, Jehovah is my God."

At this point, however, it may perhaps be said, "Why should the Jews' calling upon God's name, or invoking him to their aid, be deemed a future event, when they call upon God even now, and in their reverence substitute names that may supersede their uttering and thus desecrating the sacred name Jehovah? To this it may be replied that such apparent reverence is, in the sight of God, either real or assumed; and if assumed, ultra-reverence is ultra-hypocrisy. We cannot, indeed, search the heart; but we *can* search the scriptures; and *in them* we read, "He that honoureth not the Son honoureth not the Father who sent him." As long, therefore, as the Jews treat the Son with indignity, and, by their approval of his crucifixion, make the sin of crucifying him their own, their worship is but a decorated sepulchre, full of dead men's bones. And a god that cannot see through the exterior of such a sepulchre is a god who so walks in darkness as not to see before him at all. In short, as the heathens had gods after their own heart, the Jews give imaginary existence to a god who loves not the Lord Jesus Christ, and who is under the influence of their own prejudices to the fullest extent. To an unbelieving Jew, therefore, Jehovah may say at the last day, "Thou thoughtest that I was altogether such a one as thyself," Ps. l. 21. Thus, as words without the heart stand for nothing, the deity to whom the Jews are attached in their inmost soul is he alone on whose name they can call in the sense of the prediction, in which such sincerity and truth is implied as to ensure to the suppliant an answer of peace, the result of redeeming grace and dying love. As long, therefore, as Jehovah can say to the Jews individually, "How canst thou say thou lovest me when thine heart is not with me?" the object they invoke with all their heart is a phantom of the imagination—a mere blank in creation—yea, a nonentity, as powerless as a stock or a stone.

Moreover, as the most prominent sin of a man's previous life is uppermost in his mind when he repents, the extortioner *Zaccheus*, on his conversion, immediately directed his thoughts to restitution. On this principle, there is no hope of Israel after the flesh, till, like the penitent Saul of Tarsus, they call on the name of

ord Jesus, and, as expressed
ech. xii. 10, "look upon
whom they have pierced, and
n for him as one mourneth
is only son, and be in bitter-
for him as one that is in bit-
ss for his firstborn." When,
fore, the Jews shall become
y pious, there is reason to
ve they will be *eminently* so.
when such views are enter-
d of sin as make it out that
a has been forgiven, there is
e for loving much. Thus
gh Judah, estranged from the
e of her youth, has long dwelt
ig the heathen and found no
and though, for ages, she
had no comforter; yet, de-
ful thought! she is at last be-
in the attitude of a penitent,
ing the Saviour's feet with tears
wiping them with the hairs
r head, and kissing his feet,
anointing them with balsam;
receiving from the Saviour
gracious reply: "Thy sins
orgiven—thy faith hath saved
—go in peace." In this spirit
ews will not call upon God's
e without an answer, as the
hets of Baal fruitlessly called
the name of their god, ex-
ning, from morning till noon,
Baal, hear us;" but, perfumed
the fragrant odour of a sacri-
worth more than millions of
ls, "the prayers of God's
nt people will ascend to his
y-seat as incense, and the
g up of their hands will be as
vening sacrifice."

J. F.

ttford, Essex.

AL PROVISION FOR EMANCI-
PATED SLAVES.

EDITOR,

ill you allow us, through
pages, to congratulate the
tian world on the virtual
ion of West Indian slavery,
and to express our honest satis-
faction that this great work has
been, under the blessing of Pro-
vidence, so materially promoted
by the persevering exertions and
the patient fortitude of the re-
spected agents of the Baptist
Missionary Society. We feel
persuaded, Mr. Editor, that our
esteemed brethren, who are con-
nected with the Western Mission,
regard the freedom of the slave,
and the increased facilities for
his spiritual instruction, as an
ample recompence for their suf-
ferings and their toil, and that
they do honour to that determi-
nation and zeal which the Chris-
tian church has evinced, and
which has been so mainly instru-
mental in securing the great re-
sult: but we cannot help think-
ing that hundreds will be thankful
to avail themselves of some suit-
able mode of showing their respect
to these worthy men, and espe-
cially their sense of the important
service which has been rendered
by our friend and brother, Mr.
Knibb, whose intrepidity and ar-
dour in this glorious cause de-
serve the commendation of all.

The ordinary compliment of a
personal present would be too
exclusive in its range, and fall
beneath the merits of the case;
while we feel assured that it
would be grateful to Mr. Knibb,
that the reward of Christian sym-
pathy should terminate on the
Negro rather than on himself.

His interesting flock, in com-
mon with those of his faithful
coadjutors, is at present in a con-
dition of considerable ignorance,
having, with but few exceptions,
been denied access to the ordi-
nary sources of knowledge. One
natural fruit of their liberty will
be to place time at their disposal,
which will occasion seasons of
leisure; and this new and valu-

able inheritance their respective teachers will be anxious to direct them wisely to improve: a benevolent design in which they must be greatly embarrassed, if left unaided by their friends at home. We beg, therefore, to propose, through your Magazine, "*That a Library be collected and presented to Mr. Knibb for the use of his people, as a token of sincere respect for the efficient aid which he has rendered in the great cause of Negro Emancipation.*"—This library should consist of elementary works in history, geography, the arts, and the several branches of natural philosophy, with simple and select treatises on the evidences and doctrines of Christian theology. Volumes which may be spared, without sacrifice, from the shelves of the friends of freedom and religion, may prove an invaluable blessing to the neglected African, and become the means of spreading the seeds of wisdom and of knowledge over a wide intellectual waste.

Contributions forwarded to the ministers situated in the several towns throughout the empire may be easily forwarded to the Missionary Rooms, and there the whole be subjected to the eye of discreet revision; so that, on our brother's second departure from our native shores, he may bear with him a monument of Christian liberality alike refreshing to himself and auspicious to the injured inhabitants of the west. This mode of testifying public gratitude and respect was suggested to a very numerous auditory on the evening of September 10th, in the spirited and populous town of Hull, on occasion of its Anniversary Missionary Meeting, when numerous friends evinced their approbation by transmitting on the ensuing day some valuable grants of books, cheerfully setting an example which we have no doubt the inhabitants of other towns will be emulous to copy. There is no reason whatever why a proposition which relates especially to Mr. Knibb, should not apply to his companions in the work; and, as a library would form a useful adjunct to each of our missionary stations in the west, it will be perceived that a field presents itself which is sufficiently extended to encourage the offerings of all, while none would rejoice more than our esteemed brother himself, in observing this suggestion, through the kindness of the Christian world, maturing itself into consequences commensurate with the limits of our emancipated churches. Let us arise then, Christian brethren, and prove to Mr. Knibb that we are not insensible to the value of his exertions; let us come forward and convince our negro converts that we are anxious to add another good to that which, through the blessing of God, has been recently secured to them; and let us readily seize this fresh opportunity of inflicting an additional wound on the cause of tyranny, by consulting the welfare of those hapless victims which, while we write, are escaping from its grasp.

T. Price, Devonshire Sq. London.
S. Nicholson, Devonport.
C. Daniell, Hull.
J. M'Pherson, do.
J. P. Mursell, Leicester.

P. S. A sovereign was kindly sent to the vestry after the public meeting at Hull. If it should be more convenient in any case to transmit money than books, the sum subscribed may be beneficially applied in adapting the several volumes to their western destina-

tion, as it is useless to send works to tropical climates in an unbound state. Should any friends find it more convenient to select two or more separate productions, duplicates of useful elementary writings will eminently subserve our design.

Leicester, Sept. 17, 1833.

PROPRIETY OF PUBLIC THANKSGIVING FOR THE ABOLITION OF SLAVERY.

To the Editor of the Baptist Magazine.

SIR,

A few months since the religious world was in a state of great excitement relative to Colonial Slavery: the utmost activity prevailed, and every effort was made to procure the abolition of Negro Slavery. The prospect was comparatively gloomy — difficulties were apprehended — and it was felt that all help must come from Him who turneth the hearts of men as rivers of water are turned. Earnest petitions ascended to the throne of grace on behalf of the injured sons of Africa. Those prayers have been heard, and British Colonial Slavery has received its doom; but, as far as my observation extends, there have not been those lively expressions of gratitude to the great Disposer of all events which ought to have arisen from men who professed themselves so much in earnest to obtain the blessing. I would beg respectfully to suggest, whether the recent decision relative to slavery ought not to form a feature in our thanksgivings at the throne of grace, on Missionary occasions especially, seeing that its tendency is to remove one great hindrance to the promulgation of the gospel in the West Indies. We have had our special *meetings for prayer to obtain a blessing; surely there* would be no inconsistency in having special meetings for thanksgiving on having received our requests.

I am, Sir,

Yours respectfully,

GEORGE BAYLEY.

PASTORAL CLAIMS.

To the Editor of the Baptist Magazine.

Sir,

A consideration of the immense sums which annually are subscribed to the various religious institutions, both foreign and domestic, and the occasional reading of the numerous *published* lists of subscribers, in nearly all of which the *same names* are regularly found, naturally impresses the mind with a high idea of general benevolence. We are led to the conclusion that the particular stations, where those liberal and public-spirited individuals are placed in the church, *must* feel their genial influence, and grow abundantly beneath their fostering shelter.

We rejoice in the persuasion that charity, which "vaunteth not" and always *begins* at home, *shines* there with its brightest lustre, and while it attenuates itself to enrich the distant field, is employed more especially to fructify and bless its own vineyard. Our admiration of the *excellence* which thus occasionally breaks out into *public display* excites the wish that we were privileged to witness the happiness which must thereby be unremittingly communicated within the hallowed pale of chosen and endeared connexion.

The question, Are these things really so? has caused the present observations; and if they are not, WHY? should be answered by every Christian who will personall ypursue the following inquiry: Have I done much for the general cause of God? have I contributed

my aid to public subscriptions for building, repairing, and liberating from difficulty distant churches? have I with equal zeal done all I ought to do as an individual member of the church to which I belong?

Have I not often, very often, given liberally in aid of the impoverished families of deceased ministers, whose laborious but ill-requited services have worn out their lives, and left them to expire with the anticipated poverty of the widow and the fatherless pressing on their agonized spirits? I have. Who could resist the claim? But have I given as liberally to my own pastor, to encourage him in his work, and to place him beyond the dread of such an afflicting close?

It may be too true, sir, that very few of us indeed can answer these questions, "as in the sight of God." The poorest of our members must acknowledge their short coming; and if those who are well able to rectify all that in this matter is amiss would lay it seriously to heart, perhaps by prayer and self-examination they would discover more than they suspect: one I will name as being actually the latent cause of the disparity existing between general and private donations.

What, sir, if all the deacons' lists were regularly published in the periodicals! It might have a good effect.

Much has been written to excite an inclination to weigh the cost of useless indulgences, as an inducement to a better appropriation of *what God has placed in trust;* and these few lines are offered under a deep conviction of the existing evil, and with an *earnest* prayer that wherever that *verity is* heartfelt, they may produce *effect*, by inducing, in every member of our churches and congregations, a resolution to consider it their first duty to supply their own full *proportion* of all that is requisite for the place where they are located, and for him who, as their pastor, is to watch for their souls; *regarding that proportion as measured by their own consciousness of ability, and not as relative to the contributions of others.* H.

QUERIES.

Can a church of Christ be considered justified in permitting and encouraging members of other churches to commune with theirs for several months together, and, in some instances, to become members in full communion, without receiving their dismission from their respective places, or making any inquiry as to character, while the individuals alluded to are members of a neighbouring church, and have been so for several years?

A STRICT BAPTIST.

What is the duty of a church in respect to a member, who, after repeated admonitions, has for months past absented himself from the Lord's table, and from the ministry of his pastor, and, according to the opinion of the church, without any *justifiable* cause, but who, in other respects, walks consistently?

A. B.

Is it lawful for a church, having chosen deacons to office by a majority of its members, to remove them in like manner, their removal being considered for the peace of the church?

ABNER.

REVIEWS AND BRIEF NOTICES.

Lectures in Divinity. By the late GEORGE HILL, D. D., Principal of St. Mary's College, St. Andrew's. Third edition. 2 vols., 12mo.—Edinburgh: Waugh and Innes, 1833.

Systematic theology has fallen into disrepute. This fact is notorious; but it admits of question whether a preponderance of good or of evil has resulted from it. The rigid and exclusive character which attached to the theology of our fathers awakened opposition, and has at length induced a general revolt against their authority, and an aversion from their mode of exhibiting religious truth. It springs from the frailty of our nature to combine, as the object of our aversion or attachment, things between which there is no necessary connexion. Discarding the authority of a teacher, we generally repudiate his mode of instruction; as though the latter must of course be erroneous, because the former is unfounded. This departure from the old paths may be traced to the Protestant Reformation. It commenced in the bold stand which Luther made against the Papal apostacy, and has subsequently been strengthened by the spirit of inquiry which modern times have witnessed. Had it been limited to the rejection of human authority in matters of religion, it would have been entitled to universal praise, and its effects, whether immediate or remote, must have been friendly to a masculine and scriptural theology. We are free to acknowledge our apprehension of its having exceeded these limits. Our departure from a former age has been wider than truth required. We have purchased an exemption from its dictatorship by an abandonment of its mental habits. The theology of our day is in consequence wanting in that vitality and massive strength which constitute the charm, and has achieved the immortality, of the publications of our forefathers. We look in vain to the successive productions of the press for any thing which will bear comparison with the works of Taylor, Howe, Milton, Owen, Charnoch, Baxter, and Barrow. Indeed we cannot imagine a deeper disgust and loathing than that which is excited in a mind imbued with the writings of these master-spirits by the ordinary class of modern theological publications. At distant intervals, we meet with the productions of some kindred mind; some sagacious and profound observer of the ways of God, and the nature of man; but for the most part we are offended with sickliness and puerility. A large class of those who undertake to instruct through the medium of the press, manifest an entire absence of that mental power which their self-assumed vocation requires; while others display such a paucity of learning, or such a looseness in the texture of their thoughts, as excites the contempt of every scholar and logician. Our hopes are somewhat excited by the recent re-publication of the works of some of our most distinguished theologians. If it shall be found that they meet with an extensive sale, and especially if our ministers, by the more substantial and instructive character of their discourses, afford evidence of having imbibed their spirit, we shall augur well for the rising generation,—shall anticipate a return to the solid, nervous, and impressive mode of exhibiting truth with which a former age was familiar.

The same desultory and superficial habits as are discernible in the publications of the age, may be traced amongst the younger and more intelligent members of our congregations. It is very seldom

the full establishment of the Redeemer's kingdom. The divisions of the church are an offence to the world. We acknowledge, with unfeigned humiliation, that the distractions of Christ's visible body have often rendered the doctrine of the cross of no effect; and we doubt not that many holy and spiritual men are mourning in secret places over the melancholy picture which the different societies of Christians have presented through many ages. If our voice could reach, and our admonition could influence, any of those who give a moral impulse to society, we would urge the solemn responsibility of every enlightened mind to hasten forward, each in his own province of labour, the accomplishment of our Lord's prophetic prayer, "That his people might be one."

The author of this pamphlet has thought fit to conceal his name—anxious, probably, to leave the truths which he promulgates to exert their own unaided influence. Neither shame nor fear can have prompted the concealment. It breathes, throughout, a spirit of piety and moderation suitable to the high and difficult nature of the subject which it discusses. It is intended to promote a Catholic spirit through all societies of Christians, and to restore that characteristic of primitive Christianity—that the disciples were of one heart and of one soul.

The argument is embraced in three chapters, the first of which discusses "The Nature and Spirit of Sectarianism;" the second, "The Means of Restoring the Unity of the Church;" the third, "The Sources, Evils, and Means of Removing Prejudice."

It will be granted by all persons that these are highly important topics of discussion; and though, doubtless, much diversity of sentiment will arise in respect of each, yet all will allow that the *spirit* of Sectarianism is one of those many *antichrists* which were to invade the *church*.

Our author has employed the word in the most extended sense, to denote that spirit, that habit of thought and feeling, which looks with unconcern on the disunion of Christian churches. He imagines that the constitution of our Dissenting churches is a disunion of the body of Christ—that he (and no one will doubt this) who contracts his charities and sympathizing cares within the circle of his own little party, violates his Lord's commandment—defrauds another of his right—is a stumbling-block to the world and a cumberer of the church, and incurs the fearful guilt of despising those little ones whom the Saviour honours. But we prefer that the author should elucidate his own views.

"From the period of the reformation until now, no branch of religion has been so little considered as the nature and extent of the duties of Christian love. It was grossly violated by the reformers themselves in the persecution of heretics, and of their brethren who differed from them on minor points. If Luther had perceived and enforced the obligations of charity, with the same acuteness and zeal with which he discovered and exhibited the doctrines of truth—if he had recognized the indissoluble connexion between the two great commandments of the law, he would probably have annihilated the *spirit* as well as the heresies of antichrist; nor would the former have been nourished by the blood and tears of *Protestant* martyrs and confessors, which have now left a foul and ineffaceable stain upon the reformed church. Love had not then been immolated upon the altar of truth; and, wherever the new faith prevailed, intolerance would have been for ever entombed in the grave of popery—a *blissful* consummation of their kindred union. But, unhappily, the Protestant churches attempted to establish truth at the expense of charity; the pride and selfishness of the human heart were still put forth in persecuting enactments, and thus preserved the unhallowed fire, while, in dissenting communities, sectarianism still fans the decaying embers. Let all those who consider a breach of charity a venial offence read the following passages of holy writ:—*He that saith he is in the light, and hateth his brother, is in darkness until now. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother.* Were we to introduce a new test, and exclude all those who neglect some obvious duties of love, we fear this sect of the uncharitable

would form a numerous assembly, separated from the great congregation, because they are infected with this leprosy of the heart. The removal of sectarianism from the church will emphatically mark her preparedness for the millennial glory. 'Her appearance,' observes an able writer, 'has not been such of late ages as might have been expected of one that had Christ for her head. She has not only been scattered by persecution, but her beauty greatly tarnished by errors, corruptions, and divisions, so as scarcely to sustain a *visible* character; but, when believers all over the world shall have purified their souls in obeying the truth; when they are, what they were in the days of the apostles, of one heart and of one soul; and when there is nothing but distance of situation to hinder their being united in one body, then will the bride have made herself ready.'"—pp. 18, 19.

It is certainly a memorable and interesting fact, that the scriptural guard of the church, in the hour of suffering and temptation, is the spirit of Christianity. Affecting and instructive is the scene recorded by the Apostle John on that evening on which the shepherd was smitten and the sheep were scattered. The last calamity was about to fall on the disciples. Their faith and patience were about to undergo the severest trial. And the most appropriate prayer which their master could present was, that they might hold the unity of the spirit in the bond of peace. That prayer had an intimate connexion with the immediate prospects of the church. A day of trial was coming—a day of defection from within, of persecution from without. And surely the condition of things has not changed so greatly as to render union less necessary now. The temper of the times is hostile to active persecution. The church may never again be called to testify her faith by martyrdom. But all circumstances combine to show that the subtlety of our enemy is preparing other weapons—the invasion may come from a quarter least anticipated—the very freedom of mind, that boast of the age, may become an occasion of offence—*licentiousness of intellect may succeed to mental bondage*; and the cloud which seems radiant with light, and rich in blessings, may discharge its burden of curses on a careless world and an unprepared church.

We recommend to the attention of our readers the following eloquent extract:—

"The state of the primitive church evinces that truth was chiefly endangered by the prejudices of the Jews, derived from a system once sacred, and far more naturally introduced into the economy intended to supersede it; and, if we examine the errors which now divide the religious world, we shall find that, though not the prejudices of Jews, they are chiefly Jewish prejudices, arising from a 'perverse imitation of the old economy.' If we wish to avoid being judged, let us hasten to judge ourselves. If we do not speedily renounce our prejudices, they will be ignominiously torn from us, and our follies and weaknesses rendered the scoff of the irreligious world. The progress of knowledge, and the spirit of inquiry it has awakened, are placing all opinions as in a crucible to separate the precious from the vile; truth only will abide the process, and this will come forth more radiant from the fire. The future enemies of the church are likely to be of a very different and more formidable character than the past. Superstition and bigotry—the children of ignorance—are fast passing away with the night out of which they sprung; but infidelity—probably the last and least vincible of all her foes—is the illegitimate offspring of knowledge, and dares the light of day, clothed with the prejudices arising from inveterate hostility to the truth, as in an impenetrable coat of mail. If Christians wish to overcome these prejudices, they must first renounce their own. They must restore the primitive union of the church, oneness of heart, cemented by unity of opinion; thus proving that they are influenced by one spirit, and that this spirit is divine. They must endeavour to form an avenue to the hearts of unbelievers through their senses, embodying and presenting before them that 'celestial republic' which will ever be the Utopian dream of mere philosophy: a vast community drawn together, formed and united by the golden, perfect, and eternal bond of love. Thus, if the church would extend her triumphs and vanquish her enemies, she must hasten to gird herself with all her strength, and gather upon her the

full radiance of her original lustre, assuming that aspect of completeness, grace, and glory, which will supply irresistible evidence that she is the 'body of Christ,' and the living temple of God."—pp. 74, 75.

We wish we had room to give a more copious exposition of our author's arguments. We could extract many passages of forcible and eloquent argumentation.

It has been often objected against nonconformity that it carries disunion with it; but our author argues to prove that the spirit of sectarianism is prevalent in all religious communities, not more characteristic of dissenting than of established churches. He objects to the party-names under which each sect is enrolled. Our churches are notoriously composed of members professing sentiments widely diverse. And it is indeed a matter of grave question, whether, according to their present constitution, it be quite consistent with simple truth and a conscience void of all offence, that members of contrary sentiments should retain communion with churches whose creed is exclusive and peculiar— "Whether, to apply any designation to a society which is inapplicable to all its members, is not a violation of strict veracity." p. 40.

We think that the style is disagreeably cumbersome; there is too great frequency of figurative illustration, and a redundancy of words which the author would do well to correct; the sentences are often expanded into feebleness; the ornament is too elaborate.

These are trifles easily corrected. Many of his positions may be untenable—some of his plans impracticable: there may be some extravagance of expectation—some intemperance of zeal. We cannot persuade ourselves to share our author's hope that uniformity of sentiment will ever be universal.—We doubt whether it was attained absolutely even in the primitive church.

A written law and a recorded scripture can never be an adequate substitute for the teachings of a *living lawgiver* and the authority *of inspired* apostles.

We hail every effort to restore the union of the church.—Our author and others, his fellow-labourers in this high service, may not live to be favoured with the vision of the perfect day; but we confidently expect and patiently look for its arrival. There is no surer bond of union than the sense of a common danger. There will soon be no leisure for disputes and controversies.

Outlines of Lectures on the Book of Daniel, Second Edition. By the Rev. F. A. Cox, LL. D.—Westley and Davis: 1833. 12mo. pp. 152.

[Concluded from page 361.]

To the successful investigation of scriptural truth other qualities are necessary than the mere intellectual power which enables us to ascertain the construction of sentences, and the meaning of the language in which information is conveyed to us. A great part of Scripture being an appeal to our moral principles and feelings, and to the emotions of our spiritual nature, certain moral qualities are obviously requisite to our understanding and applying it aright. Modesty becomes us, who are naturally ignorant of what it most concerns us to know, when we receive instruction from One who cannot err or deceive: a grateful and childlike reception of the truth, as He imparts it to us, is one of the first and strongest claims which such condescension deserves and enforces. The exercise of candour and charity towards others who may not see on all points of "doubtful disputation" exactly as we do, is an unquestionable duty, enforced upon us by the consideration that, though they are liable to err, we are exactly in the same predicament. The violation of this duty is attended with a deficiency of that reverence for God's word, and of that benevolence to man, which ought to characterise the professors of Christianity; and seldom has it been more grossly violated than by one class of inquirers on the subject of prophecy. The storm, we hope is subsiding; more moderate and rational sentiments are prevailing; less bitterness

and wrath may be expected in those who explore the "hidden things" of God; and a more just and modest estimate be formed of the power of man to unveil the mysteries of futurity. Extravagances, in all ages, have wrought their own cure.

It has been already stated that an objection has been brought, by certain writers on the subject of prophecy, against the received opinion that the kingdom of Christ commenced during his ministry upon earth, and was established at least as early as the apostolic times; and that this objection was grounded on the slow progress and the small extent of this kingdom after so many ages, and the little prospect that appears of its predicted universality. To the consideration and removal of this objection, Dr. Cox has devoted a great part of his fifth Lecture; and, in our opinion, has clearly and satisfactorily established his argument. He has combined with the view which the second chapter affords, the corroborating indications which are contained in the vision recorded in the seventh; and from the general principles of both he makes it evident that His glorious kingdom is begun; is exerting its benign influence in many hearts, and many nations; and will continue to extend itself in the earth until it shall assume the power and dignity of a universal and never-fading empire. Prophecy, he observes, in language sufficiently figurative it is true, but yet corresponding with the sober realities of the case,—

"Prophecy places us as on the summit of a lofty rock, whence we are invited to survey an immense expanse, skirted by a dim and undefinable horizon. It is not the figure or the particular movement of the billows of this ocean we are to regard, so much as the mighty whole: it is not so much the advance or retrocession of *each wave*, as the progress of *the tide itself*, which is to claim our attention. Christianity may flow or ebb, in respect to its influence, in particular places or times; but the question regards not what may be the state of this or that country at a given period, or even whether a succeeding period presents Christianity as more extended, *geographically, than in the* age which preceded it: the question mainly regards the stability of its principles, the various directions it may take, and the indications it may contain within itself, or which may be made manifest by the operations of Providence, of its ultimate and universal prevalence."—p. 36.

If it be asked, How can our Lord be said to have exercised his power or commenced his kingdom when so few amongst mankind have hitherto yielded to his authority? and where is this kingdom to be found?—the Doctor replies:—

"The question proceeds on the false assumption that, to verify the promise, it is necessary to suppose that he must at once exercise all the power he possesses, or at least that he must [all along] have a large dominion. But we recognize the existence and the manifestation of that power in *every converted soul*. It is the putting forth of a spiritual energy and influence which none but himself possesses; the sun-rise of that glory which will at last illuminate the universe. It is truly a display of that power which is peculiarly his own, as if he were actually, as he will be eventually, advanced to the throne of illimitable sovereignty and rule."—p. 38.

So perverse is the human mind, and so disdainful of all logical rules and relations, when it has a special purpose to answer, or a favourite hypothesis to support, that nothing comes amiss to it—no argument is too slender, no plea too ridiculous, no assertion too rash, to be pressed forward in its behalf. It is on this principle alone that we can account for the fact that some persons have concluded, from our Lord's answer to Pilate—"but now is my kingdom not of this world"—that it was not then his intention to establish his kingdom in the earth, but at some future and far distant period; as though the particle "now" were in that connexion an adverb of *time* and not of *argument*. On this point our author has given a long and interesting note, in which he has clearly established the right interpretation, and refuted the adverse sentiment; but in so doing he has, in our opinion, exalted that inference to an importance that does not belong to it. So puerile a conceit did not deserve so luminous an ex-

posure; yet, as the discussion may be useful in other cases of research and argument, we are not sorry to see it here.

In the progress of these Lectures, the other remarkable prophecies contained in the book of Daniel come successively in review, and are treated with laudable caution, and as much plainness as the nature of the subjects will admit; while the general and miscellaneous instruction receives its due share of regard. Throughout the whole, the practical tendency and bearing of divine truth is never lost sight of; and, though in some cases the illustrations are less copious than in others, the character of the remarks, as being only "Outlines of Lectures," will at once explain and justify this diversity. We had marked other passages for quotation and comment; but we conceive it will be more advantageous, to the author and our readers, to recommend the whole volume to their serious perusal and meditation. The smallness of its price, in conjunction with the value of its matter, ought to secure it an extensive circulation which we hope it will obtain. We know not how two shillings can be laid out to greater advantage by those who take an interest in the inquiry.

This economical consideration however, has almost led us to complain of our worthy author for having employed so small a type for his exposition, while the text was printed in a larger. Our aged eyes were somewhat wearied with the closely printed page. But now we have laid aside the volume, and recollect what we have read in it, we feel disposed to check our querulousness, and to rejoice that, in sacrificing ostentation to utility, he has furnished our juniors, whose eye-sight is now what ours once was, with a manual so worthy of their attention at so cheap a rate.

Bunyan's Pilgrim's Progress.—London: G. Stockley. 1833.

This is the cheapest edition of Bunyan's immortal work which we *have seen*, and as such cannot fail *to obtain* an extensive sale.

A Letter to Joseph John Gurney, Esq., Author of "Observations on the Religious Peculiarities of the Society of Friends," animadverting upon that part of his work which relates to the ordinances of Baptism and the Lord's Supper. By Seacome Ellison.—London: Hamilton, Adams & Co. 8vo. pp. 111.

The several works of Mr. J. J. Gurney have placed his name deservedly before the public. In his own circle, which is not small, they have circulated freely, and have operated powerfully. While the truths which Mr. G. has advocated are dear to every enlightened mind, the talents, erudition, and temper of mind, which have been shown in their illustration and defence, have commended him to many beyond his own connexion. We, who differ from him very widely on the "Institutions" connected with the Christian system, and the nature and mode of public worship, have been much interested in many of his pages and in some of his lectures. Occupied with the common salvation—the "righteousness of God our Saviour, received by faith for justification;" regeneration by the Holy Spirit; and devotedness of heart and life to the Redeemer—we have forgotten, in reading his works, the subjects of difference between us.

But Mr. Ellison's Letter calls us to views and feelings less pleasant. The design of Mr. E.'s letter is to examine the reasons adduced by Mr. G., as the advocate of the Friends, for their non-observance of baptism and the Lord's supper. Mr. E.'s letter deserves a serious and careful examination by all who are desirous of full and accurate information on this momentous subject, that they may decide on their obligation or non-obligation to observe baptism and the Lord's supper. The statements and reasonings of Mr. G. are given us in his own words; and no arts are employed to blunt the edge of his arguments or weaken the force of his illustrations.

After Mr. E. has gone over the reasons assigned by Mr. G. in defence of his practice, he concludes

with a body of scripture quotations on two points—the difference between water baptism and the baptism of the Spirit, and the perpetual obligation of Christian institutions. These scripture proofs may be unknown, unheeded, overlooked, or forgotten; but they are so numerous, precise, plain, and explicit, that they should command the assent and belief of every disciple of the Son of God.

It is painful to see in Mr. G.,—the able defender of the evidences of Christianity, and the judicious expositor of its distinguishing doctrines,—a writer who can descend to the low ground which he has taken in advocating the peculiarities of the Friends. Mr. G. supposes, for instance, that baptism was a Jewish rite, that it was introduced into the Christian church, that Christ did not exclude it, that the apostles for some time tolerated it, and that it vanished away in the meridian light of the gospel. This assumption has not even the shadow of scriptural authority; and the Talmudic traditions, on which some learned men have placed it, are very doubtful. Yet such is the principal basis on which Mr. G. has chosen to erect his superstructure. All his reasonings proceed on the conjecture (for fact it is not) that baptism was a Jewish rite, introduced into the Christian church, and practised there for a time.

Mr. E.'s letter puts Mr. G. in a very painful position. In his writings Mr. G. has advocated the great doctrines of Christ's deity, Christ's atonement, Christ's righteousness. He has asserted and illustrated justification by faith, and sanctification by the Spirit. On these topics Mr. G. has satisfied himself with scripture authority, and not with human prevailing theories, either Jewish or Christian; but on baptism and the Lord's supper he has followed another plan, and commenced his building in the mire of Jewish traditions, of traditions reproved and rebuked by our great Master.

Our limits will not permit us to give an analysis of the letter, and an abridgment of any one place we find impracticable. The spirit of Mr. E. is, on the whole, that of a gentleman and a Christian. In some parts there is an approach to severity, and even to sarcasm; but nothing of personality is introduced. On one point Mr. E., we fear, has committed a mistake, which leads to very serious errors in judging of our fellow-professors. He seems not to distinguish between positive and moral laws, to place their obligation on the same grounds, and to construe the violation of them as the same offence against the lawgiver. In this view of matters, the non-observance of baptism or the Lord's supper is as decisive an evidence of *want* of Christianity as the commission of flagrant sins or a life of immorality. Mr. E., we fear, forgets to distinguish between the non-obedience which springs from *ignorance* of our Master's will, or from mistaking his will, and a deliberate rejection of his authority. The two cases are essentially different; and how a writer of Mr. E.'s excellent spirit and sound understanding can give even the countenance of support to such a mistake, is very unaccountable.

Surely he who practices infant sprinkling because he believes it to be a precept of Christ, or he who neglects baptism entirely because he believes such a law to be abrogated, is a very different character from him who knows his Lord's will and refuses compliance, and from him who has never taken the pains to examine and judge for himself. While we hold fast the truth, let it be in the spirit of love and patience.

Essay on the Divine Authority of the New Testament. By DAVID BOGUE, D. D. —London: Tract Society.

We are glad to see this neat edition of Dr. Bogue's Essay issued by the Tract Society. Its circulation has been too extensive to render any notification of its character necessary. Many of our readers are, no doubt, already acquainted with it; and such as are not will do well immediately to procure and read it.

Thoughts on the Millennium. By a GLEANER.—L. J. Higham, 54, Chiswell-street, Finsbury.

This gleaner has gathered where he has not strawed,—and we fear that his mangled sheaf, though small, will be more productive of chaff than of good seed. It contains, perhaps, some new views of unfulfilled prophecy, but we must say that our knowledge is not increased by its perusal: so we should prefer silence, lest we too darken counsel by words without knowledge.

The Life of the Rev. T. T. Thomason, M.A., late Chaplain to the Honourable East India Company. By the Rev. J. SARGENT, A.M., Rector of Lavington. pp. 344.—Seeley.

There is no department of literature in the enlargement of which we take more sincere pleasure than in that of pious biography. Hence we learn how the same principles operate under a great variety of circumstances; and behold, with admiration, events the most diversified concurring to produce the same result. The likeness and dissimilarity of Christian character present a subject of most instructive contemplation. The former exhibiting the uniform operation of divine influence, and the latter its efficiency to subordinate even the contortions of intellectual structure for the accomplishment of important and beneficent purposes. Even deducting those instances in which the injudicious hand of friendship may have suppressed that which, if recorded, might have been eminently useful, and, in others, where a scrupulous adherence to fidelity may have violated the sanctity of discreet seclusion, enough will remain to uphold the interest excited by the veritable history of distinguished piety, and to render its publication an essential means of religious instruction.

The life of the Rev. T. T. Thomason will be regarded as a valuable addition to this species of writing. Here our respected readers will *meet with facts* to secure their attention, *and with* reflections to kindle their devotional feelings; here they will find renewed occasion to acknowledge that grace which transforms the human mind, and numerous opportunities of observing its incomparable influence amidst duties and difficulties to which every thing else would be unequal. In short, the perusal of this volume is adapted to restrain the undue ardour of earthly pursuits, to elevate the affections to the sublimest objects, and to stimulate every hallowed principle to unwearied exertion.

The Family Book.—London: Religious Tract Society. 12mo.

This is an interesting little work for cottage families, containing a number of very useful hints upon the subject of practical piety and Christian morals, interspersed with here and there a hint or two of a domestic kind. It is, in point of fact, a book for the whole family, affording suitable counsel to parents, children, and servants; and to every one "his portion in due season;" being calculated to meet the various temptations, difficulties, and trials of human life, in all its various stages.

Evangelical Biography. Memoir of the Rev. Rowland Hill.—London: Simpkin & Co., 12mo.

We do not wonder that this little piece should have reached a second edition. It is a well written and interesting memoir of a truly excellent man, compiled by one who was capable of appreciating his numerous excellencies. If we may deem this number a fair sample of the work, it deserves and will secure extensive patronage. We would recommend it particularly to our young friends, as one which cannot fail to interest them, and which is likely to do them good.

Life and Character of Gerhard Tersteegen, &c. Translated from the German by SAMUEL JACKSON.—Black, Young, and Young.

The life of a very holy man. It reminds us a little of Scougal's little book, "The Life of God in the Soul of Man."

OBITUARY.

MRS. RUSHTON.

Mrs. Phebe Rushton, the beloved wife of William Rushton, Esq., Liverpool, was born at Leeds, January 30th, 1773. Her father, Mr. William Copley, was a respectable manufacturer of woollen cloth in that town, and was much esteemed for his strict integrity. Both he and his partner in life were godly persons of the Independent denomination, and brought up a numerous family in the nurture and admonition of the Lord. Their daughter Phebe was taught early in life to reverence the Lord's day, to attend the public worship of God, to read the Scriptures, to repeat the Assembly's Catechism, and other elementary works which were then used by Dissenters to instruct their children.

By the arrangements of Divine Providence she was removed from Leeds to Liverpool, in the year 1789, where it was her privilege to hear the gospel in great purity from the lips of Mr. Medley, who was at that time the Baptist minister in this town. There is no reason to believe that she was a subject of a saving change prior to her residence in Liverpool. The ministry of this faithful servant of Christ was a great blessing to the town of Liverpool; but the preaching of Mr. Medley came to her, not in word only, but in power. By his instrumentality it pleased God to accomplish a remarkable revival of his gracious work in the church, and to awaken many a careless sinner to repentance. The precious seasons of divine power, which were enjoyed in those days, are still fresh in the remembrance of some old disciples; so that with them the name of Mr. Medley, for the gospel's sake, yields a fragrant odour. Of those who professed to be called by his ministry some indeed, as in primitive times, were transiently affected by the word, and ultimately proved, by their apostacy, that they never knew the Lord. But many adorned the doctrine of Christ, finished an honourable course, and entered triumphantly into rest. A few are still in the wilderness, contending with sins, temptations, and sorrows, but preserved by the power of God from falling finally away.

It is not exactly known what particular occasion or sermon it pleased the Lord to employ in bringing Mrs. Rushton to a saving knowledge of himself. It does *not appear, however, that she was* the subject of those distressing terrors which some of the Lord's people experience. Certain it is that the Scripture lays no stress upon any measure of terror at conversion; on the contrary, it teaches us that the gracious influences of the Spirit, while they are uniform in their nature and end, are infinitely various in their operation. Some, like the Philippian jailor, are powerfully convinced in a moment, and afterwards filled with joy unspeakable; others, like the woman of Samaria, are more gently and gradually drawn to the Saviour. The gospel descends upon some like the *rain*, on others it *distils as the dew:* it alights gently on some as the *small rain upon the tender herb*, while on others it comes down like *showers upon the grass*. The experience of this departed believer was of the more gradual kind. Her heart was gently opened to attend to the things of the Spirit, and in all probability the means of grace in general, rather than any particular sermon, were the methods God employed to work upon her mind.

In the spring of 1795, she was united in marriage to the object of her affection, who survives to mourn her loss; and in Feb. 1796, she openly professed her faith in Christ, by submission to the ordinance of baptism, and by union to the church under the pastoral care of Mr. Medley. In the fellowship of this church she continued until the death of her faithful pastor, which happened in 1799. On the decease of Mr. Medley, the church, after a short trial, chose another pastor, but not unanimously. His election was opposed, chiefly on the ground of doctrine, by twenty-seven of the members, among whom were Mr. and Mrs. Rushton. After several meetings and much discussion, it was finally agreed that the dissentient members should receive an honourable dismission that they might be formed into a separate church, which was accomplished in the year 1800. For two or three years they assembled in a large room, but, after many vicissitudes, they erected a commodious meeting-house in Lime Street, and, having chosen Mr. Lister to be their pastor, they have ever since enjoyed the advantages of his ministry.

In every thing connected with the church of God Mrs. Rushton heartily co-operated with her beloved partner. Amidst the cares and anxieties which

attend the bringing up of a large family she was ever ready to show hospitality to strangers, and to entertain those whom she considered to be ministers of the gospel. She esteemed it both a duty and a privilege to assist her husband, by example as well as by precept, in promoting the fear of God in the family; and seldom was she unnecessarily absent from the public means of grace. She usually devoted the evening of the Lord's day to the instruction of her children when they were very young, and encouraged them to commit to memory certain portions of Scripture, Dr. Watts's Divine Songs, and the Assembly's Catechism. Her good sense led her to adopt such means as rendered these exercises pleasant to their infant minds rather than irksome, and she studiously avoided imposing religious duties upon her children as a task.

After it had pleased God, in his kind providence, to raise her in some degree above pecuniary disquietude, he saw it good to visit her at various times with painful bodily affliction. Possessed of a bountiful heart, and an uncommon flow of natural spirits, she was capable of enjoying life herself, and desirous that others should enjoy it with her. Had she been without these afflictions she might have forgotten God, and lightly esteemed the rock of her salvation. It was necessary, therefore, that she should be afflicted, seeing that through much tribulation we must enter the kingdom of heaven. Though the pains she endured at times were truly distressing, not only to herself, but to her sympathizing relations and friends, yet the happy effect, which through divine grace they produced on her mind, is sufficient to assure us that they were sent in answer to that solemn request of our great Intercessor: "*Holy Father, keep through thine own name those whom thou hast given me.*"—"*I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.*"

During the last five or six years of her life her principal sufferings arose from an internal obsruction of a mechanical nature. This disorder placed her life continually in imminent peril, and of this she was perfectly aware. It was now evident to her friends that her mind was more than ever occupied with eternal things. She read much more than she did, or had opportunity of doing, in the earlier part of her life. Besides the Scriptures, which were constantly with her, she was particularly fond of the writings of Hervy and of Newton, of the Spiritual Letters of Romaine, of Dorney's Contemplations, and of Dr. Hawker's "Visits to and from Jesus." During this period of her life, when her health would permit, she was actively engaged in various societies established to promote the moral and spiritual good of mankind. The Liverpool Female Penitentiary was one to which she devoted much of her time and attention. Not contented with assisting in the management of that institution as one of the committee, she personally visited the unfortunate inmates, and by her judicious counsel and her faithful admonition she endeavoured not only to reform them, but to bring them to true repentance. The Anti-slavery Society met with her most hearty concurrence. The thought, that so many thousands of our unoffending fellow-creatures are held in unjust and cruel slavery, filled her mind with indignation. She looked forward ardently to the time when that system would no longer exist which has brought infinite disbonour upon England, and an eternal disgrace on the civilized world.

About the commencement of the present year it pleased God to lay upon her a complication of bodily afflictions, which tried her faith and patience to the uttermost. Her situation at this time was truly distressing; but when her natural spirits began to fail God appeared as the strength of her heart, and comforted her with the hope that he would be her portion for ever. Conversing with her eldest daughter on the subject of this deep affliction, after she was somewhat relieved, she expressed herself in the following manner: "The impression on my mind was that it was the will of God to remove me by death at that time. I was then brought to question myself as to the ground of my hope; on what foundation I stood; whether I had been resting on any thing short of Christ, and his perfect work, for my acceptance before God. For a short time my mind was harassed with doubts as to my eternal safety. I was brought with supplication to the throne of grace, when my faithful God was pleased to manifest himself to me, to remove all my fears by speaking peace to my mind, and I have been enabled, since that time, to feel that I stand secure in Christ. I then became satisfied with my heavenly Father's rod, and could say, with composure, *All is well.*" While relating this part of the Lord's dealings towards her she was deeply affected, and spoke with much earnestness and solemnity.

About the middle of May she was so far restored as to be able to leave her room, and to engage once more in the

affairs of life. Her affectionate and anxious family fondly indulged the hope that she might be spared to them a few years longer. But the sovereign Disposer of all events had ordained otherwise. On Friday, May 24th, she spent the evening with a few intimate friends, and on her return home complained of being unwell. No danger, however, was apprehended either by herself or by those around her. She continued during the night without relief, and in the morning her medical attendant was called in, who administered such medicines as had formerly relieved her. On Lord's day, May 26th, she appeared rather worse, and the attendance of other medical gentlemen was obtained. Great hopes were entertained of her recovery, even by her professional friends, on the morning of that day; but the means employed proved unavailing, and towards evening it became evident that her recovery was hopeless. It is highly probable that she was not aware of her situation until a few hours before her decease, when, owing to the extreme violence of the medicines which her case required, her speech was taken away. She was, however, sensible almost to the last; and, when her distressed husband questioned her relative to the state of her mind, she made several attempts to speak, but could not. At length he said, "My dear, if Christ is precious to your soul now signify it by lifting up your hand:" she immediately raised her dying hand as high as she could, and continued waving it until her strength failed. Soon afterwards she became insensible, and peacefully fell asleep early on Monday morning, May 27th.

Her very sudden removal made a deep impression on the minds of her religious friends of various denominations. Several of her brethren in church fellowship expressed their respect for her memory by conveying her remains to the tomb. Her highly-esteemed pastor, Mr. Lister, read suitable portions of Scripture, and delivered an address at the grave, to a numerous and deeply-affected auditory assembled on the solemn occasion; and on the Lord's day following he improved the event from 1 Thess. iv. 12—14.

It may be truly said that the subject of this memoir obtained a good report through faith. One prominent feature in her character was *compassion to the poor*, especially to the poor saints. Ready to distribute, and willing to communicate, she thought it not enough to relieve distressed cases which came before her, but occasionally visited the fatherless and widow in their affliction, and by her tender and sympathetic conversation, as well as by her pecuniary aid, she poured consolation into their minds. She was much given to *hospitality*, cheerfully co-operating with her beloved husband in acts of kindness towards strangers, both ministers and others, and that without regard to their station in life. It was her desire that the brother of low degree should rejoice that he was exalted In *domestic affairs*, and especially in her conduct towards her servants, she was an example to many. Unlike those capricious persons who are always changing their servants, always complaining, and never pleased, she was desirous that her domestics should be happy as well as useful in their situation. Yet she never lost sight of her authority in the exercise of her kindness. The vigour of her mind commanded the respect of her servants; the benevolence of her heart, their love.

It is not the design of this brief account to exalt creature goodness, or to set forth human worthiness, for all flesh stands justly condemned before God, and the best works of the most eminent saints are in themselves polluted. But while the Scripture delights to set forth Jesus Christ as the only hope of the guilty; while it points to him, standing single and alone in the universe, as the person in whom Jehovah is well pleased; the same Scripture assures us that those works, which are the fruit of divine grace, and which flow from love to Christ, are acceptable to God, and will not be forgotten by him. Moreover, it affords the writer a kind of melancholy satisfaction to record the excellencies of one who sustained towards him a relationship which demands every return that affection and gratitude can yield; a relationship which one person, only, can sustain towards another; and which, when once broken, can never be repaired.

W. R. Jun.

RELIGIOUS INTELLIGENCE.

FOREIGN—AMERICA.

To the Rev. Joseph Ivimey.

Dear Brother in Christ,

I write to you from one of the newest and *most distant of the United States*. If this letter reaches you, it will not only have crossed the Atlantic, but also have travelled more than a thousand miles to reach that ocean.

I trust that no apology is necessary, for I am a Baptist, and one who attempts

to preach the Gospel to a dying world. Although I have never seen you, and a fourth part of the globe separates us, I feel that you are my *Brother*. This endearing bond of union and affection, I trust, will not only render all apology unnecessary, but will secure for my letter a cordial welcome.

A description of the place from which I write may not be uninteresting. It will give you a better understanding of the relation, which it is the principal object of this letter to give, of the late revival of religion in this settlement. Bluffdale is situated east of the Illinois river, not far from its junction with the Mississippi. The houses of this settlement are along the base of a "*Bluff*," which is a solid perpendicular wall of calcareous rock, about two hundred feet high, extending six miles north and south. Almost at the edge of this wall is a chain of hills in the shape of cones, which rise two hundred feet higher; making an elevation of more than four hundred feet. The Bluff is here and there broken by narrow ravines, which afford the only access to the high woodlands immediately behind it, and to the country beyond. At the base of the Bluff commences a smooth, level *prairie* of the richest soil, and without even a shrub. It extends to the Illinois river, the western boundary of the settlement, a distance of four miles. Our farms occupy only a narrow belt along the base of the Bluff, while all beyond them, to the river, is one immense plain, covered, in the warm seasons, with luxuriant grass, intermingled with flowers of every hue, most of which are yet unknown to botanists. Tens of thousands of cattle might find here rich pasturage. The view from the Bluffs is one of loveliness. The smooth, level *prairie* beyond the cultivated fields is dotted with cattle, and often with wild deer. The Illinois river with its steamboats is seen for many miles. It is now but eleven years since this romantic settlement, as well as the region around it, was peopled only with savage Indians. We have yet but two hundred inhabitants within a space of six miles long by four wide. Our principal market is the city of New-Orleans, distant about 1200 miles by the river. Our soil is as fertile as any in the United States, and in no other place are the common necessaries of life more abundant, or more easily obtained.

Until near the close of October last, there were only four Baptists in this settlement, and the gospel was preached *here only* casually, and not averaging more than five or six times in a year. You will not be surprised to learn that religion was contemned,—the holy sabbath openly and grossly profaned,—and our children growing up "*without God in the world*." Such was our moral condition, and such the gloomy prospect before us, when, near the close of October last, a most powerful revival of religion commenced among us. In a short time it extended over the settlement, and old and young were making the interesting inquiry, "*What shall we do to be saved?*" For a time, all worldly business was suspended for the more important concerns of eternity. Conversion followed conversion;—husbands and wives, parents and children, went hand in hand down the banks of Jordan. Nearly every convert was born into the kingdom of Christ with a full conviction that immersion was the proper mode of baptism. To be brief, a Baptist church was formed of about forty members. Our first communion service will long be remembered. It was the first time that the symbols of a crucified Saviour had ever been administered in this settlement, and most of the communicants surrounded the table for the first time.

It is impossible to describe the great and happy change which religion has wrought in this place. Almost every house is now a house of prayer, and the most profound peace and brotherly affection prevails. We are unable to obtain preaching oftener than once in a month, yet prayer-meetings are held on all the intervening sabbaths, and on one night in each week. I am myself much absent, being engaged in forming Sunday-schools in this state. We have here a flourishing Sunday-school, which promises much for our children. In other parts of Illinois, great revivals have lately been enjoyed, and large accessions made to the Baptist churches. This you will be gratified to learn, for Christian affection is limited by no geographical boundaries, but embraces all of every nation of the globe who love the Redeemer.

Although I live in a secluded and obscure settlement, almost on the remotest confines of the American republic, I am often cheered with the news of what is doing for the cause of God in your country. The English Baptists I have long regarded with veneration and love. To them is the Christian world indebted for the powerful impulse which all evangelical denominations have felt in favour of missions. Oh, how rich will be the reward of the Fullers, the Pearces, and such kindred spirits, who originated, and still sustain, the mission to India and

elsewhere! How can any Christian cast his eye over a world lying in darkness, and remain inactive? All can do something, however untalented. I have travelled many hundred miles since the close of winter in forming Sunday-schools in Illinois. Often have I crossed bridgeless streams, and through forests and over *prairies* where there was not even a track, and where no human habitation was seen for many miles. Now is the all-important season for this portion of the great valley of the Mississippi. Its moral and religious character will soon be decided.

I must now bring this long letter to a close. Should you feel an interest in learning more of this region, or of hearing from time to time how the cause of God advances here, I shall always be happy to inform you. Should any English clergyman, or private member of the Baptist church, wish to remove to this region, if informed of the circumstances attending it, I would procure for him a situation in which he could be useful to himself and others. Preachers are deplorably few. No private member of the church could do half the good in England that he could here. Labour of all kinds is well paid here, and the common articles of food are cheap and abundant. I dare not risk telling you the prices. If you are not acquainted with the markets in this part of America, you might possibly suspect my veracity. I judge this from reading the prices in England, which appear to *us* almost *incredible*. I need not say how much I should rejoice to receive a letter from you. This, however, I dare not hope. You have too many calls upon your time not to be justly excusable for omitting to write to me. I have seen one number of your Baptist Magazine, and would be glad to receive it, could I pay you for it. If enclosed in a wrapper, and directed so me, it would reach me from any port in the United States. I am the *Postmaster* of *Bluffdale*, and have the privilege of franking my letters to any part of the United States, and of receiving any free. Should you write, please direct your letter "John Russell, Esq., Postmaster, Bluffdale, Greene County, Illinois." Your Brother in Christ,

J. Russell.

DOMESTIC.

ABOLITION OF COLONIAL SLAVERY.

We intimated in our last number our confident expectation that the important Bill for *the Abolition of Slavery in* our Colonies would obtain the royal assent probably before our work was in the hands of our readers. Our anticipations were well founded, as our noble constitutional monarch affixed his royal signature on the 28th ult. A paragraph from His Majesty's speech on proroguing the parliament contains such correct sentiments on the subject, that we copy it. It will be observed, that the measure is based upon the eternal principle of "*justice*," involving the rights of "*humanity*:" thus the *right* of the long and cruelly oppressed negro to freedom is fully recognized, and his unjust miseries compassionated and relieved. His gracious Majesty's speech thus expresses the royal views respecting this measure: "The state of slavery in my colonial possessions has necessarily occupied a portion of your time and your attention, commensurate with the magnitude and the difficulty of the subject: whilst your deliberations have been guided by the paramount considerations of *justice* and *humanity*, the interests of the colonial proprietors have not been overlooked. I trust that the future proceedings of the Assemblies, and the conduct of all classes in my colonies, may be such as to give full effect to the benevolent intentions of the legislature, and to satisfy the just expectations of my people."

A few extracts from a pamphlet, entitled, *The Reformed Ministry and Reformed Parliament*, written, it is said, by the highest legal functionary, will give the reader a clear idea of its important provisions on behalf of the oppressed negro.

"*The Act provides for the entire extinction of Slavery in the British Colonies on the 1st of August*, 1834."

"From that day slavery becomes altogether illegal; it is no longer protected nor recognized by law; it is denounced, proscribed, abolished for ever, throughout all the dominions which bear the British sway."

"Can we hesitate in pronouncing that the early period fixed for this great act of justice is completely satisfactory to every friend of liberty and humanity? Is it not immediate emancipation?"

"With regard to the compensation, the sum of £20,000,000, which the Act provides to be distributed among the proprietors of slaves—this has been considered by the proprietors resident in this country to be sufficiently satisfactory to induce them to promise their co-operation here, and their influence in the colonies, in carrying into effect the intentions of the government and the enactments of the imperial legislature;

and there is no risk of the liberality of the country being abused, since it is provided that no part of the compensation is to be paid to any colony unless it has adopted and conformed to the humane views of the mother country."

"It was absolutely necessary that some plan should be devised which should prevent the emancipated slave from relapsing into the condition of the savage: the Act, therefore, provides that every negro shall, immediately upon his emancipation, become an apprentice to his present master for a very limited period, not exceeding six years. The principal value of the apprenticeship accrues to the negroes themselves. They are, in fact, placed in a condition of greater comfort than that of the peasantry of any civilized nation."

"On one subject the Ministers have felt that its peculiar nature, and the circumstances of some particular colonies, have made it necessary to legislate immediately and decisively. *All restrictions upon the teachers of the Christian religion in the British colonies are removed by this Act, except such as exist in the mother country.* Much, no doubt, remains to be done for the purposes of police, of religious instruction, and of general education; but we doubt not that these important provisions will be matured in a spirit of wise and liberal policy."

As our readers are chiefly interested in the future comfort of the religious slaves, it is gratifying to find that this Act provides, that no "apprenticed labourer shall be compelled or compelable to labour on *Sundays*; except in works of necessity, or in domestic services, or in the protection of property, or in tending of cattle; nor shall any apprenticed labourer be liable to be hindered or prevented from attending any where on *Sundays* for religious worship, at his or her free will or pleasure; but shall be at full liberty so to do, without any let, denial, or interruption whatsoever."

Another important provision is, that all the persecuting statutes in the colonies against dissenting ministers, are at once repealed by the introduction of the New Act of Toleration, the 52 of George the Third, entitled, "*An Act to repeal certain Acts and amend other Acts relating to Religious Worship and Assemblies, and persons teaching and preaching therein*, which is hereby declared to be in force as fully and effectually as if such *colonies* had been expressly named and *enumerated* for that purpose in such last *recited* statute."

To this may be added, that the Colonial Assemblies and Magistrates are deprived of all authority on this subject, and that this is confided solely to the special justices to be sent out from this country, who are "to have the same power in the colonies as justices in England, under the Act of Toleration."

Thus we have lived to see the complete triumph of religious liberty in our colonies, in consequence of the intrepid manner in which the Baptist and Wesleyan Missionaries resisted the lawless attempts of the colonists to prevent their "speaking and teaching in the name of Jesus." If William Tell effected the liberties of Switzerland; and Lord William Russel, those of England; and Washington, those of America; Knibb and Burchell, and their brethren, have accomplished those of Jamaica, and the other British colonies.

It is certainly a wonderful event of Divine Providence that this Bill, which involved so many opposing interests, should have passed both houses of the legislature in all its several stages without a division; and perhaps still more wonderful, that the planters should have expressed their cordial approbation of the measure! At least this is the case with those of Antigua, Demerara, British Guiana, Barbadoes, and even Jamaica! The Times of this morning, Sep. 24th, gives some resolutions of the assembly of Nevis, which thus conclude:—"It is indispensably necessary to maintain an active and powerful system of police; and this house receives with gratitude the announcement of His Majesty's gracious intention of defraying the expenses of such an establishment, *and to provide, upon liberal and comprehensive principles, for the religious and moral instruction of the emancipated population.*"

Who does not see in this most remarkable event, which surpasses in importance any former legislative measure in the history of the world, another instance of a divine answer to the prayers of pious persons, both among the negroes in Jamaica and in our churches at home! Nor was there ever an occasion when gratitude to God was so loudly called for as this, and—with pain the writer adds—when such general apathy and coldness was manifested by Protestants, and even by Protestant Dissenters. With but few exceptions, no meetings for prayer and praise have been held for the purposes of "giving to God the glory due unto his name," for having "broken the yoke of the oppressor and letting the captive go free."—"*This is a lamentation, and shall be for a lamentation.*"

THANKSGIVING MEETING FOR THE ABOLITION OF COLONIAL SLAVERY.

A meeting was held on Wednesday morning, the 4th inst., at Eagle Street, for the above purpose. After several brethren had engaged in prayer and praise, Mr. Ivimey delivered a sermon founded upon Psalm cl., especially the three first verses, and concluded the service.

In the evening a considerable number—several hundreds—of the friends to the negro assembled and drank tea together in the meeting-house; and so deeply was the object felt by the congregation after it had been addressed by Mr. Phillippo, Robert Smith, the runaway slave, the Rev. Mr. Meadows (Independent), Mr. Hoskins, and others, that they passed a resolution unanimously, That to manifest their devout gratitude to God, and their respect for His Majesty's Ministers, a large building should be erected in Fisher Street, next to Eagle Street, and opposite their meeting-house, as "*A Monument to commemorate the Abolition of Colonial Slavery.*" We understand this measure is already being carried into effect, to be appropriated to a spacious Sunday School-room, and to Almshouses, for the use of twelve pious aged members of the church and congregation.

CHRISTIAN INSTRUCTION SOCIETY.

The design of this Society is to advance Evangelical religion by promoting the observance of the Lord's day—the preaching of the gospel—the establishment of prayer-meetings and Sabbath schools—the circulation of religious tracts, accompanied with systematic visitation, and by the establishment of gratuitous circulating libraries. About 35,000 *families* are at present under stated visitation every alternate week by 1300 gratuitous agents, whose operations secure the constant circulation of more than *one hundred thousand* tracts every month, whilst the temporal condition of the poor also claims the attention of these benevolent visitors, by whose interposition, 2500 cases of distress during the past year were suitably relieved. *Eighty-nine* local prayer-meetings or preaching stations are conducted by the agents of the Society in different districts under visitation, and religious services are held in the public streets and avenues to the city. The preaching of the Society is conducted *by a City Missionary, whose* whole time is devoted to the service of the Society, by various of the stated pastors of London and its vicinity, by the students of the Theological Academies of the metropolis, with the sanction of their tutors—and by the laymen, members of Christian churches, whose talents and piety are approved by their respective ministers. The visiters of both sexes are persons of known piety in connexion with some Christian Society. The officers of the Society have corresponded with 120 similar institutions who adopt its principles and plans in different parts of the kingdom, more than half of which have been formed by the help immediately afforded for that purpose by the Parent Society in London. The Committee are now compelled to appeal to the liberality of the Christian public, to enable them to carry forward these benevolent operations. It is with great regret, they state, that the progress of the Society is retarded by the want of pecuniary assistance, and that several schemes of Christian benevolence are necessarily in abeyance from the want of adequate funds. The Committee trust, that this statement will be sufficient to induce the friends of religion to afford their liberal assistance in furtherance of a cause which has already been signally blessed by the favour of God in the conversion of many individuals in humble life, who are now occupying honourable stations in the church of Christ.

Subscriptions and donations will be thankfully received by Thomas Challis, Esq., the Treasurer; Rev. John Blackburn, Lloyd-street; and Mr. John Pitman, Cumming-street, Pentonville; the Secretaries; or at the Depository, 5, Paternoster-row.

TEMPERANCE SOCIETY.

Dear Sir,

I am desired to transmit to you the following resolution, passed unanimously at a meeting of the Board of Baptist Ministers, specially convened at Fen Court, September 24th, 1833. The Rev. William Newman, D.D., in the Chair.

Yours truly,

J. B. Shenston, Sec.

"That the Board cordially approves of the principles and object of the Temperance Society; and will rejoice to learn that the Ministers, members, and Sabbath school teachers, connected with our churches, in town and country, lend their influence to that valuable institution."

ASSOCIATIONS.

OXFORDSHIRE.

The Oxfordshire Association of Baptist churches, held its thirty-first annual meeting on May 28th and 29th, at Bourton on the Water. Sermons were preached by the Rev. Dr. Cox, of Hackney, from James i. 17; and Messrs. Pryce, of Coate, Luke xviii. 30; and Copley, of Oxford, Isaiah xxvii. 2, 3. Devotional exercises by the Rev. Messrs. Capes, of Farringdon; Price, of Alcester; Wright, of Blockley; Wheeler, of Aitchlench; Docker, (Indep.); Dear, of Stratford; White, of Cirencester; Mann, (Indep.); Dr. Cox; Taylor, of Shipston; Cotton, of Chipping Norton; and Coles, of Bourton. Circular letter by Mr. Coles, on *Election*. Sums collected and distributed for the support of religion in the district, about £71. Baptized, in twenty churches, eighty-one. Clear increase, thirty-one. A special meeting for prayer in the churches was appointed on the last day of the present year. The next association to be held at Oxford, Tuesday and Wednesday in Whitsun-week, 1834.

MIDLAND.

The Midland Association, including thirty-six churches, held their meeting at Tewkesbury, June 29th and 30th, 1833. Brother Trotman was chosen moderator; the letters from the churches were read on the Wednesday afternoon.

The church at Catshill, near Bromsgrove Likey, was added to the association. Brethren Curzon, Hoby, and Morgan, preached; prayers were offered by brethren Fry, of Coleford; Williams, of Ryeford; Davies, of Evesham; Welsford, (Indep.); of Tewkesbury; Keene, of Pershore; Elliott, of Gloucester; Rogers, of Dudley; Eustace Carey, Knibb, and Bate. One of the services was held as a Missionary meeting. The circular letter, written by brother Swan, is on the "*Advantages and Pleasures of Union.*" Brother Hoby to write the next letter. The next association to be held at Cannon Street, Birmingham, Whitsun-week, 1834. Brethren Fry, Claypole, and Blackmore to preach.

Increase of members . . .	380
Decrease	111
Clear increase	269

BERKS. AND WEST LONDON.

The Eighth Annual Meeting of the *Berks. and West London* Association of Baptist Churches, was held at *Datchet*, Sept. 10th and 11th. *Moderator*, Mr. Coles, of Wokingham; *Secretary*, Mr. Tyso, of Wallingford; *Preachers*, Mr. Tyso (Rev. ii. 10); Mr. Uppadine, of Hammersmith (Psalm lxxxv. 6); Mr. Coleman, of Colnbrook (1 Peter. v. 1—11); Mr. Belcher, of Chelsea, in the open air (Acts xvi. 28), and Mr. Broad, of Kensington (Eph. iii. 19). Devotional exercises by Messrs. Belcher; Grace, of Addlestone; Bailey, of Datchet; Hawson, of Staines; Coleman; Fuller, of West Drayton; Buckland, of Wraysbury; Nash, of Eton; Wright, &c. Baptized in eleven churches 106, clear increase, 76. Circular letter, by Mr. Broad, on *Prayer Meetings*. Next Association to be held at Hammersmith, Sept. 9th and 10th, 1834.

CHAPELS OPENED.

NEW PARK STREET, SOUTHWARK.

The meeting-house formerly situated in Carter Lane, Tooley Street, which was erected in the year 1757, for the Particular Baptist Church, then under the pastoral charge of Dr. John Gill, and for the last sixty years of Dr. John Rippon, being required by the corporation of the city for the purpose of forming convenient approaches to the New London Bridge, was taken down in the year 1830. The church and congregation being thus deprived of their place of worship, solicited and obtained accommodation in various neighbouring meeting-houses, till the present building was completed. This spacious and commodious place of worship, with vestries, school-rooms, and six alms-houses, is erected on the freehold of a piece of crown land, about 100 square feet, on the north side of New Park Street, St. Saviour's, Southwark; from the designs, and under the direction, of Mr. H. Rose, of Gt. Guildford Street, the Architect.

The meeting-house is 67 feet in length, 44 feet in width, and 33 feet in height; within the walls, with wings projecting east and west, for the gallery staircases, forming a bold handsome frontage of the Ionic order, built with stone-coloured bricks, next to New Park Street; the centre part of which is supported by eight stone columns, which form the spacious portico, and surmounted by a pediment, which, with the other external embellishments, is formed with Roman cement. The interior, which is surrounded by galleries, supported by fluted iron columns, is fitted up with convenient pewing and free seats, calculated to ac-

commodate 700 persons, independent of 200 children, belonging to the schools, who are seated over the porticoes. The vestries, 17 feet in height, are capable of being converted into one lecture-room, 35 feet by 17 feet, which, with the schools over them, are situated at the north end of the meeting-house, and covered by the same line of roof. The six alms-houses, which have two rooms each, with wash-houses, &c., are of neat elevation, and extend along the east side of the meeting-house, the one next to the street is built with stone-coloured bricks. The first stone of this building was laid on Friday, May 25, 1832, and on Monday, May 6th, 1833, it was publicly opened for divine worship, when three sermons were preached; that in the forenoon, by the Rev. W. H. Murch, Theological Tutor, at Stepney College, from Psalm xxvi. 8. That in the afternoon, by Dr. F. A. Cox, of Hackney, from John iii. 30. That in the evening, by Dr. Collyer, of Peckham, from 2 Chron. vi. 18.

Rev. Dr. Newman, Isaiah Birt, John Shenston, J. E. Giles, James Upton, sen., and George Clayton, engaged in prayer. The several services were well attended. Dr. Rippon's infirmities and indisposition, did not permit him to fulfil the service he engaged to take, as announced in the advertisements for the day of opening.

There are three public services every Lord's day. The evening Lecture is preached by Dr. F. A. Cox, of Hackney.

UNION CHAPEL, UP-HILL, FOLKESTONE.

On the 20th of May, a neat and convenient place of worship was opened at the Up-hill of Folkestone, by the Rev. T. Cramp, of St. Peter's, and the Rev. W. Chapman, of Greenwich; to which is given, *as expressive of the spirit by which the worshippers wish to be actuated, the name of "Union Chapel."*

The congregation, which has been uniformly good from the commencement of public worship in 1824, though, since the erection of the chapel, much increased, was raised by the gratuitous services of the Rev. J. Clark, of Grove House Academy, who, on leaving Stepney, was settled some years as pastor of the Baptist church at Folkestone.

This chapel is erected on freehold ground, and vested in trust; and it is hoped the money for which Mr. C. is responsible will be all forthcoming, by the time it will be actually wanted, the deficiency being only about £50. There is an interesting Sunday-school connected with the place; and it is expected that, under the divine blessing, a church will shortly be formed.

The devotional exercises at the opening were performed by the Rev. Messrs. J. P. Briscoe, and J. Coanes, of Folkestone; J. Payne, of Ashford; and W. Paine, of Eythorn; who, in connexion with all present, appeared highly gratified with the prospect of success attending the culture of this little hill of Zion! *"May the Lord command the blessing, even life for evermore."*

CRANFIELD, BEDFORDSHIRE.

The meeting-house at Cranfield has been considerably enlarged, and was re-opened for public worship on Lord's day, June 9th, Mr. Middleditch, of Biggleswade, preached in the morning and afternoon; and Mr. Josiah Bull, classical tutor at Newport Academy, in the evening; a liberal collection was made towards defraying the debt incurred. It gives us pleasure to state that this church, which had been brought very low, has been favoured with a considerable revival by the divine blessing on the ministry of the present pastor, Mr. Miller, formerly of Oadby, Leicestershire. There is a sabbath school of 170 children, and the congregation has much increased.

NOTICE.

The recognition of the union between the Rev. T. Sharp, A. M., late of Woolwich, and the church of Christ worshipping, at Crown Street, Soho, (late under the care of the Rev. J. Rees), is arranged to take place, on Tuesday, the 15th of October. The Rev. Dr. Collyer, J. Harrington Evans, A. M., and several other respectable ministers are engaged for the various solemnities of the day. Service to commence at 11 o'clock in the morning.

RECENT DEATHS.

MRS. HANNAH KINGSTON.

Died, May 12th, 1833, Mrs. Hannah Kingston, of Weston by Weedon, Northamtonshire, in the 84th year of her age. She had been an honourable member of the particular Baptist church, at Weston more than fifty years, and was well known by many of the religious public. Her zeal in the cause of Christ, and her kindness and benevolence to the poor of his people, will cause her name to be had in lasting remembrance. "She rests from her labours, and her works follow her."

REV. D. NICHOLS.

On Wednesday, September 4th, died, at Trowbridge, aged thirty-two, the Rev. D. Nichols, the faithful and affectionate pastor of Bethesda Chapel, where he had successfully laboured about three years and a half since his ordination. His health had been for a long time in a declining state, and his extreme debility often precluded him from attending to his work; notwithstanding which, he was frequently found in his pulpit when prudence might, perhaps, have dictated for him to remain in his chamber. During the whole of his affliction, the most calm submission to the Divine will was evinced—and even a rejoicing in the midst of tribulation. His remains were interred on Tuesday the 10th, in the vault in which those of the former pastor, the Rev. P. Macfarlane, had been deposited. The ministers in the town and neighbourhood gave attendance, and a sermon was preached in the evening to a very crowded audience, by the Rev. W. Walton, at the earnest request of the widow, and deacons of the church, from 1 Thess. ii. 19, 20.

MRS. HANNAH MORE.

Died, on the 7th of September, at her residence in Windsor-terrace, Clifton, in the 88th year of her age, after a painful and protracted illness, Mrs. Hannah More. Few persons have enjoyed a higher degree of public esteem and veneration than this excellent and distinguished lady. Early in life she attracted general notice by a brilliant display of literary talents, and was honoured with the intimate acquaintance of Johnson and Burke, of Reynolds and Garrick, and of many other highly eminent individuals, who equally appreciated her amiable qualities and her superior intellect. But, under a deep conviction that to live to the glory of God and to the good of our fellow creatures is the great object of human existence, and the only one which can bring peace at the last, she quitted, in the prime of her days, the bright circles of fashion and literature, and, retiring into the neighbourhood of Bristol, devoted herself to a life of active Christian benevolence, and to the composition of various works having for their object the religious improvement of mankind. Her pen could adapt itself with equal success to the instruction of the highest and of the humblest classes, and the numerous editions through which her various publications have passed attest the high sense entertained by the public of their varied utility and excellence. Her practical conduct beautifully exemplified the moral energy of her Christian principles. She was the delight of a widely-extended sphere of friends, whom she charmed by her mental powers, edified by her example, and knit closely to her in affection by the warmth and constancy of her friendship. She lived and walked in an atmosphere of love, and it was her delight to do good; the poor for many miles around her felt the influence of her unceasing benevolence, and her numerous schools attested her zeal for the improvement and edification of the rising generation. In these works of faith and charity she was aided for a long course of years by the concurring efforts of four sisters, who lived with her, who regarded her with mingled feelings of admiration and affection, and towards whom her conduct was ever marked by the kindest and most endearing consideration. It was truly a sisterhood animated by all the social and hospitable virtues. Mrs. Hannah More's last illness was accompanied by feverish delirium, but the blessed influence of Christian habits was strikingly exemplified even under the decay of extreme old age and its attendant consequences. Not seldom she broke forth into earnest prayer and devout ejaculation, and invariably met the affectionate attentions of the friends who sedulously watched over her sick bed by unceasing and most expressive returns of grateful love. The writer of this tribute to her memory saw her only the day before her last seizure, when she expressed to him in a most impressive manner the sentiments of a humble and penitent believer in Jesus Christ, assuring him that she reposed her hopes of salvation on His merits alone, and expressing at the same time a firm and joyful affiance in His unchangeable promises. In her excellent writings she will long live, not only as one of the brightest ornaments of her sex, but as the benefactress of her species.

MRS. AIKIN.

Died, 23rd of September, at Newington Causeway, Surrey, Mrs. Elizabeth Ann Aikin, relict of the Rev. William Aikin, a brief memoir of whom is inserted in our number for November last.

ERRATUM.—In the Notice of Mr. Hepburn's death inserted in our last number (p. 432), for Thomas, read John.

IRISH CHRONICLE.

OCTOBER, 1833.

It is with feelings of devout gratitude to God, and of unfeigned respect to an anonymous friend, we announce a contribution of ONE HUNDRED POUNDS (the third donation to that amount), to assist the funds of the Society. This event, and the continued kindness of numerous friends, encourage the Committee to hope that the plans they had intended to adopt for reducing the expenditure, by lessening the number of their schools and Scripture readers, will not be necessary. Still, the circumstance of being £1100 in arrears, and having to provide at least £700 per quarter, presses heavily upon the minds of the conductors. They have resolved, however, by the employment of other collectors, and by an earnest call on the congregations belonging to the denomination for renewed help, to keep up the number of schools and readers according to the present establishment. It is pleasant to observe that the Missionary Society, connected with that large Protestant body, the Presbyterians of the Synod of Ulster, have resolved to promote preaching in the Irish language, as will appear from the following extract:—

"The Presbyterian Missionary Society in connexion with the Synod of Ulster, have during the last two days held a conference in Dublin, at which numbers of their clergy attended from the north. A report was submitted to the Society which, after the routine information given respecting the progress of their Home Missionaries, concludes thus:—'We would invite our brethren, however, to look to a yet wider field of Missionary labour. The first duty of a church is the care of its own members; her next, the evangelization of the country in which she may be placed. So long as there are in the land any to whom the gospel is not preached in its purity, we are bound to seek their good. The Synod of Ulster, upwards of a century ago, acknowledged her obligation, *as a church of Christ*, in this respect, and as one means of disseminating the gospel more widely, encouraged and sent forth ministers qualified to preach in the vernacular tongue. This wise and important measure of our fathers ought to be revived and adopted by us. We submit to the most serious attention of this body, the propriety and duty of taking steps to have a portion of the licentiates and students of this church instructed in the Irish language. A door would thus be opened, by which the gospel of the grace of God might be faithfully declared to multitudes around us, who are perishing for lack of knowledge.'

"The advice contained in this last paragraph was made the subject of a distinct resolution, pledging the Society to its adoption."—*Times.*

From Mr. M. MULLARKY, *a Student at Ballina.*

Ballina, August 18, 1833.

Reverend Sir,

Since my last letter, the Lord has been pleased to present me with various opportunities of usefulness, to show me, for encouragement, some instances in which, by his kind providence, much good has been already effected, and also to anticipate that, watered by the dew of heaven, the seed which I endeavoured to scatter among my fellow-sinners, will spring up and bring forth fruit to the praise and glory of the Redeemer.

In the last illness of Mrs. Caldwell, our late schoolmistress, the Lord seemed to say to the Society, "In the morning sow thy seed, and in the evening withhold not thy hand." "I have given thee souls for thy hire." This individual, who, I trust, is now praising her Saviour in mansions of the skies, was descended of Roman Catholic parents. Her father was hanged for taking a part in a rebellion which broke out in this country in 1798. She was brought up herself in the Popish religion. About fourteen years ago, she was appointed to conduct the Hammersmith School, in the village of Cranagh. From that time, she and her husband, who was a nominal protestant, but utterly ignorant of the gospel, applied themselves to the study of the Scriptures. Her labours, I hope, were blessed to the rising generation. A girl, who was brought up under her tuition, was put to service in a Roman Catholic family, and in consequence of her master objecting to her keeping or reading the Testament, she left her place. A few days before her death, I called to see her. After a long conversation, I asked her how she expected to be justified in the sight of that God, before whose bar she should shortly stand. "O!" said she, "I know I am a great sinner. I am unable to do any thing of myself, but through the righteousness and blood of Jesus Christ, I hope to be accepted in the sight of God." She further said, "My friend came to me a few days ago, and said, if you do not

send for the priest, and be anointed, we will not allow you to be interred in the burying ground. I have Jesus Christ, said I, for my priest; I am already anointed by him, and I care not how you may dispose of my vile body." After I had read portions of the Scriptures, and commended her to the Keeper of Israel, I left her, persuaded that I would not see her until we should meet in that country, where sin and sorrow have never entered. I was informed by those who attended her death-bed, that her attention, to her last moment, was directed to Jesus Christ.

Another pleasing circumstance has arisen from her death. I preached in Irish at her wake (as they term the house of mourning in this country). Several persons were present who never heard preaching before. The circumstance was reported through the country, together with my intention to preach the next morning. The enemies of truth took the alarm, and in the morning a sect of people, called "confraternities," came with the intention of opposing me, but the villagers opposed them, and said that what I told them in their own language, the night before, was worth the attention of any man who had a soul to be saved. When they found it useless to oppose with violence, they asked leave to argue against my doctrine; to which proposal the people acceded. A friend told me that this was their intention. In my preaching I endeavoured to state the Gospel as simply and as distinctly as possible. After I concluded, I laid down my Irish Testament, and said, This is our religion, this is the religion which is sanctioned by this blessed book, which I have read this morning in your hearing; if any person has any thing to say against it, let him now put forth his objections, and I will endeavour to answer them from this book. Almost every one present said, No sir, no sir, God bless you, and long may you live. I preached again the same day, in Irish, at the burying-ground. When I was about to commence, a friend of mine said, "Do not attempt to preach here, or they will murder us." If you are afraid, said I, you may go home, if you please, but I will commit myself into the hands of the Lord, and preach the gospel; there was not the least interruption. I mention this, that you may see how much prejudice is wearing from the minds of the people. A short time ago Mr. Huston, the clergyman of this parish, attempted to consecrate a grave in Kilmore, near this town; the rabble told him, if he would not leave the place immediately, that they would maltreat him. Ardah, where Mrs. Caldwell is buried, is four miles from Ballina; there is not even a Protestant church in the whole parish, nor more than one Protestant family in a compass of several miles. A similar act, if the Lord did not interfere, would be attended with death.

The week before last I met a law-student in Easky, who is in the habit of contending with the young converts from Popery, in Liney, where he lives, and throwing obstacles in their way not easily surmounted. He generally keeps a priest at his house. He is acquainted with the controverted points, and therefore throws stumbling-blocks before many. He and I were before acquainted, and as soon as he saw me he began to say hard things against our sect. Immediately several persons assembled about us. For the information of those who stood by, I answered his objections from the Word of God. When he was driven out of his strong holds, and while I took occasion to preach the gospel to the persons who were present, he said, This man is a dipper, and I want to support the faith of the holy Roman Catholic Church. Some of the people said, We know who he is already, and believe him to be right and you wrong. Then he requested that I would meet him on the Wednesday after in Easky to discuss the matter; however, he did not appear that day, but he and his friend met brother Berry and myself in a private room in Easky afterwards, and from what I could learn, he will not be so apt to oppose in future.

Letter of thanks from Eliza Cain to Mrs. I.

Ballina, Aug. 20, 1833.

Dear Madam,

With heartfelt gratitude to God for all his mercies and blessings, both of a spiritual and temporal kind, I address you with these few lines, and return you many thanks, not only for all the kindness you have shown to me yourself, but also for securing the assistance of those ladies and gentlemen who have so kindly contributed to the support of myself and my poor orphan brothers and sisters. I am often astonished when I think how wonderfully God has provided for all of us, and has raised up friends who have acted the part of parents to us, and have done much more for us than they ever could have done.

I think, my dear Madam, you will be pleased to hear how Mr. Allen has disposed of me and my brothers. My

eldest brother John is apprenticed to a respectable carpenter for four years, and fourteen pounds was paid with him. James is apprenticed to a cabinet-maker for five years, and ten pounds given with him; and I am bound to an excellent dress-maker for two years, and five guineas was paid with me. I and my two little sisters lodge with a member of the church in Ballina, who teaches a school for the Baptist Irish Society, so that they have the privilege of attending it every day.

We all like our trades very much, and hope by the time we have finished our apprenticeship we shall all be able comfortably to provide for ourselves. I have indeed great reason to say, "What shall I render unto the Lord for all his benefits towards us?" and with David, "When my father and mother forsake me, then the Lord will take me up." There is great encouragement for those who have the gloomy prospect of leaving a helpless family to the wide world, when we remember these words, "Leave thy fatherless children, I will take care of them, saith the Lord." The bounties of God are far more excellent than those of any mortal friend could possibly be. *Their* bounty, be it ever so great, cannot reach beyond the grave; but it is "our Father's good pleasure to give us a kingdom incorruptible, undefiled, and that fadeth not away."

Those, whose parents are living, ought to be very thankful that God has provided such reviving cordials for them against the mournful time when they may be taken away, and we, who have *lost* our parents, and have found relief in our extremities from such declarations as those, should recollect it with pleasure, and often repeat it with songs of grateful acknowledgment.

My brothers and sisters join me in again sincerely thanking you and Mr. I., and our kind but unknown friends, for the great kindness shown to us, and that the choicest blessings may descend upon you and them, is the fervent prayer of, dear Madam, your very much obliged and humble servant,

ELIZA CAIN.

The following Examination of the Children belonging to the School at Castle Connell, furnished by Mr. John Turner, cannot but be highly interesting to our readers, as it supplies the most convincing proof of the value and importance of scriptural instruction:—

What is the name of that book which you hold in your hands?—The Testament.

What is a Testament?—A will.

Is the will of any use before the testator dies?—No.

Whose will is that which we call the Testament?—God's will.

Did God die that so he might make that will?—His Son did.

Is his Son any thing more than man?—Yes; he is God.

Then we see that the God-man did die. Was it necessary for Christ to do this?—Yes.

Why?—Because we are sinners.

True; but what do we lose by being so?—We *have lost* God's likeness, and paradise also.

What is that by which we have lost those great things?—A transgression of God's law.

Were you in paradise?—No; but Adam was.

What is the relation between you and Adam?—He is our father, we his children.

Now, what is the inheritance he has left us? or, what is it that we have all received from him?—Sinful natures.

And what do those sinful natures lead us to do always?—To disobey and offend God.

Disobey God. What does our disobedience deserve?—Punishment in hell for ever.

Now, what is God?—An infinite and eternal Spirit.

Right: Now keep in mind that God is eternal, and tell me why does sin deserve eternal punishment?—Because sin is committed against God.

And God is, What?—Eternal.

Therefore sin deserves eternal punishment. But can't we keep God's law ourselves?—No.

Why?—Because we are not able—because of sin.

And is there no hope of getting to heaven then?—Yes; Christ died for our sins.

True: Now what has he left us?—Forgiveness.

We owed God's justice a great debt, did he pay that?—Yes.

Is the price which he paid sufficient?—Yes.

Must we not pay part of it?—No; we never could, but Christ paid all.

So he *has* paid all, and in this book which we say is his will, he hath left us a full discharge, if we believe on his name; but then, though we may be forgiven, how does that make us holy, and you know God will never let an unholy person into heaven?—The Lord Jesus kept the law for us too.

Do you remember 'One jot,' &c.?—

Here they all repeated the passage within five.

Had he any occasion to keep it for himself?—No; he had no sin.

Did he need any more righteousness than he had?—No.

Then, who are benefited by his keeping the law?—Those that believe.

What does his obedience do for them?—It makes them righteous and restores paradise, which we have lost.

Yes; Christ imputes his righteousness to all who believe. Was it against God's will he came from heaven to do all this?—No; God sent him to do his will.

Tell me where that is said?—Here they repeated the passage.

CONTRIBUTIONS.

Received by the Treasurer:—

Ladies at Tewkesbury, by Miss Jones		8	0 0
Friend at Tewkesbury, by Mr. Wightman		2	0 0
Mr. M		1	5 0
Rev. E. West (Sub.) Amersham		2	2 0
Mr. T. Horsey, of Taunton, (Sub.)		1	1 0
Mr. A. Wilson, per Mr. G. Sample		2	2 0
S. B., per Mr. T. Napier		30	0 0
Legacy of Mrs. Sarah Hill, late of Uffculm, Devon	50 0 0		
Less L. Duty	5 0 0		
		45	0 0
Legacy of the late Rev. John Shoveller, of Portsea	50 0 0		
Less L. Duty	5 0 0		
		45	0 0
Mrs. W. Fletcher, of Ringwood, by Mr. Cozens		1	1 0

Per Rev. John Dyer:—

Collected by a little Girl		4	15 1
Thomas Phillipson, Esq., Islington		5	0 0
Robert Wigney, Esq., Brighton.		1	1 0
Mr. J. Warmington, Edmonton.		1	1 0
A. H., by Rev. J. Smith, Ilford		1	1 0
Paran (South Wales), by Mr. Hopkins		1	0 0
Birmingham Auxiliary Society, at Bond Street, per Mr. W. Lowe, Treasurer		5	0 9

By Rev. G. Pritchard:

A Friend, by Rev. C. Elwin		100	0 0

Omitted by mistake in the July Chronicle:—

W. W. Francis, Esq., Colchester, (Ann. Sub.)		1	1 0
By Mr. Ivimey:			
Collected by Rev. W. Giles, St. Peter's.			
Rev. T. Cramp	1 0 0		
Rev. J. M. Cramp	0 10 0		
Margate.			
F. W. Cobb, Esq	1 0 0		
Mr. Rybatt	0 5 0		
Mr. Thomson	0 10 0		
Mr. C. S. Lewis	0 2 6		
Rev. T. Young	0 10 6		
Collection at Baptist Chapel	3 9 6		
Mrs. Box	0 10 0		
Mr. Hind	0 2 6		
Mr. Dawson	0 5 0		
Mr. T. Wyburn	0 5 0		
A Friend	0 2 6		
Mr. A. Flint	0 10 0		
		9	2 6
Collected at Manchester by Do.		32	7 6
Bucks. Association, Collection for the Baptist Irish Society, by Rev. Peter Tyler, Secretary:—			
Chesham.			
Rev. W. Tomlin (Sub.)	1 1 0		
Weekly Subs. by Mr. Pope	3 0 0		
Cuddington.			
By Mr. E. Bedding	0 5 0		
Haddenham.			
By Misses Franklin and Tyler	1 4 0		
New-Mill.			
Mr. Elliott (Sub.)	1 1 0		
Mr. W. Grover, do	1 1 0		
Mr. Meacher, do	1 0 0		
Mr. Baldwin	0 10 0		
Mr. Howes	0 10 0		
H. Missendon	0 3 0		
Swanbourne.			
By Mr. Waight	0 4 0		
		9	19 0
Remitted by Mrs. Deakin, of Glasgow, for the Native Irish Schools, from the Church in Storie St., Paisley	4 0 0		
Mrs. Steel, Rothsay	0 10 0		
		4	10 0

By the Treasurer, for Eliza Cain:

Friends at Keynsham, by Rev. Mr. Ayres		1	14 6

MISSIONARY HERALD.

CLXXVIII. OCTOBER, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

The following interesting communication from Mr. W. H. Pearce, detailing a variety of particulars connected with a Missionary Journey, undertaken not long before by himself and his esteemed colleague, Mr. George Pearce, would have been inserted earlier but for the press of other matter. It is addressed to the Secretary, under date of Feb. 13, 1833:—

My dear Friend and Brother,

Our public letter has already intimated that in company with Mr. Mackay, a Missionary of the Church of Scotland, I visited Kharee a few weeks ago. I have not time to detail particulars; but I may just state that the increase in numbers and the serious deportment at worship of the professing Christians; the steadfast and consistent character of those before admitted to baptism, and the satisfactory account of their conversion given by several candidates for that ordinance, together with the solid instruction afforded *their congregations by the native preachers*, as evidenced by the knowledge of divine things which all we conversed with had acquired, gave my esteemed companion and myself much pleasure. We returned from our trip, adoring God who had thus manifested his mercy, and determined, I trust, in future to abound in the work of the Lord, under a full conviction that our labour would not be in vain in the Lord.

It was arranged, at this time, that I should pay the station another visit in a few weeks' time, again to examine the candidates for baptism 'ere finally admitted. Accordingly, on Thursday, the 31st of January, Mrs. Pearce and myself left home on our journey, accompanied by brother George Pearce as far as Luckyantipore, the station under his care. It is thirty-five miles from Calcutta, and we had to go in small boats all the way; but by travelling all night we reached it the following morning. We all staid there till Saturday, when Mrs. P. and myself proceeded to Kharee, fifteen miles further south. Mr. P. remained at his own station till Tuesday, when we had the pleasure of welcoming him also. We remained altogether nine days, during which we were fully occupied. Visiting the native brethren at their houses in three different villages, conversing particularly with the candidates for baptism, attending two church meetings to hear their experience, aiding the native preachers in the preparation of their sermons, administering medicine to the sick, officiating at two marriages, addressing

the heathen in the neighbourhood during the day, and preaching to the Christians every evening, besides the Sabbath, gave us abundant and very delightful employment. I need not state particulars of all our proceedings, as they will be supplied in a journal which brother George Pearce is preparing; but will merely refer to that part of our work connected with the Christians, and especially with the Church.

I may first state that we have for nearly three years had regular Christian worship twice on the Sabbath, and twice in the week, at the village of Kharee; and for two years at Mookerjea Mahal, two miles to the east. At both we have now neat chapels, elevated three or four feet above the ground: the walls are made of mud, with a roof of straw, supported by bamboo lattice-work on solid beams. The chapel at Kharee, of which an engraving, I perceive, has appeared in the Quarterly Papers, is the larger, and will hold nearly 200 people. The one at Mookerjea Mahal is about half the size, as this village contains but few houses, and is too near the jungle to have for the present any great increase of population. During the last year several fresh people from the village of Bamannabad, situated about a mile to the west of Kharee, having thrown off caste and joined the Christian party, it was arranged at my last visit that the brethren there should still attend the chapel at Kharee on the Sabbath services, which are held in the day-time; but that, since the crossing the fields at night was too dangerous to allow of their attending the services at that place, the native preachers should conduct worship at the village on Wednesday and Saturday evenings. There are, therefore, now held, in the whole, four services on the Sabbaths, and six services in the week.

The Christian population, including women and children, in the three villages is now just 200, of which sixty have thrown off caste during the year. All the brethren, except those who have forsaken idolatry during the last few months, were originally from but two castes of Hindoos; but lately one family from a third class has joined them, and a few Mussulmans. During the rains, before the crops were ripe, when many perished through hunger, several others were anxious to profess Christianity. But the brethren saw that they desired support and protection from the oppression of their landholders rather than salvation *from hell*, and so declined to receive them. *A gradual* increase of professors, as we *can find means* of supplying them with regular instruction, is perhaps more desirable than sudden accessions of large numbers; and we have reason to believe that, through the goodness of God, the coming year will witness the accession of several other families, in addition to those already received.

Of the two church meetings before referred to, one was held to receive the experience of four men from Mookerjea Mahal. Of these three were young men, and a fourth of middle age. Mr. G. Pearce and myself agreed to examine the candidates alternately, the other putting down on paper their replies; and it occurred to him, that it might prove interesting to you to have the replies of two or three as thus obtained. I therefore extract the experience of Khola, as given in reply to questions put to him by Mr. G. Pearce; and of Adoityo, in reply to those by myself.

Khola is a young man of about 17 years of age. His two elder brothers are members, but his younger brother is yet unconverted. His account was as follows:—

"I have left the worship of idols for Christ three years.—I left it, because it was very sinful.—The blind cannot lead the blind.—There is one God, and one Saviour, Jesus Christ, the Son of God.—I wish for salvation.—It must be obtained by prayer to God, through Christ; but must be accompanied by faith.—I know that if I believe I shall have it; for he has said, Whosoever cometh unto me, I will in no wise cast out.—Christ calleth sinners.—He calleth by his word.—I have been concerned for salvation about two months.—If I get salvation, I shall go to God hereafter, and obtain the Holy Spirit on earth.—By this the mind is purified from the mind of sin.—The Father, Son, and Holy Spirit are one God in three persons.—The Son has given his life for sinners.—God the Spirit expels sins from the mind.—God will hear our supplications if we pray.—This gives me joy.—I am happy, because Christ has died for my sins.—I love him much for his mercy.—I love him more than all on earth—for he has died to obtain my pardon.—I will love him while I live.—I hope to dwell with God for ever.—Those who love sin cannot love God.—I must, therefore, be free from the dominion of sin.—Deceit, falsehood, idol-worship, anger, pride, are sins, and the servant of Christ cannot indulge them.—I am yet unholy—but must look to Christ for power to expel iniquity.—I must stand complete at the bar of judgment in the righteousness of Christ.—I beg my neighbours to cease from sin, and not by it to offend God, nor to break his commandments.—God would not act unjustly were he to expel me from heaven.—But God will not act so towards me, if I believe in Christ.—I love all men, but Christians best; and among all those who love Christ best, those who talk of Christ—with them who talk only of the world, what concern have I?—I pity the men of the world, for they are without salvation.—I invite them, and beseech them to turn from the way of sin to that of holiness.—I wish to be baptized; for it is the profession of faith in Christ; not that all who are baptized go to heaven, but all who believe,

forsake sin, and are baptised, do so.—Christ at last will come to judgment:—to the faithful he will say, Enter the kingdom prepared for you; but to the wicked, Depart unto hell —there they cannot escape —nor can they die —they must exist for ever.—There is hope on earth, but none in hell.—I shall regard them as my friends who reprove me for sin, and will with thankfulness submit to any discipline the church may think fit to exercise."

Adoityo is quite as young as Khola. His elder brother is already a member, and his youngest brother, who is at our Christian Boarding School, has been under very hopeful impressions for some weeks. His third brother was proposed, but too unwell to attend, and of his piety we are not quite satisfied. Adoityo told us as follows:—

"It is about two months since I felt a desire to be baptised.—This desire originated through hearing the word of God, particularly that word of Christ, 'Come unto me, all ye that are weary and heavy laden, and I will give you rest.'—I had heard this passage before, but did not feel its power till about two months since.—Since that time I have feared eternity, and desired to love and serve Christ. —I have now some hope of salvation—that hope arises from the mercy of Christ.—The Debtas cannot forgive my sins, nor can the Sahebs, our teachers—only God can do this. —For the Son of God, seeing our sinful condition, became incarnate, and gave his life for the ransom of our souls.—Afterwards he arose from the dead and ascended into heaven— where he now pleads for his people.—He obtains whatsoever he asks, for he is the Son of God.—He will come again to judge the world. —After the judgment, the righteous will go to heaven; the wicked will be driven down to hell.—At the judgment, both the soul and body, being re-united, will enjoy pleasure or suffer pain according to God's sentence.—But till the time of judgment, the body will remain in the grave; the soul only will suffer or enjoy; in hell or in heaven. Formerly my mind was very sinful, but is now purified by the Holy Spirit.—Not wholly so, for sin still exists in my heart.—When I fall into sin, it is necessary for me to pray for the Holy Spirit that I may be cleansed therefrom.—As one after falling into a ditch seeks water in order to be cleansed, so I apply to the Holy Spirit, that he may purify me again.—I love Christian people.—I love them because they love Christ, and their minds are towards him. —I love to talk of divine things.—I am accustomed to pray in private daily.—I trust God will hear my prayers, for the sake of Christ.—I desire to be baptised, because by that ordinance I profess to be a Christian.— It is the public badge of Christianity.—Christ himself was baptised by John, and became an example to us.—I will love those who, at any time seeing my misconduct, shall reprove me.—It is very bad to live in sin.—My love to Christ is greater at some times than at others; then my mind melts (becomes tender). —I think I could not forsake Christ for the good of the world.—I desire that sinners may be converted to Christ, as I was converted.— I could willingly give up my property, if by that sinners could be brought to Christ."—I would immediately travel a great distance, if by my going souls would be converted to the Lord.—I think I could forsake all for Christ; but I do not feel that I can of myself stand in the ways of God.—I must be kept by the Holy Spirit."

* The youth paused some time in giving this answer, as he did not at first perceive how sinners could be saved by the distribution of money.

All the questions, to which those answers were returned, were purposely so constructed as to allow a greater variety of replies, beside the right one given by the candidate. With the exception of that mentioned in the note, all were answered with the greatest promptitude; and we only ceased from other interrogations because so well satisfied that we thought them unnecessary. The replies were given with so much feeling, and the knowledge they manifested in persons so young—quite unable to read, and only three years ago immersed in the grossest idolatry, was so gratifying that we could not, I assure you, help repeatedly shedding the tear of affectionate sympathy with the dear youths, and of gratitude to Him, who in his mercy had thus enlightened and sanctified them. How true it is, "The entrance of God's word giveth light; it giveth understanding to the simple!"

But I must hasten to a close. Each candidate, having concluded his account of himself, and his Christian friends and neighbours having given very satisfactory evidence as to his change of character and conduct, was unanimously received. Another church meeting was then appointed for Saturday to hear the experience of four persons belonging to Kharee and its neighbourhood.

The meeting was accordingly held when Gopaul, a middle-aged man, the brother of one of our members, and who has long been very unwell; Soorjya, a widow, with two children; Jorshi, the mother of three of our most respectable members; and Kholona, a widow, were severally examined. The account they gave of themselves, as well as the evidence of others regarding them, was very satisfactory. I had intended to extract the replies of one or two, but if I do, I shall be too late for the vessel, and must forbear. When we thought of their former state of ignorance and sin, and contrasted it with their present enjoyment of light and holiness, we really could not hesitate to unite with the dear native members of the church, and to say, as it were, to each, Come in, thou blessed of the Lord, why standest thou without? It was therefore arranged that all should be baptized the next afternoon, and received into the church immediately afterwards.

The next day (the Sabbath) was a very interesting time. Besides the con-

gregation at Mookerjea Mahal, which brother P. supplied, there attended, at Kharee, in the morning, about seventy professing Christians, to whom I preached on perseverance in personal piety and activity in seeking the salvation of others, from 1 Cor. xv. 58. In the afternoon at three, a much larger congregation, consisting of Christians and heathens from all the neighbouring villages, assembled, when brother G. Pearce, in an animated and faithful address, urged on the unconverted the necessity of immediate repentance, and administered appropriate counsel to those about to be baptized. We then proceeded to an adjoining tank, belonging to one of the brethren, to attend to the solemn ordinance of baptism, at which brother P. officiated. It was an interesting sight: the crowd of spectators sat down on the grass on the elevated sides of the tank, preserving from first to last, while we sang, and prayed, and baptized, and prayed again, the utmost silence, and seemed to acknowledge in this impressive rite a solemnity and importance to which the frivolous services of Hindooism can offer no parallel.

The Christians, with some others, then returned to the chapel, when I had the delight of admitting the eight baptized to the fellowship of the church, and of administering the Supper of the Lord to nearly forty residents at the station, besides several from Calcutta. All the members present, many of whom are exceedingly poor, cheerfully presented their mites for the relief of those still poorer than themselves; and at five the congregation were dismissed, that all might reach home 'ere the beasts of the forest should come forth.

Brother G. Pearce having invited the native preacher from Luckyantipore to visit Kharee on the happy occasion, we spent the evening with him, and our other two brethren at the station, in animating conversation about the difficulties and success of our honoured predecessors in the Missionary field, and then retired to rest, to start at day-light the following morning on our return.

Thus terminated a visit inferior in interest and pleasure to none which I have been permitted to pay at this favoured spot. Again I entreat for its dear inhabitants the fervent prayers of those who love Zion, that God may continue and greatly enlarge the blessing among them; and remain,

My dear friend,

Your's very affectionately,

W. H. PEARCE.

HOME PROCEEDINGS.

GLOUCESTERSHIRE.

The services of this Anniversary were attended with more than usual excitement, owing to the presence of our brother Knibb, whose character had, in this district, been most furiously assailed by the advocate of colonial slavery;* and to our esteemed brethren, Knibb and Carey, we feel peculiar obligations for their able and efficient advocacy of the claims of the Baptist Missions.

Sermons were preached on Lord's day, June 30th, by Mr. Knibb, at Woodchester, Eastcombs, and Stroud; by Mr. Carey, at Shortwood and Woodchester; by Mr. Yates, at Avening and Chalford; by Mr. Newman, at Painswick; by Mr. Probert, at Nupend, and on the following Sabbath at Coleford by Mr. Knibb, and at Thornbury by Mr. Carey.

Public meetings were held at Wotton-under-Edge, Sodbury, Stroud, Hampton, Kingstanley, Shortwood, Gloucester, Ross, and Cheltenham, where deep interest was evinced, and a determined feeling expressed to support the Mission and to promote the civil and religious freedom of the slaves.

It is with pleasure we record the kindness of our Christian brethren of different denominations who attended our meetings and manifested a lively feeling of sympathy with our Missionaries in their afflictions, and favoured us with their aid to support the cause. To the genius of religion we attribute this unity of feeling, this oneness of heart, and we pray that charity may rapidly increase until party-names shall be lost in oblivion, and Christianity, in all its glory and excellence, shall shed its benign influence on every land. To the honour of our friends we would state that their contributions this year have been considerably increased, so that we hope our churches in Gloucestershire are rising to a higher standard in Christian benevolence, and to more effective exertions in the services of religion.

Aug. 26. W. YATES, *Sec.*

SOUTH WALES.

Our brethren, Mr. Phillippo and Mr. D. R. Stephen, of Swansea, have just concluded a tour on behalf of the Society through

* Our correspondent alludes to a Mr. Borthwick, who was employed, about the time of the general election, to deliver pro-slavery lectures in various parts of the country ——, greatly to the advantage of the cause of abolition. ED.

the south western counties of the principality, beginning at Swansea, Glamorganshire, and ending at Aberystwyth, Cardiganshire. The district meeting for Pembrokeshire was held at Beulah, on Tuesday and Wednesday, Aug. 6 and 7. The afternoon of Tuesday, service was held in the chapel, when brother Jones, of Rhydywilym, preached. On Wednesday, a platform having been erected in front of the chapel, the services were held in the open air. At 10 A.M. brother Ellis Evans commenced by reading and prayer, brother D. R. Stephen preached in Welsh, and brother Phillippo in English. At 2 P.M. the Scriptures were read and prayer offered up by brother Davis, Ebenezer. The chair was taken by W. E. Tucker, Esq., and addresses were delivered by the deputation and neighbouring ministers.

The district meeting for Carmarthenshire was held at Aberduar on Thursday and Friday, Aug. 15, 16. The afternoon of the former day brother Hughes, of Sion chapel, prayed, and Welsh sermons were delivered by brethren R. Roberts and T. Thomas, jun. Friday morning, at nine o'clock, the congregation assembled in a field, where a commodious scaffolding had been constructed. After prayer and singing, the chair was taken by the venerable Timothy Thomas, and most powerful addresses were delivered by the deputation and ministers present. At 2 P.M. brother T. Thomas prayed, and two Welsh sermons were delivered by brethren Williams, of Trosnant, and Stephen.

The district meeting for Cardiganshire was held at Penrhyncoch on Tuesday and Wednesday, Aug. 20 and 21. Tuesday evening the service was at Talybont, when brother Stephen took the chair, and Mr. Phillippo addressed the meeting, together with brethren W. Evans, D. Roberts, L. Rowlands, &c., in English. At 10, Wednesday morning, the meeting was at Penrhyncoch, when brother R. Roberts prayed. The chair was taken by Mr. Woolsey, and the deputation, together with the neighbouring ministers, delivered speeches of great interest and effect.

Besides the above-mentioned places, the deputation took in their way the principal towns in the three counties. Very great interest was excited by the manly and affectionate addresses of Mr. Phillippo. In detailing what he had seen and heard of the effects of Missionary exertions, he at once conferred a benefit of no small moment on the Society with which he is connected, and the numerous audiences which had the pleasure and privilege of hearing him.

For the uniform kindness shown by all their friends and brethren in the ministry, and especially for the efficient assistance rendered them to serve the interests of the Society, the brethren Phillippo and Stephen wish to return their most sincere and heartfelt thanks.

DESIGNATION OF A MISSIONARY.

On Wednesday evening, Sep. 4th, Mr. Kilner Pearson was designated as a Missionary to the Bahama Islands, at the Baptist chapel, Stratford-le-Bow. The service was commenced with reading and prayer by the Rev. C. B. Woodman, after which the Secretary of the Society explained the object of the meeting, stated a few facts relating to this infant Mission, and proposed the usual questions to Mr. Pearson. The Rev. Thomas Hunt, of Clapton, offered the Ordination Prayer, and a suitable and affectionate charge was delivered to the Missionary by the Rev. Dr. Newman, founded on 2 Tim. v. 1, 2.

Mr. and Mrs. Pearson sailed for New York, in the York Packet, on the 12th inst., intending to proceed from that port to Nassau. Mr. P. is well acquainted with the part of the world whither he is now proceeding, having made no less than fourteen voyages across the Atlantic in the merchant service, latterly in the command of a vessel belonging to our much respected friends G. F. Angas and Co. In that capacity he zealously exerted himself in various essays to do good; but the acquaintance derived from actual observation with the condition of the negroes and others in Jamaica and other parts of the West Indies, induced him to renounce all his prospects of worldly advantage, and devote himself, in the most disinterested manner, to the toils and anxieties of a Missionary life. His amiable partner is equally devoted to the cause, with which indeed she may be said to have an hereditary connexion, being a niece of Captain Wilson, who commanded the ship Duff in her first Missionary voyage. May it please God to conduct our valued friends in safety to their desired haven, and render them eminent and lasting blessings there!

Our readers are generally aware that the Slavery Abolition Bill received the Royal assent previous to the prorogation of parliament, and has been sent out to all the colonies interested in its enactments. All the information which has hitherto reached this country leads us to expect that this great measure will be

favourably received by the colonists, and that they will cheerfully co-operate in the steps necessary to carry it into effect. Our most devout thanks are due to Almighty God that, by the Act, full provision is made for the exercise of their functions by all teachers of religion, complying with the provisions of the 52 Geo. III., cap. 155, and for the freedom of religious worship among all classes of the community. We hope, therefore, soon to announce that those of our Jamaica Missionaries, whose health will allow, have departed to resume their useful labours, and that others will be enabled to join them. This must, however, depend, under God, on the pecuniary means placed at the disposal of the Committee, as the ordinary income of the Society is barely sufficient to meet the usual expenditure. With a view, in part, to meet this exigency, a most liberal friend of the Society, who kindly contributed *One Thousand Pounds* in the last year, has presented the produce of the like sum in the 3 per Cent. Consols, during the present month; in addition to which, we have to state that a considerable number of our churches in and near the metropolis have, on the invitation of their respected ministers, with a generous alacrity which does them the highest honour, resolved, without waiting for any application from the Committee, to make a public collection for this specific object. To exhort others to "go and do likewise" would seem to imply the suspicion that a similar disposition was wanting elsewhere; but no such suspicion is indulged. The case is in the hands, or rather in the hearts, of our friends, both in town and country; and we cannot doubt that the Committee will be enabled to fulfil the pleasing duty of augmenting the number of those faithful and devoted men, who will joyfully spend and be spent in promoting the eternal interests of the myriads now about to receive the blessing of temporal freedom.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

East Indies.....	Rev. John Mack.....	Serampore.....	March 28.
	Mr. J. C. Marshman...	Do.....	March 14.
	Rev. W. H. Pearce....	Calcutta.....	March 11.
	Rev. William Carey...	Cutwa.....	March 24.
	Rev. E. Daniel.....	Colombo.....	March 23.
	Rev. H. Beddy.....	Patna.....	Feb. 4.
West Indies....	Rev. Joshua Tinson...	Kingston.....	June 28.
	Rev. Josiah Barlow....	Anotta Bay.....	June 17.
	Rev. W. Dendy	Kingston.....	July 4.
	Rev. F. Gardner.....	Do.....	June 28.
	Mr. S. J. Vaughan	Montego Bay.....	June 22.
	Rev. T. F. Abbott....	Do.....	July 5.
	Rev. S. Nichols.....	Do.....	July 5.
	Rev. H. C. Taylor....	Kingston	July 8.
	Rev. Edward Baylis..	Port Maria	July 3.
	Rev. John Kingdon...	Manchioneal.....	July 1.
	Rev. W. Whitehorne..	Stony Hill	June 14.
	Rev. Joseph Bourn....	Belize	July 4.
South Africa...	Messrs. A. Prior and others..	Graham's Town..	May 17.

Contributions received on account of the Baptist Missionary Society, from August 20, to September 20, 1833, not including individual subscriptions.

lgin and Morayshire Missionary Society, by Rev. N. Mc. Niel			3 10 0
orth of England Auxiliary, by Rev. R. Pengilly			3 0 0
raham's Town (South Africa), by Mr. A. Kidwell			12 0 0
eading Auxiliary, by Mr. B. Williams			23 0 0
oughton Missionary Association, by Rev. S. Brawn			7 3 8
xfordshire Auxiliary, by Rev. J. Price :—			
Alcester	20 11 0		
Astwood	9 12 6		
Stratford-on-Avon	6 0 0		
			36 3 6
St. Albans, Collected by Miss Howard, (for Library, Anotta Bay)			0 10 0
oventry, Leamington, &c., Collections and Subscriptions, by Mr. Booth			61 13 6
hropshire, &c., by Rev. Manoah Kent :—			
Shrewsbury	34 0 7		
Plealey	2 2 6		
Pontsbury	2 0 6		
Wellington	10 0 0		
Wem	4 14 6		
Shifnall	3 4 6		
Oswestry	3 13 4		
Newtown, (*Montgomery*)	34 2 2		
Caersws	1 11 6		
Sarn	1 14 10		
Newbridge	2 10 0		
Pentycelyn	2 2 0		
			101 16 5
Bovey Tracey, Collection and Subscriptions, by Rev. Thomas Burchell			7 12 8
Lewes, do. do. by Rev. J. M. Sowle			21 13 0
Maze Pond Auxiliary, by Mr. Beddome			35 0 0
South Devon Auxiliary, on account, by Mr. John Nicholson			50 0 0
Rocester (*Staffordshire*), by Mr. ———			1 10 0
Anglesea, Baptist Churches, by Rev. — Morgan			8 0 0
Cheltenham, Collection at Baptist Chapel, by Rev. T. Burchell			16 6 6
Collection at John Street Chapel (Rev. J. H. Evans), by Rev. E. Carey			43 0 6
Leighton Buzzard, Contents of Missionary Box, per Mr. P. Matthews		0 11 6	
Collected by Two Female Friends, per Ditto		3 5 0	
			3 16 6
Gloucestershire Auxiliary, by Mr. King, Treasurer :—			
Avening		1 6 0	
Chalford		3 0 0	
Cheltenham, (Highbury Chapel)		25 3 0	
Coleford		10 0 6	
Eastcombs		3 4 0	
Gloucester		13 14 6	
Kingstanley		13 5 6	
Minchinhampton		8 9 10	
Nupend		2 2 0	
Painswick		0 19 0	
Ross		8 15 0	
Sodbury		4 11 0	
Shortwood		47 2 9	
Stroud		43 1 0	
Thornbury		4 0 0	
Tetbury		5 0 0	
Uley		10 4 6	
Woodchester		4 1 6	
Wootton-under-Edge		11 17 10	
			220 3 11
Woolwich Auxiliary, by Rev. A. Freeman :—			
Abethell, Mr.		1 0 0	
Champion, Messrs		0 6 0	
Coll. at Public Meeting		11 8 8	
Do. after Sermons by the Rev. J. Coultart		8 12 6	
Cox, Rev. John		0 10 0	
Dixon, Sir Alexander		1 1 0	
Friends, by Mr. Gardner		0 5 6	
Do. by Miss Goodman		1 10 4	
Do. by Miss Watts		0 8 5	
Do. by Mr. Williams		2 8 0	
Gardner, Mr.		1 1 0	
Gregory, Olinthus, L.L.D.		1 0 0	
Jones, Lieutenant, R. N.		1 1 0	
Kirby, Mr.		0 10 6	
Mandy, Mr.		1 0 0	
Rogers, Mrs.		0 5 0	
Strang, Mr.		1 1 0	
Sunday School Miss. Box		0 2 7	
Young, Mr.		1 1 0	
			34 13 2
Collected on a Journey in South Wales by the Rev. J. M. Phillippo, and D. R. Stephen :—			
Swansea		19 16 1	
Llanelly		6 14 0	
Carmarthen		20 0 0	
Narberth		8 15 7	
Milford-Haven		3 2 0	
Pembroke Dock		8 18 6	
Rhydwilym		3 5 1	
Llangoffan		20 0 1	
Ffynnon Henry		2 0 0	
Haverfordwest		50 0 0	
Fishguard		6 2 6	
Jabez		1 17 6	
Tabor		1 5 0	
Newport		3 12 0	
Blaengwaun		12 0 0	
Aberystwyth		15 14 9	
Bethel		2 2 7	
Llanrhystyd		0 10 0	
Bethel and Salem		2 0 8	
Ebenezer		1 12 6	
Blaenyffos		2 5 0	
Cardigan		23 10 0	
Drefach		1 0 0	
Kilfowyr		3 5 1	
Newcastle Emlyn		6 0 0	
Aberduar		11 9 4	
Bethabara		5 0 1	
Salem, Llangyfelach		0 15 8	
Ferryside		2 2 0	
Llangyndeirn		1 3 7	
Bethlehem		2 4 10	
Groesgoch		1 3 5	
Pope Hill		0 15 6	
Sardis		0 11 0	
Bwlchygwynt		0 10 2	
Beulah		14 16 3	
Llandysil		1 0 0	
Cwmifor		0 12 0	
Cwmdu		0 11 0	
Moria		0 12 8	
Swyddffynon		0 8 0	
Talybont and Penrhyncoch		6 11 8	
			275 10

DONATIONS.

"One who wishes to be his own Executor," (Second Donation)	200	0	0
Lady, by Rev. Thomas Price	10	0	0
B. G., *Abergavenny*, by Rev. Joseph Ivimey	2	0	0
Mr. Serjeant, and Friends, *Ruthen*	1	14	0
Mr. Packer, and Family, *Hackney*	1	5	0
Female Friend, by Rev. T. Keyworth, *Wantage*	1	0	0

LEGACIES.

Bowtell, Mr. Thomas, late of Halsted, by Mr. T. Bell and Mr. T. F. Bridge, Executors	20	2	0
Munsey, Mrs. Mary, late of Westminster, by Richard Hitchcock and Richard Hanham, Esqs., Executors	5	0	0
West, Mr. Charles, late of Great Portland Street, by Mrs. West, Executrix	10	0	0
Eymann, Mr. Christian, late of Rhenish Bavaria, by Mr. C. S. Lix, Frankfort, (80 florins)	6	12	11

TO CORRESPONDENTS.

On referring to the document referred to by our esteemed correspondent from Bath, it appears to be in his own hand writing, but without any particular "instructions" attending it.

To our respected brother at Stroud, who inquires whether a Mission to Western Africa is in contemplation, we reply, "Certainly not, for the present."

Our friends, who feel inclined to complain that so much room should be occupied by the notice of contributions which can interest none but the parties concerned, are reminded that this mode of acknowledgment is desirable, and in a degree necessary, for the sake of those kind friends who remit the money. We may add, on the other hand, that a few of our correspondents, overlooking the obvious fact that such a change of plan, to say nothing of additional time or labour, would infringe to a much greater extent on our scanty limits, solicit the insertion of all *particulars* included in each remittance! We are confident that our friends, who will look at the whole case, will perceive that the medium course now pursued is the only one which can with propriety be adopted.

The list from Woolwich, not having been sent in time for the Appendix, is inserted by particular request.

Parcels of Magazines have been thankfully received from Mr. J. R. Parker, late of Lambeth; Mrs. Dafforne, Camberwell; Mrs. Steward, Ipswich; and from Mr. W. Collins, Regent Street; and also Twelve Volumes of different Theological Works, from the Rev. D. Clark, Dronfield.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1833.

MEMOIR OF THE LATE REV. WILLIAM ANDERSON,

CLASSICAL AND MATHEMATICAL TUTOR IN THE BAPTIST ACADEMY, BRISTOL.

[*Concluded from page* 450.]

Mr. A. was eminently qualified for his situation at Bristol. He was endowed with an understanding which clearly and comprehensively saw through all objects presented to it, beyond most men. His strong memory enabled him to make all facts, opinions, reasonings, and systems, which he chose to possess, his own.

The general tenour of his conduct was remarkably consistent with that of his mind: he showed in all things right feeling, directed by great considerateness, judgment, and reflection. He never acted from mere impulse, of either a good or bad kind: it was by judgment that he was directed in all things. He seldom took exaggerated views of things, and seldom saw them feebly or obscurely; but was clear, accurate, and decided. This quality was his strength, and held a predominant sway over his other faculties. His imagination was, perhaps, never remarkable; yet he enjoyed elegant and powerful writings and conversation to a high degree. His critical *powers* were wonderfully acute; and were of the greatest advantage to his pupils, in assisting them to form correct habits, both of thinking and speaking. His attainments and stores of mental furniture were amazing. The progress of the students in the different branches which he taught is a testimony, of no doubtful kind, of his classical and mathematical attainments. He possessed, also, a considerable acquaintance with the Greek and Roman fathers, and a surprising familiarity with systems of philosophy, mental, moral, political, and, in part, physical. If any false opinion, of any age, were spoken of, he was generally prepared, not only with *an* answer to the fallacy, but with what was *the precise answer*, addressed to the point. He had a great knowledge of literary history, and of criticism, both in the classics and in the Scriptures: nor was his acquaintance small with subjects even out of his particular vocation; such as politics, and political economy. It would be difficult to say what it was of which he was ignorant, becoming him to know.

Mr. A. took the most lively pleasure in society which furnished conversation. Soon after he went to reside in Bristol, Mr. Hall settled there; and with him, and other society that he found, he seemed to be just where he would be. The death of that great man was felt by him beyond any other loss which he had ever sustained.

His mind being essentially *critical*, with him conversation very frequently took the form of *debate*. He generally had clear views himself, and sometimes found that others had not. He pursued a subject with ardour, and sometimes with eagerness; and, from the animation of talking, the love he had for truth, speculative as well as practical, and the delight he took in the vigorous exercise of the understanding, he was somewhat impatient at any thing vague and inconsequential in reasoning. He would remark a contradiction or inappositeness to the matter in what was said, lay open the principle, detach all unnecessary considerations, strip off any gloss, expose a fallacy or latent sophism, with the greatest force, plainness, and even homeliness of expression. From this love of argument, Mr. A. perhaps sometimes inflicted a little pain on those who did not fully know him, or were less fond of debate than himself. They thought him wanting in urbanity, and fancied *themselves* assailed when it was only their *argument*; and—not considering that the structure of his mind was analytical and judging—they did not fully estimate that mental honesty which speaks plainly what is seen clearly, felt strongly, and meant well.

But Mr. A. was not deficient in *true politeness*. Although he did not possess the flexibility and smaller graces of conversation, he was by no means inconsiderate of the feelings of any one; nor did he intentionally wound them; and, when he did, it gave him great pain. Those who were more familiar with him saw how much he had of kind feeling and friendliness, as well as of the higher qualities of the understanding, and appreciated his uncommonly strong sense, and judgment, his great learning, his clear views, and power of vigorous reasoning, and the plainness, frankness, and manliness of his mind.

About May last he became somewhat unwell, and complained of considerable languor, which did not leave him, but was increased by an attack of the prevailing influenza. Although for some time his debility became more distressing, it did not excite in himself or in his friends any serious apprehensions. He had at times been ill in the same way, and he expected that the approaching vacation at the Academy would restore him. He did not relax in preparing the students for the examination; and, on becoming so unwell that he could not leave his house, he for several days saw the classes there, instead of at the academy. He did this for the last time on Tuesday, the 4th of June. The next day he was unable to sustain the exertion, and his friends became anxious respecting him; he had himself, however, no apprehensions of danger. His weakness continued to increase, and it became painful to him to speak. It was with great difficulty that he could, on Saturday, answer a few questions which it was necessary to put to him respecting the examination. From this extreme languor, little was said by him respecting the

state of his mind at that time. He had before stated that he felt happier in that illness than in any preceding one, but it was exceedingly little that his physical strength enabled him to say; and, while he was so painfully exhausted, it was impossible to speak to him at any length. The dying testimony of an experienced Christian must always be valuable to survivors; but, as furnishing additional consolation, in respect to the departing one, it was in this case little needed: he had for more than thirty years confided in the mercy of God, through the atonement of Jesus Christ; and had, habitually and faithfully, sought to know and serve him here, and to enjoy him for ever.

On Monday, the 10th, very little hope of recovery was left; on Tuesday morning this hope was still less. He became exceedingly weak, and, towards the afternoon, the symptoms of approaching dissolution appeared. He was free from pain; but breathed quickly and with difficulty; and at six o'clock he departed from this world.

It was found, on an investigation of the nature of his illness, that there was an abscess formed on the liver; and that the omentum was diseased. This last disease was supposed to have been of long continuance, and to have been the principal cause of his death. On Wednesday the 19th of June, the remains were interred in an enclosure behind Broadmead Meeting-house, in a vault made beside those of Mr. Hall and Dr. Ryland.

It was only those who intimately knew Mr. Anderson who were acquainted with his worth, or saw how much there was in him to be admired, respected, and imitated. *His piety* was sincere, practical, and unpretending. He became a decided Christian, and "gave himself to the Lord, and to his people, according to the will of God," early in life; and his religious profession was never sullied by a single stain resting on his character. He was a man of uprightness and strict integrity, conscientious in things great and small, "abstaining from all appearance of evil." His regard for his fellow-beings was thoughtful and enlarged, and led to earnest action in his own particular calling; to the duties of which he always paid unremitting attention. "Work while it is called to day" seemed his motto. His studious habits did not make him shrink from public engagements, when he thought he might be useful. While at Dunstable, when he could command his time better than afterwards, he was ever ready to take part in the services of the association, and to further the interests of public societies. He felt greatly concerned for the propagation of religion, and always regarded its interests wherever he was. He contended that the want of piety was the great source of evil, and enforced its inculcation as the main and indispensable means of benefiting the world, whether for time or eternity. There was, however, no obtrusiveness in his efforts to do good; nor any display of the good he effected. His most particular friends, at a distance from him, only received a bare answer to their questions in reference to his success as a minister; and unless they questioned him they knew nothing. His character was remarkably free from every thing bordering on ostentation. The rich stores of his mind were brought forth only when called

for, and then measured out exactly in proportion to the immediate demand. He regretted in others a display of zeal for doing good when not accompanied with proportionate devotion and purity. The religion of such men, he would say, "seems all to project outwards." His own was eminently an inward principle, "the hidden man of the heart." It was founded on clear views of divine truth, and produced right sentiments and sincere obedience to God. Early in life he had read the Scriptures so closely, and had become so familiar with them, that when a student at Bristol he seldom used or needed a concordance, a Bible to which he had been long accustomed serving instead. In addition to the time spent in reading the Scriptures and in devotion, he employed a portion of the day in reading books of a devotional kind; and a friend, with whom he sometimes spent a week, has remarked that he used to bring Horne on the Psalms with him, or some book of a similar description. His devotional spirit was very apparent in his family and public prayers. These possessed a richness and fluency which did not belong to his compositions nor to his sermons, and indicated that he maintained secret and daily communion with God.

In friendship Mr. Anderson was warm-hearted and constant, to a degree which those who did not fully know him will scarcely credit. In his family he was kind and most considerate. His death was felt even by his servants, as if they had been bereaved of a father. His friends have lost in him a companion on whose principle and strength of mind they could always rely; and whose intercourse assisted them in the attainment of truth, and stimulated them to useful action. To the academy, and to the denomination, through the academy, his loss, it is feared is irreparable.

H. R.

ON THE IMPORT OF ZECH. XIV. 1—5.

When the city of Jerusalem is represented as an object from which the Jews flee, according to Zech. xiv. 2, 5, the term Jerusalem cannot mean the Jews themselves, nor yet the territory to which their flight is said to be directed. As, however, the first accessions of Gentiles to Jerusalem, Christians. were like sprigs of the wild olive-tree inserted into the good olive-tree; it is as much in character for the Christian church originally at Jerusalem to be called Jerusalem, as for Jews and proselytes residing there to be so denominated. Therefore, when we read, concerning John the Baptist at the Jordan, "Then went out to him JERUSALEM," we perceive that, wherever the Christian church may be, she likewise is JERUSALEM. Moreover, as places thus furnish a name for persons, so, by a re-action, a body of individuals may communicate to a new residence the name they derive from their *former* residence. Thus, as stated in the Hebrew of Gen. ii. 13, there was a Cush encompassed by the river Gihon; and that territory giving its name to those who migrated from thence, the emigrants, as we conceive, gave their name Cush to the land now called Ethiopia. We perceive, therefore, that when the main body of the Christian church was scattered over the Western Roman Empire, that vast extent of territory was Jerusalem, whatever number of Jews it might contain.

whilst the Greek Empire, or Byzantine territory, comprising the residue of the Christian church, and being to the east of the Western Roman Empire, was as the Mount of Olives on the east of Jerusalem. In this view the barbarous nations of the West, heathenizing as much of the church as they could with heathenized Christianity, are regarded as taking possession of the Holy City, according to the representation in Rev. xi. 2; where we read: "The Holy City shall the Gentiles tread under foot forty-two months."

Moreover, as by the preceding prophecy in Zech. xiii, the Jews are divided into three parts, two of which are "cut off and die," whilst one part only is "left," the Holy Spirit proceeds to subdivide this remaining third, in its earlier history, into two halves or two portions whose destinies are diverse, the proportion of numbers being as much out of the question as in the three-thirds already noticed in the Magazine for October. Thus, as some prophecies refer as exclusively to the Gentiles as if the Jews had no existence; so, in Zech. xiv, though not in Rev. vi, the Jews are regarded as the only proper inhabitants of "the Holy City trodden under foot by the Gentiles." For whilst, in Zech. xiv, Jerusalem is spoken of as "safely inhabited," the Gentiles are there represented either as perpetual absenters from Jerusalem, or as acceptable but distant worshippers repairing thither only once a year at the feast of tabernacles.

As, therefore, "the day of the Lord" means, as far as judgments are concerned, the day of Jehovah's retribution, we perceive that the Jews, and the Jews alone, are the *sufferers* intended when the prophet says to Jerusalem, or Catholic countries comprising Jews: "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle." Zech. xiv. 1, 2.

With respect to the parties who are described as acting a hostile part towards Jerusalem, they are said to be "ALL NATIONS;" and of the harlot of Babylon it is said: "ALL NATIONS have drunk of the wine of the wrath of her fornication," Rev. xviii. 3. The phrase ALL NATIONS, therefore, does not necessarily suppose more than those secular powers that were in league with the papacy: and the chain of events predicted in Zech. xiv, compared with what has actually transpired, shows that the Catholic powers of Europe are the nations described as gathered against Jerusalem to battle. It is evident, too, that "the dividing of the spoil" predicted in the first verse is the result of "plundering the houses" spoken of in the second verse, one of the three evils named when Jehovah proceeds to particulars, and says: "The city shall be taken, the houses plundered, and the women ravished."

As to the first of these particulars, it may be observed that, inasmuch as the Jews in their scattered state have had no adequate national defence, they have always been as a prey in the jaws of the devourer; so that when the barbarous nations possessed themselves of the Western Roman Empire in the fifth century, they possessed themselves of Jerusalem with the Jews it contained; and thus "the city was taken."

With respect to the houses being plundered, and the spoil being subsequently divided, we

need say nothing of the rapacity of other nations, as the Barons of England in 1215 and 1262, and her kings and prelates at other periods, made such inroads on Jewish property as to verify the prediction. In the year 1210, for example, king John, as Stow states, "spoiled the Jews of sixty-six thousand marks;" and the same historian, recording the events of 1282, proceeds to say: "John Peckham, Archbishop of Canterbury, sendeth commandment to the Bishop of London to destroy all the synagogues of the Jews within his diocese:" and Stow elsewhere gives us to understand that, on Friday the 2nd of May, 1287, "all the Jews in England were apprehended by precept" from king Edward the First, and that they averted the consequences of that arrest by "redeeming themselves for twelve thousand pounds of silver."

There is, moreover, a recklessness sometimes accompanying acts of spoliation which may be justly compared to such abreach of the 7th commandment, on the part of licentious soldiers, as more especially exposed them to the vengeance of human laws when war is out of the question. Thus, when king John caused both Jews and Jewesses to be imprisoned and barbarously tortured, in order to have all their money as a ransom, his thus obtaining the sixty-six thousand marks already mentioned was the conduct of a ruffian soldier; as was the conduct of the barons, when, as Stow states in the events of 1262, they not only committed robbery, but "slew the Jews in all places." When banishment, too, with mere necessaries for flight, is added to spoliation, the spoliation itself becomes almost a virtue compared with *its concomitants*: and that such *complicated* misery, inflicted by Englishmen, has been endured by Jews, one more quotation from Stow will suffice to show. In the year 1290, says he, "King Edward the First banished all the Jews out of England, giving them to bear their charges till they were out of his realm: and the number of Jews then expulsed was fifteen thousand and sixty persons, whose houses being sold, the king made a mighty mass of money,"*

To the predictions already considered, Jehovah adds: "And half of the city shall go forth into captivity, and the residue of the inhabitants shall not be cut off from the city;" and, at first sight, literal banishment and literal protection may appear to be the import of this prediction. In hostility to the Jews, however, the nations were not all of one mind at the same time; and thus Jews were banished from one part of the city to another without being banished from the city itself, trodden under foot as it was by the Gentiles. Another fact, therefore, must be resorted to. Paul, speaking of those who are like whited sepulchres, says: "Of this sort are they who creep into houses, and LEAD CAPTIVE silly women:" and the writer is induced to believe that something of this kind is intended by the CAPTIVITY under consideration; for, at different periods, numbered and unnumbered multitudes of Jews being conquered by "the Beast," or secular Catholic confederacy, became Roman Catholics, and did that penance which the Catholic church enjoined, and thus became CAPTIVES, and disappeared as Jews in the Holy City, trodden under foot by "Sodom and Egypt."

* See Stow's "Annals of England," printed at London in 1605.

would fail to recount all ances in which Jews have isappeared from among rethren; like a train of carried to distant regions. nothing, however, of the piring inquisition, it ap- at as early as the year of 1 616, or thereabouts, this of captivity was witnessed salem, trodden under foot Gentiles. For at the in- n of the eastern emperor, us, who had driven the om his territory, Sisebod, the Goths in Spain, com- the first persecution the ad to endure in Papal ndom: and Basnage, a nown French writer, in- s that, in Sisebod's perse- some Jews were cast into to languish out their days, t others were compelled to retreat in France, while rtion abandoned their reli- avoid the bitter conse- s of maintaining their ion. Moreover, Basnage is to understand that the the Jews had in France t temporary, inasmuch as ert, who became king of in 628 (being incited, sebod, by Heraclius, Em- f the Eastern Roman Em- "declared that he could ger suffer the Jews to re- n his kingdom unless they Christians." Nor did "the " act without consulting alse Prophet," or "the Pre- f the Kingdom," as Bas- speaks.* Thus matters arrived at a crisis. "The clergy," says Basnage, "approved of Dagobert's resolution, indicative of what they accounted piety, and decreed that all the Jews, on pain of death, should either embrace Christianity, or quit his Majesty's dominions." Thus, in this second persecution, many of the Jews fled a second time, whilst, as Basnage states, "the rest yielded to the temptation, and preferred dissimulation to banishment."

Moreover, in November, 1095, the principal directors of the first crusade, formed a confederacy, and in the following year assembled their armies. Thus an additional animosity was excited against the Jews, insomuch that when the crusaders arrived at Cologne, at Mentz, at Worms, and at Spire, in the year 1096, five thousand Jews were butchered like oxen or drowned like dogs; to which account of the massacre, Basnage adds, that "the number of those Jews, who, through fear, abjured the religion of their fathers, is a multitude that no man can count or calculate." Basnage states too that "the persecution of the Jews to which the crusades gave rise was general, insomuch that it was felt not only in Germany, but in England, in France, in Spain, and in Italy." Yea, says he, the crusaders, in their frantic rage against the Jews, cried aloud, "Come on—let us massacre them, and put an end to the remembrance of the very *name* of Israel."

Neither in the first crusade, however, nor in those that followed, was it possible for Israel's name to be effaced from human remembrance, or for the Jews to cease to be a distinct people. For Jehovah had said: "The residue of the inhabitants shall not be cut off from the city." Hence he who

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ien John speaks of the tree of ach side of the river he means life in two long rows; and when ks of the false prophet he means e prophet here, there, and every over all Papal Christendom: course, the Catholic Prelates of ire *included.*

cast Pharaoh and his host into the Red Sea, and "smote great kings, and slew famous kings, because his mercy endureth for ever," was not unmindful of his ancient people in the days of the crusades. For, in reference to the nations in battle array against Jerusalem, as already described, the prophet adds: "And Jehovah shall go forth, and fight against those nations, as when he fought in the day of battle." Thus, according to the sacred proverb, "There are many devices in a man's heart, but the purpose of Jehovah is that which shall stand." Prov. xix. 21.

If a wheel rolling rapidly onwards from South to North were to contain within its circumference another wheel revolving with equal velocity from East to West, we should have an opportunity of seeing the distinction between what God decrees to do, and what he decrees to permit. Thus, in reference to the larger and unfettered wheel, we beheld a holy messenger descending from heaven, and a hundred and eighty-five thousand Assyrians cease to breathe. But, when more than seven times this number of Jews were doomed by Jehovah to an untimely death in the days of Vespasian, there was no necessity for the descent of a destroying angel. For when the Lord said: "Who will execute my purpose?" the warrior and the rebel approached his throne, and said: "*We* will execute thy purpose." In short, the ambition of the Romans and the impatience of the Jews were more than sufficient to effect the slaughter decreed. Hence he who said: "Ephraim is joined to idols—let *him* alone," had only to say to the *antagonists*: "Hitherto shall ye *proceed, but* no further;" and the wheel within the wheel, vainly striving to carry Jehovah's chariot in a wrong direction, was kept in perpetual subserviency by the larger wheel, whose upper rim towered beyond the clouds, and whose lower rim was commensurate with the depths of the ocean. Thus we may exclaim with the apostle: "O the depth of the riches both of the wisdom and of the knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Wicked, therefore, as any host of enemies may be, their purposes can be so held in check by divine and angelic co-operation, as for the army to be called Jehovah's army—yea, as for Jehovah himself to be accounted their *Leader*. Thus, when the approach, of the Assyrian host towards Jerusalem was a future event, the prophet Joel said: "JEHOVAH shall utter his voice before HIS army," Joel ii. 11. Moreover, according to Isaiah x. 15, prodigious armies shrink into a mere weapon, and Jehovah appears as the sole warrior, thus addressing them: "Shall the axe boast itself against him that heweth therewith?" And, on the same principle, the Turks and Othmans were but Jehovah's sandals when he set his foot upon the Mount of Olives, in the year 1302, and rent it asunder in 1453. Yes, in 1302,* "the Ottoman power first burst upon the ill-defended provinces of the *Byzantine Empire*," a footing which the *Ottomans* established till, in 1453, the Turkish Empire became a great valley between Greek Christendom, one part of which is beheld in Russia

* See Von Hammer's statement, on Turkish authority, in reference to the time when "Othman first invaded the territory of Nicomedia."

in the North, and the other part of which is beheld in the South of Europe, where the modern Greeks reside.

We see in history, therefore, the fulfilment of Zech. xiv. 4, where we read: "And Jehovah's feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Thus the Mount of Olives becomes *two* mountains—a northern mountain and a southern mountain, whilst the chasm from east to west, being between the two mountains, becomes "the valley of the mountains" mentioned in the fifth verse.

As to those whom the prophet describes as fleeing to the valley thus made, they cannot be the half of the city previously led away captive, but must be those of whom Jehovah speaks, when he says: "The residue of the people shall not be cut off from the city:" and that this residue are Jews we have a proof in addition to what has been already adduced, inasmuch as they are identified with the Jews in the days of *Uzziah*. "Ye shall flee," adds the prophet, "to the valley of the mountains; for the valley of the mountains shall reach unto *Azal*: yea, YE shall flee like as YE fled from before the earthquake in the days of *Uzziah* king of Judah"—an earthquake spoken of also in Amos i. 1, and at the time of which, as it should seem, the inhabitants of Jerusalem fled to the Mount of Olives, as the most ready refuge from the falling towers and tottering edifices of the holy city.

Thus, in these latter days, and in a figurative sense, the region of the Mount of Olives has afforded security to the Jews when Jerusalem or papal christendom was about to become the seat of Jehovah's holy war. Yea, when "the mighty empire of Mahomet the Second" was established in 1453, the papal nations were made to shudder, and had other employment to contemplate besides massacring the Jews. In the interim, the ravenous Bird of the East spread his protecting wings over the oppressed descendants of Abraham in a manner thus described by Knolles: "After that Mahomet was thus become lord of the imperial city of Constantinople, as is aforesaid, and had fully resolved there to place his imperial seat, he first repaired the walls and other buildings spoiled in the late siege, and by proclamations sent forth into all parts of his dominions, gave great privileges and immunities to all such as would dwell at Constantinople, with free liberty to exercise what religion or trade they pleased. Whereby, in short time, that great and desolate city was again well peopled with such as, out of divers foreign countries, resorted thither; but especially of the JEWISH NATION, which, *driven out of other places*, came thither in GREAT NUMBERS, and were of the Turks GLADLY RECEIVED."

When the prophet says, "the valley of the mountains shall reach unto *Azal*," the adequate extent of the retreat seems to be referred to, *Azal* being that to the valley which the suburbs of a city are to the city itself: and one more quotation may serve

to show that the Jews are efficiently protected till "the indignation be overpast." "The Jews," says Basnage in 1716, "have for considerably more than two centuries* securely enjoyed their liberty and great privileges in the territories of the Grand Signior, without excepting Constantinople itself. Nay," adds he, "it is in this capital of the Ottoman Empire that the Jews more particularly abound."

Thus, by divine interference, a remnant of Jews had been spared as the ancestors of myriads who, in the day of the Redeemer's powerful reign among the Gentiles, shall be as life from the dead. But, as the observations already made have been too far extended, a glance at the remaining part of Zech. xiv. is reserved for another paper.

Stratford, Essex. J. F.

SUNDAY-SCHOOL RECOLLECTIONS, NO. II.

PREPARATORY ARRANGEMENTS.

BEFORE the teacher can commence or prosecute his labours, it is obvious that some preparatory arrangements must be adopted; and that on these much of the efficiency of a school will depend.

I. *The classification of pupils* is a preliminary measure of some importance. It has been found best to form only four classes of boys, and four of girls, constructed, as usual, on the degree of proficiency in reading:—the first comprising children who must be taught letters and monosyllables; the second, those who can read larger words, but not the Testament; the third, those who can read the Testament; and the fourth, those who can read the Bible.

This affords a division at once simple and easy of comprehension. It is adapted to a school of any extent. Should either class be numerously attended, its teachers may be proportionably increased, and each may instruct a certain number according to convenience. If there be many classes, it is often difficult to obtain sufficient teachers for each; and in the absence of the single teacher of a class, the inconvenient necessity will occur of throwing two or more classes together. The children, too, are on this plan so placed together in the various degrees of their proficiency, as to excite a healthful emulation, instead of being discouraged by too wide a separation.

II. *The supply of books* is another matter of arrangement to which too much importance cannot well be attached, since the books employed must constitute the basis of instruction, and the intellectual and moral nutriment of the immortal spirits whose education for earth and heaven is contemplated.

Adaptation to this object, and cheapness, are the principal points for consideration in the selection of books *for ordinary use*; and in both respects the publications of the Sunday-school Society, the Sunday-school Union, Mr. Gall, and others, are, more or less, excellently adapted to the necessary demand. The society first named has long been in he habit of affording gratuitous supplies, where required.

The following, after trial of several years, have been found

* Basnage says, "depuis plusieurs siècles," in that sense, no doubt, which *is here expressed.*

abundantly sufficient for general use, and indeed better than more numerous works:

1st class. Lessons pasted on boards for collective teaching.
2nd. ditto.
3rd. Testament.
4th. Bible.

This arrangement, it will be perceived, excludes *books* of reading and spelling. These are chiefly adapted to individual teaching—a plan which involves a wasteful expenditure of books, and of time and labour, still more precious. Younger scholars, who on the collective system all learn together in their classes from one or two boards, on the individual plan learn nothing, except when the teacher is engaged separately with them; and when he is not, they are, for the most part, mischievously employed in destroying the books which have been put into their hands.

Catechisms, it will be noticed, are also not included in this arrangement. Interrogation is highly important; but there is a wide difference between catechizing and the use of catechisms. The right of a denomination to introduce, if so inclined, its theological catechism into schools maintained by itself, is freely admitted; while it is obvious that in schools embracing all, and supported by all, such productions cannot be allowed. It is also conceded, that much advantage may accrue from the *secondary* reading or consulting these and similar works.

The question, however, is: What mode of teaching revealed truth is most proper to its own character; most likely to be blest with the influences of the Holy Spirit; to form, in the youthful mind, a conviction of the supreme and *exclusive authority of* Holy Scripture in all matters of faith and practice; and to promote correct and successful habits of investigating, in all its bearings and connexions, the whole counsel of God?

In some respects nature and revelation are alike. The creations of the one, and discoveries of the other, are all arranged in perfect system by their adorable author; but to man that system is not at first apparent, and its general principles, in either case, can only be ascertained with correctness by the process of a careful induction. The brilliant discoveries which have resulted from the application of the inductive philosophy to the study of nature are known to all; but it is to be lamented that the spirit of the system it has superseded yet lingers in our schools of religion, while its expulsion from them is of far greater consequence. A student of nature may, with comparative safety, adopt the conclusions of Newton, without going through the primary process of experiment and evidence by which he arrived at them; but, in religion, the book of revelation is designed and adapted for responsible and individual research, and none of its peculiar truths can be really believed, unless they be received, "not as the word of man, but as the word of God."

Hitherto, in Sunday-schools, it has been common to teach the system of revealed truth by catechisms, with a secondary reference only to the word of God, while that sacred book has been often merely employed for an exercise of reading or memory. Instead of this, it seems most desirable that, in all our schools, whether denominational or otherwise, religious truth should be taught, primarily and chiefly, from the

Bible itself; so that the inquiry, "What saith the catechism?" may be superseded by one incomparably more important: "What saith the Scripture?"

In addition to books for ordinary instruction, the formation in every school of such a *library for the children's use* as may be obtained from the Tract society, is a measure, not only valuable in itself, but one which may be employed as a most unexceptionable means of reward.

As it is to be presumed that teachers will *study* their work, some portion of the funds of a school will be wisely applied in providing a few of those guides and helps, which the catalogue of the Sunday-school Union contains, for the perusal of teachers; especially those whose circumstances may prevent their being otherwise obtained.

Other preparatory arrangements might be adverted to, such as the place and hours of instruction, methods of obtaining scholars and funds, books of record, and plan of government; but, as these depend much on circumstances, and their consideration would occupy more space than could be spared for these papers, they must be omitted.

The next article will relate to teachers.

E. C.

Truro, Oct. 14, 1833.

TEMPERANCE SOCIETIES.

To the Editor of the Baptist Magazine.

Dear Sir,

It was with the greatest satisfaction possible, I read in your last number the resolution adopted by the Board of Baptist Ministers, at their meeting (September 24th), *on the subject* of "Temperance *Societies.*" It has been matter of regret to many of your readers that so important an institution has not had a more prominent place in the Magazine, and that your valuable correspondents do not take up the subject more frequently. In reading the "Second Annual Report of the Temperance Society," just printed, I find among its Vice-Presidents, nine Bishops, eleven Admirals of the Navy, several Generals of the Army, besides Peers of the Realm, Members of the House of Commons, and other gentlemen of intelligence, rank, and influence; all of whom have signed the declaration, and whose example, I trust, will be followed by the ministers, deacons, members, and Sabbath-school teachers of our denomination throughout the united kingdom, agreeably to the suggestion of the Ministers' resolution. In the "Temperance Herald" of this month there is one of the most affecting yet encouraging letters from Professor Edgar, of Belfast, that has ever met the public eye; an extract of which I would have given, but prefer calling the attention of your readers to the following remarks bearing on the consequences resulting from the moderate use of distilled spirits, which is thought by many to be at least harmless, if not necessary, but which, in fact, is the very root of evil.

"The moderate use," says the writer, "by the intelligent and religious, keeps up the ruinous delusion, that spirits are safe and suitable as a *refreshment*. The use of them by the prudent man readily descends to his children; it is imitated by his servants, after leaving his employ, under circumstances of privation and fatigue, which require larger quantities, or undiluted drams; and exactly in proportion to the weight of his

character for wisdom, benevolence, and piety, will be the pernicious influence of his example upon society. Impartial investigation has convinced many thousands of intelligent persons that nothing less than the sincere *example* of the influential portion of society, in abstaining from distilled spirits, can correct the false estimate of their true properties under which their neighbours are drinking themselves and their country to ruin; or can afford a reasonable hope of changing our present fatal customs. Public admonitions against excess, and private entreaties to moderation, have been tried for centuries in vain. Moderation has produced appetite, and appetite excess; and the evil has become enormous. If, indeed, it can be proved that not any nourishment is contained in the flood of distilled spirits which we yearly consume at the expense of so many millions, wrung chiefly from the wages of the labourer and mechanic, and from the hard fare and scanty clothing of their families; if it can be proved that they excite to exertion, only by inflaming the imagination; that they add strength to the sufficiently fierce temptations of our corrupt nature, while they blunt and obliterate the affections and feelings which distinguish man from the inferior creation; if, on examination, it is evident that spirit-drinking is closely connected with abuse of the Sabbath, and contempt of religious institutions, and that it presents one of the most serious obstructions to the progress of the gospel; the Christian, who seeks not his own profit merely, will not long hesitate whether he be at liberty to apply to the use of these dangerous liquids the *rule of abstinence* which a great apostle recommends with regard to things in themselves lawful, and even useful and desirable, but which circumstances render inexpedient, as occasions of stumbling or weakness to others."*

I. O. U.

ON THE RIGHT OF A CHURCH TO DISMISS ITS DEACONS.

To the Editor of the Baptist Magazine.

SIR,

YOUR correspondent, *Abner*, in your last number, submits for the consideration of your readers: "Whether it is lawful for a church, having chosen deacons to office by a majority of its members, to remove them in like manner, their removal being considered for the peace of the church?"

Having paid considerable attention to subjects of this description, though not a regular correspondent of yours, I beg to make a few remarks on this query.

In the first place, I should say at once, that the right to appoint, necessarily implies the right to dismiss; and sometimes this exercise of the latter privilege is of great importance, in order to preserve or restore the peace of a Christian society. But then the act of dismission would, in many cases, it is highly probable, lead to a division of a Christian church.

I would, therefore, strongly recommend, in the second place, that deacons should be chosen annually. This is the case at Christchurch in Hampshire; and something like it takes place at Heaton Norris, in the county from whence I at present address you. Objections, I have no doubt, will be raised against this proposal; but I am much mistaken if, upon a careful examination, these would prove

* Some interesting particulars of this Society are given, p. 514.

to be of any real weight; whilst the advantage, I am persuaded, would in many cases be of great importance.

One of the strongest objections urged by members of the establishment against dissent is founded on the existence of what are called lord deacons. Now, annual elections would afford frequent opportunities for the removal of this evil, and consequently of silencing this objection. In my view, we give occasion for this objection to dissenting principles by not acting up to these principles. We seem to admit that, though we have right to elect our own officers, yet, having once chosen them, with respect to deacons at least, we have no further right, unless their conduct should be such as to require their expulsion from church membership. If the custom were adopted of revising our choice once a year, or at some other not very distant period, a great improvement, I am convinced, would be introduced into your dissenting economy.

Manchester. W. E. W.

We have received another paper on the same subject, signed "*A Subscriber;*" but it is too long for our limits; and too broad, in its mode of argumentation, to have any point as an answer to Abner's query. On the subject advocated above, this writer asks: "Is there any precedent, or is it lawful, for a church to choose their deacons annually?" If the answer were given in the affirmative, the distinction of the apostle (1 Cor. x. 23) between what is lawful and what is expedient, might still be fatal to the adoption of this proposed innovation of established order. We should rather say: Let the churches, in the choice of deacons, be governed entirely by the direction of Paul, in the third chapter of 1 Timothy; and, if they be found to possess the *scriptural qualifications* in any tolerable degree, they will not need to be removed from office. In most cases *bad* deacons are a punishment for the *carnality* manifested in their appointment.

Ed.

POETRY.

ON THE INVENTION OF LETTERS.

Tell me, what genius did the art invent,
The lively image of the voice to paint?
Who, first, the secret how to colour sound,
And to give shape to reason, wisely found?
With bodies, how to clothe ideas taught,
And how to draw the picture of a thought?
Who taught the hand to speak, the eye to hear
A silent language, roving far and near;
Whose softest voice outstrips loud thunder's sound,
And spreads her accents through the world's vast round;
A voice heard by the deaf, spoke by the dumb,
Whose echo reaches long, long time to come,
Which dead men speak as well as those alive?
Tell me, what genius did the art contrive?

The Answer.

This noble art to Moses owes its rise,
Of painting words and speaking to the eyes:
He first, in wondrous magic, fetter-bound
The airy voice, and stopt the flying sound;
The various figures by his pencil wrought,
Gave colour, form, and body to the thought.

REVIEWS AND BRIEF NOTICES.

A New Translation of the Epistle of Paul to the Romans. With a Commentary and an Appendix of various Dissertations. By the Rev. MOSES STUART, M.A. Republished, with Prefaces and an Index, under the care of J. P. SMITH, D.D., and E. HENDERSON, Doct. Philos.—London: Holdsworth and Ball, 8vo, 1833.

The epistle to the Romans is at once the most valuable and the most difficult of the apostolic writings. It supplies a more comprehensive and systematic exhibition of divine truth than any other portion of the inspired volume, and has mainly contributed to the advancement of religious science in every age of the church. In the other epistles of Paul (with the exception of the epistle to the Hebrews) we see merely the effusions of a devout mind, the pure and ardent attachment of a renewed soul to the doctrines of life and godliness. The gospel is unfolded with eminent simplicity and effect. Its leading traits are pointed out to the admiration of the disciples, and its practical influence is commended to their regard with an energy and persuasiveness to which the moral writings of antiquity furnish no parallel. The natural tendency of the apostle's mind is indulged. He lays little restraint on himself. He follows, apparently without hesitation, the course which his mental associations point out, and presents to us, in consequence, a variety of topics in one or more of their aspects rather than a logical and complete view of either. The case, however, is different in the epistle to the Romans. We are ignorant of the causes which gave rise to its peculiarity, but the fact itself is too obvious to escape notice. From the commencement of this letter to the close of its doctrinal discussions *there is a train of well sustained and triumphant argument.* The writer never loses sight of his object; he never abandons his main design. The course of his reasoning is sometimes more latent than at others, but it always developes itself to the diligent and impartial inquirer. There is constant progression throughout the first eleven chapters; every position is made the basis of another; till at length there is formed a system of beautiful proportions, in every part of which may be traced the illuminating wisdom of the Divine Mind. This epistle, therefore, forms a key to the Christian system. He, who has acquainted himself with its spirit, who has traced out the connexion of its parts, and has ascertained their unity and completeness, is as "a scribe instructed unto the kingdom of heaven." "Besides many other excellencies, and those of the highest order, this epistle," says Calvin, "possesses this unrivalled and inestimable quality, that the man who has attained to a genuine understanding of it has the door wide open before him for entering into the deepest treasures of holy writ."

But in proportion to the value of this epistle are the difficulties attending its interpretation. When the late Mr. Hall was asked by a friend, "Why, in lecturing, he had omitted the epistle to the Romans?" he replied, "For a very good reason, because I do not understand it; it is the most difficult of all the epistles." It partakes in a more than ordinary degree of the peculiarities of the apostle's style and temper; and treats of some of the most profound and mysterious features of the divine administration. It has been happily remarked by Locke, that the apostle "often breaks off in the middle of an argument to let in some new thought suggested by his own words; which, having pursued and explained, as far as conduced

to his present purpose, he reassumes again the thread of his discourse, and goes on with it, without taking any notice that he returns again to what he had been before saying; though sometimes it be so far off, that it may well have slipped out of his mind, and requires a very attentive reader to observe, and so bring the disjointed members together as to make up the connexion, and see how the scattered parts of the discourse hang together in a coherent, well-agreeing sense, that makes it all of a piece."

The works which we possess on this epistle are far from answering all the purposes of a commentary, more especially in the higher departments of philology and criticism. The private Christian may derive much instruction from the volumes of Henry, Doddridge and Scott; but the divinity student can scarcely fail to perceive that much more than these authors supply is necessary for the complete elucidation of the phraseology, logic, and doctrine of the epistle. The commentary of Macknight, though valuable to the scholar who is qualified to examine its criticisms, so generally lowers the significancy of the inspired word, and is moreover so defective in its theology, that we should never recommend it to the youthful student; while the paraphrase of Taylor, though containing many valuable philological illustrations of the epistle, is too justly described by Archbishop Magee, as "nothing more than an artificial accommodation of scripture phrases to notions utterly repugnant to Christian doctrine."

The work before us is of a different order from either of those we have named. The substance of it was delivered by Professor Stuart in his lectures to the students of the American Theological Seminary at Andover. It consequently partakes of a philological character to a much greater extent than general readers will approve. But this very fact constitutes its great excellence, *and fits it, beyond any thing of the kind in our language, to be the companion and guide of the professed expounders of the word of God.*

The British edition contains prefaces by Drs. Smith and Henderson, in which they strongly express their approbation of the work, and urge it on the attention of the theologians of this country. To this succeeds the preface of the author, than which we have met with nothing more perfect of its kind. There is a nobility of feeling in the following passage which we should be glad to see prevalent.

"To those who may differ from me, after thorough research, I can only say: 'The field is open; as open for you as for me. You have the same right to publish your thoughts to the world as I have to publish mine; and as good a right to defend your views as I have to proffer mine. The result of doing this, if done with deep, attentive, protracted consideration, and in the spirit of kindness, cannot be otherwise than favourable to the interests of truth. I may not live to vindicate my own views where just, or to abandon the errors of which you might convince me; but others will live, who will do the one or the other for me, should it become necessary. The truth, at last, must and will prevail.'"

Mr. Stuart's translation presents a more exact view of the original than the authorised version. Many of the peculiarities of the apostle's style are happily brought out to the English reader, while the connexion of his thoughts, and the progress of his general argument, are much better preserved. Of the commentary itself it is impossible to speak too highly. It unites sound learning and a discriminating judgment with inflexible regard to truth, and ardent attachment to evangelical doctrine. Professor Stuart has obviously written under no sectarian bias. All party men will find something in his work from which to differ; some party exposition abandoned, or some new, and what they deem unfavourable, rendering adopted. It would afford us pleasure to extract largely from this part of the work, but our limits forbid. We must content ourselves with directing our readers to the work itself, more particularly pointing out to their attention the author's remarks on chap. v. 12, &c. vii. 5, &c. viii. 19, &c.

The following short extract is all

for which we can find room. It forms part of the comment on chap. v. 14.

"But in what sense, i. e. how far, is the first Adam here considered as an image of the second? A question of no small importance; inasmuch as by the answer to it must, in a great measure, all our views of the general meaning of vs. 12—19 be regulated.

"An answer somewhat in detail would occupy too much space to be inserted here. I have therefore thrown it into the form of an Excursus, which the reader may consult, in respect to the illustration and support of the following sentiments, which contain the principal results of what I have there exhibited; viz.

"I. The τύπος asserted of Adam, in respect to Christ, is *not* to be taken in the widest and fullest sense that the word itself is capable of, but in a sense which has many important limitations. For, (1) The whole is *contrast*; i. e. the τύπος is *antithetic*. In many cases, a τύπος in the Old Testament is of the *same* nature with the ἀντιτύπος in the New Testament. But here, the whole is most plainly *antithetic*. (2) The degree or measure of the evils occasioned by Adam, is not the point of τύπος in respect to Christ; for this measure is declared to be far exceeded by the blessings which Christ has procured: "grace superabounds." (3) It is not the *person* of Adam, as such, which is compared with the *person* of Christ, as such, in order to point out any personal resemblances. It is *the* ACTS *of each*, and *the consequences of what each* HAS DONE, that are the objects of comparison by the apostle; it is the παρακοή or παράπτωμα and κατάκριμα of Adam, which are compared with the ὑπακοή and δικαίωμα of Christ.

"We have seen what points do *not* belong to the τύπος; let us now inquire what does belong to it.

"II. The actual and principal point of similitude is, that each individual respectively, viz. Adam and Christ, was the cause or occasion, in consequence of what he did, of greatly affecting the whole human race; although in an opposite way. Adam introduced sin and misery into the world; and in consequence of this all men are, even without their own concurrence, subjected to many evils here; they are born in a condition in which they are entirely destitute of holy affections, and which renders it certain *that they will sin, and will always sin, in all their acts of a moral nature*, until their hearts are renewed by the Spirit of God; and, of course, all men are born in a condition in which they are greatly exposed to the second death, or death in the highest sense of the term; and in which this death will certainly come upon them, without the interposition of mercy through Christ. On the other hand, Christ introduced righteousness or justification, and all the blessings spiritual and temporal, which are connected with a probationary state under a dispensation or grace, and with the pardoning mercy of God. A multitude of blessings, such as the day and means of grace, the common bounties of Providence, the forbearance of God to punish, the calls and warnings of mercy, the proffers of pardon, &c., are procured by Christ for all men without exception, and without any act of concurrence on their part; while the higher blessings of grace, actual pardon and everlasting life, although proffered to all, are actually bestowed only upon those who repent and believe.

"In this way we see, quite plainly, that Adam was a τύπος of Christ; because what he did affected the whole of the human race, to a certain extent, even without any concurrence or act of their own; and also exposed them to imminent hazard of everlasting death. As the antithesis of this, Christ procures blessings for all the human race, to a certain extent, even without any concurrence or act of their own; and he has also procured by his blood, and proffers fully and freely to all, eternal redemption from the higher evils which the divine law would inflict upon sinners. The *extent* of the influence of Adam, is a proper τύπος of that of Christ. Each of these, by what he did, affected our whole race, without any concurrence of theirs, to a certain extent: the one has placed them in a condition, in which, by their own voluntary acts, they are peculiarly exposed to the most awful of all evils; the other has enabled them to secure the greatest of all blessings. Here then is clearly and plainly antithetic τύπος.

"The *superabounding* of gospel grace, which is insisted on so emphatically in vs. 15—17, consists (as is stated in ver. 16), in the simple fact, that the death of Christ procures pardon for the numerous offences which we commit (πολλῶν παραπτωμάτων), i. e. the effects of the death of Christ have respect to unnumbered offences; while the effects of Adam's sin have respect only to one offence, viz. that of eating the forbidden fruit. In other words: the death of

Christ, as a remedy, is far more powerful and efficacious, than the sin of Adam was, as a means of corruption and misery."

Some points which required more extensive investigation than the limits of the commentary permitted, are thrown together at the end of the volume; and we would strongly recommend every theological student to give each excursus an attentive and repeated perusal.

We cannot take our leave of this valuable work without expressing our strong sense of obligation to its author, and our hope that his life may long be spared to enrich our theological literature with works of a similar character on others of the inspired epistles.

An Account of the Infancy, Religious and Literary Life of Adam Clarke, LL. D., F. A. S., &c. &c. &c. Edited by the Rev. J. B. B. Clarke, M. A., Trinity Coll. 3 vols.—Simpkin and Marshall.

It is so obvious that no denomination of Christians can institute a claim to pre-eminence, on the ground of an exclusive possession of talent, literature, or piety, that any attempt to secure a patent of precedency, on such a pretension, must inevitably ensure its own failure. Hitherto, Infinite Benevolence has exercised an ineffable sovereignty in the distribution of these gifts, which effectually resists every effort to establish a sectarian monopoly. Either contemporaneously, or successively, the ranks of each division of the Christian church have been distinguished by the presence of some extraordinary individual, whose character, attainments, or exertions, justly entitle him to an elevation in public esteem which, by universal acknowledgment, he is eminently qualified to occupy, and which, therefore, however unsought or unexpected, he is for a time at least destined to fill, amidst the snares and the toils which such distinctions ordinarily incur.

No one can peruse, even with *moderate* attention, the pages of Dr. *Clarke's* Life, without perceiving that, on various accounts, his title to eminence is indisputable. His history is exceedingly valuable as affording another striking instance of what may be achieved by individual industry and persevering application, even when surrounded by circumstances the most unfavourable to ultimate and enlarged success. The solitary student has here a splendid example of one who, with a mere pittance of original or subsequent aid, progressed through successive departments of literary attainments, until, at length, he became fully qualified to perform services, and sustain honours, in connexion with which his name will be recognized with gratitude by posterity, while many of his contemporaries, upon whom the bounties of both private and public charity have been profusely lavished, will scarcely be known to have had an existence.

Adam Clarke was born "in an obscure village called *Moybeg*, township of Cootinaglugg, in the parish of Kilchronaghan, in the barony of Loughinshallin, in the county of Londonderry." But the reader cannot be informed when this event took place; for, strange as it may seem, this was a point about which even his parents were not agreed; his father maintaining that it occurred some time in the spring of 1760, but his mother dating the birth two years later. His own opinion appears to have inclined to the first of these periods. After repeated inquiries and examinations, the subject continues in hopeless uncertainty. His earliest years, though not accompanied by every facility for the developement of his character, were yet by no means entirely neglected. At first, his mind appears to have been subjected to some improper treatment, the morbid effect of which was very unfriendly to its vigorous operation; but certain indignant reproaches, heaped upon him on one occasion, excited a powerful reaction, and, from that time, his application and proficiency were such as to convert reproof into admiration. How he at first became

amiliar with a part of Virgil is thus tated:—

"The *school* in which A. Clarke had is classical education was situated in he *skirt of a wood*, on a gently rising minence, behind which a hill, thickly overed with bushes of different kinds nd growth, rose to a considerable eight. In front of this little building here was a great variety of prospect, oth of *hill* and *dale*, where, in their easons, all the operations of husbandry night be distinctly seen. The boys, who could be trusted, were permitted in he fine weather to go into the wood to tudy their lessons. In this most advantageous situation, Adam read the *Eclogues* and *Georgics* of Virgil, where e had almost every scene described in hese poems exhibited in real life before is eyes. He has often said, if ever he njoyed real intellectual happiness, it vas in that place and in that line of tudy. These living scenes were often iner and more impressive comments on he Roman poet, than all the laboured otes and illustrations of the *Delphine ditors*, and the variorum critics."

The parents of Dr. Clarke, especially his mother, appear to have been conscientious in training up heir family in the nurture and admonition of the Lord; but his first truly serious and abiding impressions do not seem to have been received till he was about seventeen years of age (upon his own supposition of being born in 1760). His religious feelings and views were derived in connexion with some pious Methodist preachers; and, about five years after this, we find him leaving Ireland and entering into the Kingswood school, that he might be prepared for the Christian ministry under the direction of the Rev. John Wesley. His stay here, however, continued "only *one month* and *two days*," for, "on Sep. 27, 1782, he went out as an itinerant preacher among the people called Methodists."

"With respect to *preaching* itself," he says, "his diffidence was extreme; and he felt it as a heavy burden which God had laid upon his shoulders, and under which God alone could support him; and as he found, in this case most emphatically, without God he could do nothing, *he was, therefore, led to* watch and pray most earnestly and diligently, that he might be enabled to hold fast faith and a good conscience, that, continuing in God's *favour*, he might have reason to expect his support."

Again:

"Of learning he did not boast, because he believed he could not. He knew that he had the rudiments of literature, a moderate classical taste, and an insatiable thirst for knowledge; especially the knowledge of God and His works: his mind was not highly cultivated, but the soil was broken up, and was, in every respect, improveable."

Trowbridge was one of the first places where Dr. Clarke commenced the regular exercise of his ministry; and in that town he appears soon to have formed a connexion which, in 1788, terminated in his marriage to Miss Mary Cooke, one of whose sisters was subsequently united to the late excellent Joseph Butterworth, Esq., M. P., who is well known to have been a son of the Rev. John Butterworth, many years pastor of the Baptist church at Coventry. Some of the circumstances of the latter union are not a little remarkable. Mr. B., having cultivated friendship with a young man in London, was recommended by him to a lady in Somersetshire, well calculated to make him a suitable companion; and was presented with

"A letter of introduction to Mrs. Cooke's family, entreating one of his sisters-in-law to give his friend an opportunity of meeting the young lady in question. Mr. B. went to Trowbridge, and on the following morning it was arranged for Miss Anne Cooke to accompany Mr. Butterworth on horseback to ——, for the purpose of seeing his intended wife. When they dismounted at the inn to put up their horses, Mr. Butterworth declined calling on the young lady, saying, that on the way he had discovered in the companion of his ride the only one who could make him happy as a husband. This unexpected declaration set aside the intended visit, and the young people returned to Trowbridge where Mr. B. entreated and obtained the consent of Mrs. Cooke, her mother, to their marriage, and they were united in a few months after this event."

Just before the subject of these memoirs received his first literary distinction from Aberdeen, having heard that he had been recommended with such a design to Professor Porson, he addressed a letter to him, a part of which is as follows:—

"It is only within a few hours that I have been informed of a request made to you, by one of my friends, for your recommendation to King's College, Aberdeen. This was utterly without my knowledge, nor had I even the slightest intimation that any thing of the kind was projected, or even thought of. I have such high notions of literary merit, and the academical distinctions to which it is entitled, that I would not in conscience take, or cause to be taken in my own behalf, any step to possess the one, or to assume the other: every thing of this kind should come, not only unbought, but unsolicited: I should as soon think of being learned by proxy, as of procuring academical honours by influence; and could one farthing purchase me the highest degree under the sun, I would not give it: not that I lightly esteem such honours; I believe them, when given through merit, next to those which come from God; but I consider them misplaced when conferred in consequence of influence or recommendation, in which the party concerned has any part, near or remote."

This extract may perhaps fall into the hands of some to whom, in various ways, it may not be disserviceable. The title of M. A., which was conferred upon Mr. Clarke in 1807, was followed in the next year by that of LL. D. from the same source.

"The two diplomas of M. A. and LL.D. were sent to Mr. Clarke in the most honourable and flattering manner, the College refusing to accept even the customary clerk's fees given on such occasions."

Early in the year 1808 Dr. Clarke appears to have been recommended by the late lord Colchester "to his Majesty's Commissioners of the Public Records of the Kingdom, as a fit person to undertake the department of collecting and arranging those *State Papers*, which might serve to complete and continue that collection of State Papers generally called '*Rymer's Fœdera.*'" It was not till after repeated solicitation, nor without considerable reluctance, that he appears to have accepted this appointment, which, while it introduced him to persons of the highest consideration both as to civil and literary distinction, when combined with his other numerous avocations, and pursuits—which he resolved should not be neglected through this new occupation—imposed upon him a burden which, after the lapse of a few years, he found could not be sustained but at the cost of a most serious injury to his health. This discovery occasioned his removal from London, in 1815, to the neighbourhood of Liverpool, where he continued to reside till the beginning of the year 1824. The two preceding periods, including a space of sixteen years, will be found to contain a most highly interesting and important portion of Dr. Clarke's life. The journeys he took, the researches he made, the works he published, the public institutions in which he was engaged, and the ministerial services to which he attended, must certainly have been much more than either the mental or physical energies of any ordinary man could have endured.

For a short time after Dr. Clarke's return from Liverpool, he resided in Canonbury Square, Islington; but, declining in health, he fixed his final abode, in this world, at Eastcott, a few miles west of London; where, excepting the time occupied in his frequent and distant journeys, he spent the last eight years of his laborious life. He had been about a month from home on one of these tours, and returned Aug. 20, 1832. During his absence on this occasion he had several opportunities of witnessing the alarming and fatal effects of the *cholera*, to which, in his correspondence, he impressively refers.

"After Dr. Clarke's return home, in the morning and evening family worship, it was remarked that he invariably prayed in reference to the cholera by name, that each and all might be saved from its influence, or prepared for sudden death,' and, as regards the nation at large, 'that it would please Almighty

God to turn the hearts of the people unto himself, and cut short his judgment in mercy.'"

On Saturday, Aug. 25, the Dr. having to preach at Bayswater the following day, a friend fetched him in his chaise. "He took a little refreshment before he set off, and, ascending the chaise, drove out of his own gate—for ever!" That night, in the form of cholera, the messenger of his dissolution arrived; and, before the next midnight, his spirit departed to the heavenly rest.

In the perusal of these volumes the reader will be at no loss to discover how the time of Dr. Clarke was occupied; but perhaps it will often be a matter of surprise to him how he could have accomplished so much, even with all the assistance afforded to obviate the difficulty. Our space renders it altogether impracticable to advert to his multiplied services more particularly than we have done; except that we may be permitted just to refer to three principal works which appeared to participate most deeply in the energies of his mind and the affections of his heart—we mean his Commentary on the Bible, the Shetland Islanders, and the Uneducated Irish. As to the first, it has now been some time before the Christian public; and, whatever diversity of opinion may be entertained as to the correctness of its theological principles, the fancifulness of some of its interpretations, or the justness of some of its criticisms, all, we doubt not, will most readily concur in admitting that it exhibits the strongest evidence of uncommon research and extraordinary application. The design of this elaborate work was early formed, and never relinquished; but, after many years of incessant toil, the Dr. had the happiness of realizing its completion. At the conclusion of this work he writes thus:—

"In this arduous labour I have had no assistants, not even a single week's help from an amanuensis;—no person to look for common-places, or refer to an ancient author, to find out the place and transcribe a passage of Latin, Greek, or any other language, which my memory *had generally recalled*; or to verify a quotation—the help excepted which I received in the chronological department from my nephew, Mr. John Edward Clarke. I had laboured alone for nearly twenty-five years previously to the work being sent to the press; and fifteen years have been employed in bringing it through the press to the public; and thus about forty years of my life have been consumed; and from this the reader will at once perceive that the work, be it *well* or *ill* executed, has not been done in a careless or precipitate manner, nor have any means within my reach been neglected, to make it, in every respect, as far as possible, what the title-page promises,—'*A Help to a better understanding of the Sacred Writings.*'"

Dr. Clarke was three times chosen president of the Wesleyan Conference: on one of these occasions, his attention was powerfully attracted to the destitute condition of the inhabitants of the Shetland Islands; and, from that period to his death, his heart seemed never to cease yearning over them. He visited them repeatedly, placed missionaries among them, built them chapels, collected large sums of money and great quantities of clothing for them, and one of his friends, whom he had interested in their behalf, left a considerable sum to be funded for their future support.

Born in Ireland, and frequently visiting it for various benevolent purposes, his eye could not but affect his heart, when he witnessed the extensive poverty and moral degradation, especially of its juvenile population. It was not, however, till towards the close of his life that, at the suggestion of a friend, he entered upon this additional sphere of exertion; but the flame, once kindled, continued vehemently to burn as long as he remained an inhabitant of this world. In the vicinity of the place where he was born, a district of Ireland exceedingly destitute of all moral and religious cultivation, he established six schools, containing between six and seven hundred children, for whom he endeavoured to provide pious masters, who were expected not only to communicate instruction to the young, but to avail themselves of

every opportunity of making known the way of life to the more advanced. Nearly the last letter he ever wrote, within a day or two of his death, related to arrangements he was anxious to make for the continuance and increase of these schools, when he should be no longer present to labour for their prosperity.

But we must now close our somewhat lengthened notice of Dr. Clarke's life. Notwithstanding certain blemishes, especially in the autobiographical portion, we have read this work with considerable interest. An individual, discovering so much versatility of talent, energy of application, and unfeigned piety, is of rare occurrence; and the removal of such a person must be regarded as a public loss. In short, to supply the deficiency, occasioned by such an event, perhaps we must rather look to the united ability of several, than expect to witness so many excellencies embodied in an immediate successor.

God to be praised for his Mighty Acts. A Thanksgiving Sermon, preached on Wednesday, September 4th, 1833, at Eagle Street Meeting, London; on occasion of the Bill for Abolishing Slavery in the British Colonies.* By the Rev. JOSEPH IVIMEY.

The gratitude we feel, on the reception of any good, should bear some proportion to the magnitude of the blessing bestowed, and the care, anxiety, and earnestness with which we sought to obtain it. Measured by this standard, the recent parliamentary enactment, which contemplates the abolition of colonial slavery throughout the British dominions; which will shortly deprive that iniquitous system of its most horrific features, and anticipates, at no distant period, the entire manumission of "eight hundred thousand of our fellow-subjects, many of them our fellow-Christians, and their unborn progeny through all future generations;" which insures the breaking asunder, and for ever, of that galling and ignominious chain, by which the bodies and the souls of these immortal beings have for ages been held in destructive bondage: we say, a blessing of this magnitude—to secure which humanity had wept, and eloquence had pleaded, and piety had long supplicated, in vain—should surely inspire, throughout the Christian world, emotions of gratitude—an anthem of praise, prompt and spontaneous as the shouts of victory, and fervent as the hallelujahs of the blessed.

The author of the above discourse, it is well known, has "always been zealously affected" in this "good thing," and it would have been inconsistent with the zeal of his previous efforts, the piety and constitutional ardour of his mind—believing as he does that this act of the British government is an answer from heaven to the prayers of British Christians—had he not "returned to give glory to God."

"In my opinion," Mr. I. observes, "there has been no single providence which is so extraordinary, such 'a mighty act' in which God has displayed such 'excellent majesty,' as the event which we are assembled to celebrate."

The preacher then proceeds to take a general survey of the provisions of the bill; enumerates many of the benefits involved in its enactment; cites the views of Messrs. STEPHEN and WILBERFORCE—two of the warmest friends and most powerful advocates of negro emancipation—in favour of the pecuniary cost at which this invaluable blessing is to be secured; and concludes with those reflections which would naturally suggest themselves to a pious mind. Of the discourse generally we may observe, that it is appropriate to the occasion on which it was delivered, and creditable to the heart that dictated its sentiments. Referring to the date when the bill is to take effect, August 1st, 1834, Mr. I. observes:—

* The particulars of this service were given in our last Number, page 473; and we are happy to add, that the resolution then passed, to erect "A Monument to commemorate the abolition of colonial slavery," meets with every encouragement from the friends of that "*great deliverance*" the memory of which *it is designed to* perpetuate. The foundation-*stone, it is expected,* will be laid in a few days.

"By a singular coincidence, this will be the 120th anniversary of the accession of the illustrious house of Hanover to the British throne, on the first of August, 1714. Glorious era! especially to Protestant Dissenters, who were then delivered from the slavery prepared for them by the "Schism Bill," contrived by Queen Anne, the last of the Stuarts, and her Tory ministers."

"*First steps to Latin Construing and Composition.*"—London: Sherwood & Co., 12mo.

In these days of educational quackery, when some *new system* or other is constantly soliciting the suffrages of the public, and men profess so to simplify every branch of instruction as almost to preclude the necessity of thought and reflection; when elementary works are daily issuing from the press in such number and variety as to perplex the mind of the teacher, and to render it impracticable for the man of business (as in olden times) to keep any stock of such publications upon hand;—the public cannot be too cautious how it lends its mind to these empty pretensions.

Not that there can be a doubt that too great a demand has been made upon the youthful faculties, and that some have accustomed themselves to expect from children the mental effort of an adult; but, on the other hand, is it not equally a fault to treat children as though they were machines, and to expect from them scarcely any exercise of their own minds? In our opinion the old maxim, 'Medio tutissimus ibis,' is as applicable to education as to any other pursuit; and it appears to us that a teacher who should combine a portion of modern simplification with a little of the ancient rigour, would prove by far the most efficient and successful.

The little piece at the head of this article consists of two parts:—the former relating to exercises upon the Latin Grammar, and the latter to Latin construing. The object of the work is to facilitate the acquaintance of youth with the rudiments of that language, and to make them *thoroughly* acquainted with what they profess to learn. We like the plan much, and have no doubt that it will be attended with success wherever it is carried into operation.

The Biblical Cabinet, Vol. IV.—Principles of Biblical Interpretation, Translated from the Institutio Interpretis of J. A. Ernesti. By C. H. Terrot, A. M. Vol. II.—Edinburgh: Thomas Clark, 1833.

The *Biblical Cabinet* has our unqualified approbation. Its design is most excellent, and its execution has hitherto been highly creditable. It has some advantages over the *Biblical Repository* of America, though in other respects it must yield to that invaluable publication. The work, of which the present volume forms the conclusion, is too highly estimated throughout Europe to require commendation. It has hitherto been but little known to a large class of readers, who are yet desirous of availing themselves of its instruction. Dr. Stuart published in America a valuable little work, which has subsequently been republished in this country, under the superintendance of Dr. Henderson, consisting of a compilation from various authors, with Ernesti's *Institutio Interpretis* as its basis. But the present translation comprises the whole of the original work, together with the notes of Dr. Ammon, the editor of the standard edition of Ernesti. We think the conductors of the Biblical Cabinet have done well in presenting this distinguished and invaluable work to the English reader without abridgment; and we hope that the patronage extended to their undertaking may induce them to furnish us with numerous similar translations from the Latin and German tongues.

Fifty-one original Fables, with moral and ethical Index. By A. T. J. R. Embellished with eighty-five original designs. By R. Cruickshank. *Also, a Translation of Plutarch's Banquet of the Seven Sages.* Revised for this work.—Hamilton, Adams, & Co.

A book of fables for adult readers is, in the present day, a literary novelty, and this work aspires to be

read at court, since it is dedicated to the king, by "His Majesty's special permission." The fables are not destitute of ingenuity, and the morals are generally correct, though the former are disfigured by coarse, and, occasionally, profane expressions. Surely a writer of discernment would have avoided these defects, in deference to his distinguished Patron, and to the taste of the present age, if from no higher motive.

The Doctrine of the Two Covenants, wherein the nature of Original Sin is explained; and St. Paul and St. James reconciled in the great article of Justification. By E. HOPKINS, D. D., Bishop of Londonderry.—Religious Tract Society.

The Child's Book of the Creation. By Rev. C. A. GOODRICH, of North America.—Religious Tract Society.

Rolls Plume, an authentic Memoir of a Child, in a Series of Letters to a Child. By ANDREW REED.—Religious Tract Society.

The Weekly Visitor. Religious Tract Society.

Anecdotes. Christian Graces.—Religious Tract Society, 12mo.

The first book on our list is a reprint of a valuable old treatise, justly meriting a place in the series of excellent abridgments, by which this invaluable society has re-set so many gems of old divinity, and presented them in an attractive form to modern readers.

The "Child's Book" is an admirable little work, which might well be called the religious philosophy of the Creation, containing, most happily, intellect and piety.

"Rolls Plume" is an interesting memoir of early piety, written with the talent and good taste which might naturally be expected from its author, who, in gracefully adapting himself to the capacity of children, will not, we hope, find that he has laboured in vain.

In the "Weekly Visitor," the Tract Society, which first set the example of the cheap diffusion of knowledge, has, as might have been expected, been the first to attain, what one would almost think must be its *ne plus ultra*, eight large octavo pages, in closely printed double columns, for *one half-penny*, and embellished with two engravings.

We hope this valuable little library of knowledge, which is adapted for all classes of readers, will soon be found in every family, though we think if the writer of the series of papers of which "Instability, or the New Broom" is one, would exercise a more rigid taste, it would greatly improve very useful talents for illustration. To "be simple, but by no means vulgar," should be the motto of all writers for the lower classes; the elevation of whose taste is no slight object, since by making intercourse with their superiors more easy, it increases mutual sympathy and respect.

In the paper in question, there is also the more serious defect of lessening the force and dignity of important religious observations, by a most incongruous association with "Peggy's New Broom."

The "Anecdotes" constitute a very interesting and profitable pocket companion for persons of but little leisure. The above volume, which is but one of a series published by the same society, is compiled with the usual accuracy, and regard to the best interests of man, which characterise the society's publications.

OBITUARY.

MRS. PAIN, OF WOODSTOCK.

The pious subject of this brief memorial was one of *twelve* who united themselves together in church fellowship, in this place, just about six years ago, having been baptized with several others, *at Oxford, by the* Rev. W. Copley, the *previous autumn*, and she is the first of that number whom death has removed. She died on Sunday, March 24th, aged seventy years. Mrs. P. had for many years been seeking the Lord, before there existed any public means of instruction in this place, corresponding with the spiritual wants of the people; and since her union with the church of

she had always been, up to the
nacement of her last illness, a very
hearer, and a constant attendant
er-meetings. She was very kind
who bore the name of Christ, espe-
to Christian ministers; and her
will long have reason to remem-
r prayers and counsels, and her
sympathy in the time of trouble.
departed friend was distinguished
mmon energy, both of mind and
She had been early left a widow,
ublic line of business, in a most
r place; yet managed to gain a
able livelihood for herself and
to keep an orderly house, and,
s most remarkable, to seek to
irpose the "*one thing needful.*"
some time before this, being
r persuaded there was more in
d of God than she had as yet
, she eagerly seized every oppor-
of hearing the word from differ-
achers, that she might, by the
of God, get her mind enlight-
For this purpose, she as often
ible travelled to neighbouring
no one as yet daring to preach
pel at W——; and on one occa-
not more, she made a journey
lon for the express purpose of
the gospel, that she might com-
with what was taught in the
, not doubting but that in all
tings in the metropolis it would
ched in its purity.

our dear friend obtained most of
owledge in the early part of her
an experience from books; and
ding of *Boston's Fourfold State*
ecially blessed to her, leading her,
the Divine blessing, entirely to
e her own righteousness as a
of justification, and to rejoice in
Jesus as being her only and com-
aviour. She had been used to
f her former state of mind under
re of a building which, having
with her own hands, she took
lelight in; but the reading of
evelled all in the dust, and left
refuge but Christ.

t this time the ministry of the
Daniel Wilson (now bishop of
a), who preached at a village
en miles distant, was made very
to her, and to several others in
ighbourhood, who were accus-
frequently to travel to *Worton* for
l food.

ng at length retired from the
nd fatigue of the business above
ed, our dear friend had now
to do *but to consecrate* her time
luence to religious purposes.
About ten or twelve years ago she set about a work that has led on to great results. Having premises of her own, she at all risks let a room to the Methodists, and hence another attempt was soon made to preach the gospel in this town. She greatly encouraged her Methodist tenants under the persecution to which they were exposed, always rejoicing in the good work. Now also the Baptists, from Oxford, were induced to make a new effort, and the late venerated Mr. Hinton finished his sermon which he had begun thirty years before, leaving it then but just entered upon, having to escape for his life.*

Mrs. P. soon decided upon fixing herself among this latter denomination of Christians, of which, as before observed, she continued a steady friend, and an ornamental member, to the end of her career.

The latter part of her life was characterized by profound humility, joined with the most happy assurance of her interest in her Saviour. Her joy during her last illness sometimes rose to ecstasy, when she forgot all her pains and sufferings. Visiting her one morning about a week before her death, she told me that her joy had been so great during the night, under a sense of the love of God to her soul, that it had almost "*crushed*" her, and that she wished to hear *all* the hymns of praise that had ever been written read and sung to her; she had even attempted to sing one herself, the ninety-seventh in the Cottage Hymn-book. All who witnessed our departed friend were compelled to rejoice with her. Having called one of her grandsons to her bedside she said—and these were her last intelligible words: "Look at me; I am dying; do you learn how to die."

Her death was improved on the Sabbath following from the words of her own choice, Zech. xiv. 6, 7. The promise of "light in the evening" she had applied to personal experience, and, to her own joy and ours too, after the cloudy *day* of mortal life, she was not disappointed. During that day she had wrestled hard with doubts and fears; but *light* had evidently been sown for her, and it arose in sacred beauty amidst the shades of the evening. "Mark the perfect, and behold the upright, for the end of such is peace." C. D.

Woodstock.

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* A full account of this may be seen in the Biographical Portraiture, by his son, the Rev. J. Hinton, p. 255

RELIGIOUS INTELLIGENCE.

FOREIGN.

FRANCE.

Case of the Members of a Church of the Baptist Denomination, at Bertry, near St. Quentin.

It may not be generally known that in the neighbourhood of Cambray and St. Quentin, in the north of France, there have existed for a considerable period several small congregational churches. At Bertry it has pleased God considerably to increase the number of the awakened, under the preaching of M. Poulain, sen., a minister of Christ to whose exertions honourable testimony is borne by the neighbouring ministers. The church consists of about 14 members; but, as a considerable number of Protestants had manifested a desire to hear the word, and as a room sufficiently large could not be obtained, the brethren commenced last year the erection of a small chapel. The walls are completed, and the building roofed in; the brethren have exerted themselves (each in his calling of mason, carpenter, smith, &c.) to the utmost of their ability, and even beyond their ability; but, being few in number, and very poor, and having already incurred a debt of about £15, the work has been, through necessity, left incomplete. It is calculated that about £35 will enable them to finish the building, and provide the necessary seats; and as it is very desirable to accomplish this before the approaching winter, the present appeal is made to those friends of the Gospel in England who, it is believed, are willing to tender their kind assistance, wherever a specific and feasible object, worthy of their aid, is presented to them.

The publisher of the Baptist Magazine, Mr. Wightman, No. 24, Paternoster Row, has kindly undertaken to receive subscriptions; which will be promptly forwarded to Bertry.

DOMESTIC.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The British and Foreign Temperance *Herald* for October contains the following gratifying information.

MARITIME AUXILIARY.

"A meeting of ship-owners and others took place at the office of John Pirie, Esq., Cornhill, July 10, 1833, when a Provisional Committee was formed, with power to add to their number; and a portion of the time of one of the Society's agents has been set apart to assist in making the arrangements necessary for forming a maritime auxiliary. But in order to remove an objection felt by some ship-owners and merchants to the disuse of ardent spirits, without providing a substitute, when necessary, a memorial, previously prepared, was adopted at this meeting for presentation to the Lords of the Treasury, to obtain permission to ship wine as stores, for the use of the crews of vessels, *duty free.*"

Every friend to the cause of sobriety, so closely connected with the interests of British seamen, will learn with pleasure that this well-directed effort has proved successful. It is added:

"The Committee attach importance to the issue of this application to the Lords of the Treasury, not only as removing an obstacle to the introduction of temperance principles among seamen, but as affording a practical refutation of objections which have been lately brought forward by the public press against the Society, under the mistaken notion, that its rules prohibit the legitimate and proper use of wine, and other fermented liquors.

"Distilled spirit stamps a country intemperate: vinous countries, as France, Italy, and Spain, are known to be sober. While *excess* in the use of any fermented liquors is prohibited as an abuse, the simple *use* of distilled spirits by men in health constitutes the *abuse*, upon which the Society labours to open the eyes of the community."

The following will afford our readers a concise view of the present numerical strength of this society.

NUMBER OF MEMBERS IN ENGLAND AND WALES.

London	5112
Bedfordshire	100
Berkshire	1018
Buckinghamshire	716
Cambridgeshire	234
Cheshire	1402
Cornwall	2761
Cumberland	848
Derbyshire	342

nshire	1374
etshire	243
am	1799
	1114
estershire	2020
nsey	150
shire	385
ordshire	150
y	1025
	1475
shire	19,237
stershire	312
lnshire	44
Isle of	367
lesex	755
lk	225
umberland	1082
nghamshire	712
dshire	188
shire	356
rsetshire	1348
rdshire	985
k	539
y	750
x	433
rickshire	1250
moreland	452
t, Isle of	65
hire	1368
estershire	631
hire	7127
s	89
	61,068

CREASE REPORTED LAST MONTH.

sham	7
ngham	22
r	47
a	992
sford	3
reat Baddow Association	7
gdon	13
Fields	22
sey	70
ithiel	276
a	10
	5
	8
fields	190
bury	26
ngton	111
ster	38
	1847

SOCIETIES REPORTED LAST MONTH.

ill, Wilts	17
ing Sodbury, Gloucestershire	
nbury, Somersetshire	
Legh, Cheshire	35
n	50
ton, *Somersetshire*	24
gton, *Devon*	48
Whittlesea, Cambridgeshire	
Woolton, Lancashire	47
Wootton-under-Edge, Gloucestershire	30
	2098
Total	63,186

PATRIOT NEWSPAPER.

Mr. Editor,

I am desired to request you to insert in your Magazine the following Resolutions. Yours truly,

J. B. Shenston, Sec.

At a meeting of the Board of Baptist Ministers, specially convened at Fen Court, October 15, 1833, the Rev. John Dyer in the Chair.

Resolved unanimously,

1. That it is the opinion of the Board, that it is of considerable importance to the general interests of the Orthodox Dissenters of this kingdom, that a weekly newspaper of religious character should be maintained as the organ of their sentiments, the medium of intelligence, and the advocate of their principles.

2. That, in the opinion of this Board, the thanks of the Dissenting community are due to those gentlemen who have so disinterestedly contributed funds for the establishment of the Patriot newspaper, and that in their laudable undertaking they are entitled to the cordial and zealous support of all the friends of civil and religious liberty.

3. That, without pledging this Board to an approval of all the sentiments contained in the Patriot paper, we regard that journal as decidedly the ablest and fairest representative of the views and sentiments of the Orthodox Dissenters, among the extant newspapers.

4. That this Board at the same time feel bound to convey to the Trustees of the Patriot their conviction, that the confidence of the Dissenters generally, can be obtained only by a more decided and consistent advocacy of their distinguishing sentiments.

AUXILIARY MISSIONARY SOCIETY FOR OXFORDSHIRE AND ADJACENT COUNTIES.

The Eighteenth Annual Meeting of the above Society was held at Hook Norton, September 26, 1833. Rev. R. Pryce preached in the morning, and the Rev. W. Copley in the evening. The Public Meeting was held in the afternoon. Mr. Gilkes was called to the chair. Rev. Thomas Colea, the secretary, read the Report, which comprised

a review of the operations of the Baptist Missions during the past year, highly calculated to sustain and enhance a lively interest in the sacred cause. The meeting expressed its deep sympathy in the sufferings and privations endured by the persecuted brethren in Jamaica, but hailed the prospect of their effectual removal in the extinction of colonial slavery; and also, in the severe losses that had been sustained by the missionaries in the East, by the failure of the Calcutta banks, while their successful occupation of an increasing number of missionary stations, must inspire joy and gratitude in all the friends of missions. The devotional exercises of the day were conducted by brethren J. Price, Darkin, West, Catton, S. Taylor, &c. The amount of the collections, in the Auxiliary for the Baptist Missionary Society during the past year, was £164 18s. 7*d*., making a total, since its formation, of £4461 18s. 10*d*. The collection for the Serampore Mission, during the year, had been £54 3s. 11*d*., making the total, since 1827, £350 11s. 2*d*. The sums reported at this Meeting, from those societies which had already made their collections for the current year, were about £75 for the Baptist Missionary Society, and nearly the same for the Serampore Mission. The services of the day were very numerously attended, and all present appeared largely to partake of that spirit of cordial and devout union of heart and effort, which constitute the best token and pledge of the divine blessing.

ORDINATIONS, &c.

GREAT GRANSDEN.

June 26th, Mr. S. Peters was ordained to the pastoral office over the Baptist church at Great Gransden. Mr. Bailey, of Haddenham, read the Scriptures and prayed; Mr. Simmons, of Bluntisham, delivered the introductory discourse; Mr. Fordham, of Caxton, proposed the usual questions; Mr. M'Kenzie, of Isleham, offered up the ordination prayer; Mr. Middleditch, of Biggleswade, addressed the minister and people from 1 Cor. iv. 1, 2; and Mr. Hindes, of Blunham, concluded in prayer. Mr. Gillson, of Eversden, preached in the evening.

NEW YORK, AMERICA.

At New York, America, July 20th, 1833, by a vote of an ecclesiastical council, convened for that purpose, the Rev. Octavius Winslow, late a student of Stepney College, London, was solemnly set apart to the pastoral charge of the Bowery Baptist church, in that city, by the laying on of the hands of the Presbytery.

The following was the arrangement of the services: Introductory prayer by the Rev. A. Maclay; sermon by the Rev. J. Dowling; ordaining prayer and imposition of hands, by the Rev. C. G. Sommers, M. A.; charge by the Rev. S. H. Cone; right hand of fellowship by the Rev. D. Dunbar; address to the newly-constituted church by the Rev. J. Gowing, D. D.; concluding prayer by the Rev. W. R. Williams; benediction by the candidate.

Deep solemnity pervaded a crowded audience. A few sabbaths after, eight individuals were baptized and received into the church, as the first-fruits of his ministry. May it be the prelude to an abundant harvest!

BRAYFORD, NORTH DEVON.

On Wednesday, July 31st, the half-yearly meeting of the Baptist ministers of North Devon took place at this village, when our brother, Mr. W. Cutcliffe, was set apart as the pastor of this church. The service commenced at six in the evening. Brother Edmunds (Indep.), of Braunton, read the Scriptures and prayed; Brother Pyne, of Bideford, gave the introductory address, on the nature of a Christian church, asked the questions, and received the replies; Brother Chapman, of Barnstaple, offered the ordination prayer; Brother May, of Croyde, delivered the charge to the minister from 1 Tim. iv. 16; Brother Pulsford, of Torrington, preached to the people from 1 Thess. v. 12, 13, and closed the service with prayer. We have reason to hope, from what we heard and saw, that a prospect of usefulness opens before our brother, which he seems disposed to turn to the best advantage. We have reason to fear, however, that his labours will be curtailed from the scantiness of his temporal resources. He has a wife and three children; the church can give him but £20 per year, and six more he receives from another source. Consequently he is obliged to be much employed to obtain the bread that perisheth, and provide things honest in the sight of all men. This necessarily prevents his preaching as often as it is desirable in the many dark villages that surround him, where hundreds are perishing for lack of knowledge. If this case should meet the eye and affect the heart of any of the wealthy

and liberal children of God, they would render an essential service, not only to our brother, but to the cause of God around him, if, of their abundance, they would contribute their mite towards this interesting case.

AYLESHAM.

On Friday, the 9th of August, Mr. Alfred Powell (late member of the Baptist church, meeting at St. Clement's chapel, Norwich) was publicly ordained over the Particular Baptist church meeting at Providence chapel, Aylesham, Norfolk. Mr. Stowers, supplying at Buxton, opened with reading the Scriptures and prayer, and delivered an appropriate address on the nature of a gospel church; Mr. Betts, of Great Yarmouth, asked the usual questions, offered up the ordination prayer, and delivered the charge, founded on 1 Tim. iii. 1; Mr. Boast, of Salehouse, addressed the church from Ephes. v. 2, "Walk in love," and concluded with prayer. The day was closed with a sermon delivered by the newly-ordained minister, founded on Isaiah xxxvi. 5. The members of this small interest have learnt by painful experience that persecutions have not ceased; and, grateful to the great Head of the Church for his mercy and faithfulness, they earnestly entreat the prayers of a praying Israel.

RICKMANSWORTH.

Wednesday, August 21st, Mr. S. Bentham was ordained over the Particular Baptist church at Rickmansworth, Herts. The chapel being too small, the services were held in the Town Hall. Mr. George, of Harrow, commenced the morning service with reading and prayer; Mr. Cooper, of Amersham, described the nature of a Christian church, and the reasons of dissent; Mr. Gundry, of Hendon, asked the usual questions, recognized the union, and presented the ordination prayer; Mr. Cooper concluded. Mr. Davis, of Chenies, commenced the afternoon service with reading and prayer; Mr. Gundry delivered an impressive charge to the minister, from Matt. v. 16; Mr. Giles, of Chalfont (Indep.), concluded with prayer.

In the evening, Mr. Benson, of Mill End, read the Scriptures and prayed; Mr. George, of Harrow, delivered the charge to the people, from 1 Thess. v. 12, 13; Mr. Benson concluded with prayer.

The attendance throughout the day was very numerous, and the interest manifested intense. Twenty-eight have been baptized and added to the church within the last four months, and several others of hopeful character have offered themselves for baptism and communion. May the little one become a thousand!

STONEHOUSE, DEVON.

On Friday, August the 30th, was publicly recognized the pastoral relation of Mr. James Webb, late a student at Bradford, to the Baptist Church assembling in Union-street, Stonehouse, Devon.

In the morning, the Scripture was read, and prayer offered, by Mr. Smith, of Plymouth (Indep.) Mr. Nicholson, of Plymouth, explained the nature of the service, and presented to Mr. Webb the usual questions: the pastor and church were then commended to God in prayer by Mr. Horton, of Morrice-square, Devonport; and Mr. S. Webb, of Langley, Essex, the pastor's father, addressed him from 2 Timothy iv. 2. Mr. Hurndall, of Devonport (Indep.), concluded the service by prayer.

In the evening, Mr. Ray, of Stonehouse (Wesleyan), read the Scriptures and prayed; Mr. Willcocks, of Devonport, delivered a discourse to the church, founded on 1 Thess. v. 12, 13; and Mr. Rooker, of Tavistock (Indep.), prayed in conclusion.

This infant cause owes its origin, under God, to the joint efforts of members of the three neighbouring churches in Plymouth and Devonport, from which seventeen persons have recently been dismissed to form a separate society at Stonehouse. The money requisite to purchase a neat meeting-house, in a convenient situation, was advanced, about sixteen months since, in loans of £25 and £50 each; several of which will be generously cancelled, provided the total debt (about £400) can be discharged. May the undertaking be favoured with the approval and blessing of the King in Zion!

ALIE STREET, LONDON.

Thursday, September 5th, 1833, Rev. Philip Dickerson was set apart as pastor of the Baptist church meeting in Alie Street, Whitechapel; Mr. Upton, of Poplar, read the Scriptures and prayed; Mr. Pritchard, of Keppel Street, delivered the introductory discourse and asked the questions; Mr. Jones, of Mitchell Street, offered up the ordination prayer; Mr. Upton, Sen., addressed the pastor and the church; and Mr. J. B. Shenston concluded the service.

HAWTON LANE, NEWARK.

On Tuesday, Sept. 10th, 1833, the Rev. J. Dawson was publicly recognized as pastor of the Baptist church, Hawton Lane Chapel, Newark. In the morning, after the devotional part of the service, the Rev. G. Pope, of Sutton-on-Trent, delivered the introductory discourse; the Rev. W. Nichols, of Collingham, offered the ordination prayer; and the Rev. W. Steadman, D. D., President of the Baptist Academy, Bradford, gave an impressive charge to the minister, from 2 Cor. iv. 1. In the evening, after reading the Scriptures and prayer, the Rev. J. Edwards, of Nottingham, preached to the church from Eph. iv. 1; after which, four persons were set apart to the deacon's office, by Dr. Steadman, who, in his address to them, stated the origin and nature of the office, and then concluded the solemn and interesting services of the day with fervent prayer.

CLAPHAM, SURREY.

On Wednesday, September 18th, a public service was held in the Baptist chapel on the occasion of recognizing the Rev. John Edwards (late of Watford) as the pastor of the church meeting in the above place.

The Rev. George Brown, of Clapham, commenced the service by reading and prayer; Rev. E. Steane, of Camberwell, delivered the introductory discourse, founded upon Acts xvi. 5; Rev. John Dyer, Secretary to the Baptist Missionary Society, asked the usual questions and prayed; Rev. James Upton, of London, addressed the minister and the church, the former from 1 Pet. v. 4, and the latter from Philip. i. 27; and the Rev. Mr. Jack, of Acre Lane, concluded with prayer. Rev. Messrs. Coultart, Richards, and Dr. Soveller gave out the hymns. The chapel, which has lately been repaired, was crowded with deeply-interested hearers. Every part of the service was appropriate and delightful. Many friends from London and the vicinity came to testify their satisfaction at the revival of this ancient Baptist cause, understanding that in the choice of their present minister the church was "*cordial and unanimous.*" The wish of all seemed to be—"O Lord, send now prosperity!"

MIDHURST, SUSSEX.

On Thursday, July the 11th, a Baptist *church was* formed in this town, consist*ing of fifteen* members, nine of whom previously belonged to other Baptist churches, and six had been recently baptized. In the afternoon a meeting was held at half-past two, when the Rev. C. E. Birt, of Portsea, stated the nature of the union about to be formed, read the letters of dismission, and, as the representative of the whole, gave to each member the right hand of fellowship. The Rev. E. Steane, of Camberwell, then commended the infant church to the gracious blessing of Him who is able to make it strong and to increase it a thousand fold. Immediately after this, public worship commenced. The Rev. W. Malden, of Chichester, read the Scriptures and prayed; the Rev. C. E. Birt, preached from Eph. i. 22; the Rev. T. Wallace, of Petworth, concluded the service. The Lord's supper was then administered.

On Thursday, September 12th, a new and commodious chapel was opened for divine worship at this place. A sermon was preached in the morning by the Rev. — Johnson, of Farnham, from Isaiah xlv. 24; in the afternoon, J. Smeed, from Eythorne, was ordained the pastor of the newly-formed church; the Rev. J. Edwards, of Brighton, delivered the introductory discourse; the Rev. W. Paine, of Eythorne, asked the usual questions, received Mr. Smeed's confession of faith, and offered the ordination prayer; and the Rev. C. E. Birt, M. A., of Portsea, gave the charge to the minister and church, from Ezra x. 4. The Rev. E. Steane, of Camberwell, preached a sermon in the evening. Fourteen ministers were present, most of whom took some part in the services. The interchange of Christian feeling between brethren of different denominations was truly delightful. The congregations were large and respectable: it was the happiest scene that Midhurst has witnessed for many years. The chapel, which is 40 feet by 35, neat and substantial, will cost £900: through the assistance of kind and liberal friends £525 has been obtained, and it is hoped that the Christian public will not suffer the infant cause long to be burdened with the debt that yet remains.

MIDDLETON CHENEY.

On Wednesday, Sept. 25th, 1833, Mr. G. Stonehouse, late of the Newport Evangelical Institution, was ordained pastor of the Baptist Church, Middleton Cheney, Northamptonshire.

The Rev. J. Brooks, Fenny Stratford, delivered the introductory discourse. Rev. E. Adey, Leighton Buzzard,

Beds. asked the usual questions and received the confession of faith; Rev. W. Gray, Northampton, offered the ordination prayer with imposition of hands; Rev. T. P. Bull, Newport Pagnell, Mr. S.'s tutor, delivered the charge; and the Rev. J. Coles, A.M., Bourton on the Water, preached to the people.

Rev. J. Simmons, M. A., Olney, preached in the evening. The congregations were unusually large, and the services of the day deeply interesting.

INVERNE, DORSET.

August 25, 1833, was opened at Inverne, in the county of Dorset, a meeting-house capable of holding 100 people, and at the same time Mr. James Davidge was ordained pastor of the newly-formed church. The services of the day were commenced by Mr. Gill, of Parley, by reading and prayer; Mr. Dore, of Winborne, described the nature of a gospel church, asked the usual questions, received the confession of faith, and offered up the ordination prayer, accompanied by laying on of hands; Mr. Bulgin, of Poole, gave the charge to the minister, from 2 Tim. ii. 15, and concluded with prayer. In the evening the service commenced at half-past six; Mr. Bulgin read the Scriptures and prayed, and Mr. Gill gave a charge to the church from Deut. iii. 28, and concluded with prayer. This little church has been gathered out of the world in great measure by its present pastor, "*a man which was blind from his birth.*"

The place of worship was built at the small expense of about £60, £30 of which is still owing; and as the minister's affliction prevents his travelling, any contributions towards it will be thankfully received by either of the ministers above mentioned. Mr. Davidge preaches also at other villages in the neighbourhood; he has preached during the whole summer in the open air, at Shroton, two miles' distance, where few other preachers would like to have ventured, as there were many persecutors; but they said one to another, "Don't hurt the poor blind man," and they now hear him with great attention. Indeed such an impression has been made as to render it most desirable that a house somewhat larger than that at Inverne should be built; and there are two or three young men who will gladly engage in such a work when spring returns, if they receive such donations as will first pay the debt above mentioned. They cannot contribute *much money*, but they *can and will save much*, by working at a very cheap rate, and it is earnestly hoped that they will meet with the encouragement they deserve.

WEST HANTS.

The West Hants ministers held their half-yearly meeting at Romsey, Sept. 18, 1833. The brethren spent several hours in prayer and private conference, on subjects connected with their own spiritual welfare, and the advancement of divine truth in their respective neighbourhoods.

The public service was conducted as follows: Brother Turquand, of Milford, delivered an address on the duties resulting from the union of believers to Christ, and to each other; brother Burt, of Bewley, spoke on the best means for promoting a revival of religion in individuals and in churches; brother Grant, of Sway, followed on the same subject; and brother Draper, of Southampton, addressed the auditory on the excellency of the bulwarks which God has placed around his church and people. Brother Burnet, of Lockerley, began by reading the Scriptures and prayer; and brother Reynolds (Indep.), closed the interesting service of the evening in fervent supplication. The next meeting, by the divine blessing, to be held at Sway.

NOTICE.

The Rev. John Jackson, late of Hebden Bridge, near Halifax, has accepted the invitation of the Baptist church at Somerset Street, Bath, and will commence his pastoral labours among them the first Lord's-day in November next.

RECENT DEATHS.

WILLIAM NEWITT.

Died, Oct. 2d, 1833, Mr. William Newitt, of Paxford, near Campden, Gloucestershire, many years deacon of the Baptist church, Campden, whose urbanity of manner, integrity, and uprightness of conduct, endeared him to many. As his life was useful and devoted to the service and welfare of the church, so was his end peaceful and happy.

REV. JOSEPH HUGHES, M.A.

We have to record, in the pages of our present number, the not unexpected removal to his rest of the universally esteemed co-Secretary to the British and Foreign Bible Society, the Rev. Joseph Hughes. For several weeks he had been languishing under the effects of a topical

complaint, which admitted of very slender hopes of recovery, except by the doubtful means of a surgical operation, which, in the state of his constitution threatened to prove fatal. Under these circumstances, our venerable friend, with serene fortitude and calm submission, awaited the approach of "the appointed time when his change should come." He expired on Thursday evening, Oct. 3d, in the 65th year of his age. The deceased had been the faithful pastor of the church at Battersea for seven-and-thirty years; and it was the only church with which he ever stood in that relation.

To Mr. Hughes, more than to any other individual, the British and Foreign Bible Society owes its origin. That feature of the institution which constitutes its distinguishing excellency, *the disencumbered simplicity of its object*—by which the plan of combination was rendered practicable to an extent to which no previous plan had ever been carried—he had the merit of conceiving and embodying in his first suggestion; although he did not venture to anticipate the great national combination and international union which have grown out of his modest scheme, so as to render the British and Foreign Bible Society, with all its affiliated and kindred institutions, the most magnificent enterprise of this or any other age since apostolic times. And now, that the honoured father of the institution is gone beyond the reach of human applause, it seems due to his memory to record, that to his pen was entrusted the drawing up of the original prospectus; and to his catholic spirit, exemplary prudence, conciliatory deportment, amiable disposition, and devout character, the Society has been incalculably indebted for having triumphed over the peculiar difficulties which beset the early years of its existence. If the institution did not emanate full-grown from his mind, it harmonized most completely with his character; and he entered so fully into the object as to live in it and for it. To have been identified with such an institution for nearly thirty years, and to have grown venerable in its service, yet without surviving the physical and mental energies required for usefulness, must be regarded as an enviable distinction, even though it is probably but too true, that he fell a sacrifice to his zeal and exertion in its service.

Mr. Hughes was interred in Bunhill fields on Saturday, the 12th; near the *vault which* contains the bodies of Dr. *Nathaniel* Lardner and the Rev. Daniel *Neal*. A little after 12 o'clock, the procession arrived opposite the burial-ground, when the corpse was carried into the Wesleyan-Methodist chapel, City-road, which had been kindly lent for the occasion. Mr. Liefchild commenced the service by reading certain passages of Scripture, and then offered up a solemn prayer on the occasion. Mr. George Clayton delivered an address, in which he characterized the deceased as a man gifted with more than ordinary natural abilities, which were greatly improved by a sound and liberal education. When the coffin had been removed from the chapel to the grave, Mr. Dyer, the secretary of the Baptist Missionary Society, offered up an appropriate and solemn prayer. The procession consisted of about a dozen coaches; and most of the members of the Committee of the Bible Society attended the funeral, as well as a great number of other respectable individuals. On the following sabbath morning Mr. Sheppard, of Frome, an old and intimate friend of Mr. Hughes, preached a sermon on the occasion of his death, in the chapel at Battersea, from 2 Tim. iv. 6: "For I am now ready to be offered, and the time of my departure is at hand."

NEW PUBLICATIONS.

Just Published,

Small-hand Sentences, explanatory of the Geography of the Scriptures, for the use of Schools. By S. D. Mettam, 14, Guildford Place, Spa-fields, London.

A Discourse occasioned by the death of the Rev. Joseph Hughes, A.M., one of the Secretaries of the British and Foreign Bible Society, delivered to his late congregation at Battersea, on Sunday, Oct. 13. By John Sheppard, author of Thoughts on Private Devotion, &c.

In the Press,

The Christian's Golden Harp, or Promises of Scripture in verse. By W. C. D. Dedicated, by permission, to James Montgomery, Esq.

Fanaticism. By the author of Natural History of Euthusiasm, Saturday Evening, &c.

The Church at Philippi, or the Faith and Conduct of the Early Christians illustrated. By the author of The Pastor of Blamont, 12mo.

A Pocket Expositor of the New Testament, *in one thin volume*, 12mo. By T. Keyworth.

The Commentaries of John Calvin on the Epistle to the Romans, to which is prefixed his Life. By Theodore Beza. Translated by P. Gibson, A. B., Trinity College, Dublin. 12mo.

IRISH CHRONICLE.

NOVEMBER, 1833.

The friends of the Baptist Irish Society, it is not doubted, will unite in the sincere regrets of the Committee that the lamented and continued indisposition of the esteemed Secretary, the Rev. J. Ivimey, should have made it necessary for him to resign his official connexion with the Society. While the Committee would devoutly acquiesce in this afflictive dispensation, they would solicit that direction from above, and that co-operation from their friends, which the existing circumstances of the Society demand.

Gratefully recollecting former appearances, when the funds of the Society have been more than exhausted, the Committee would still humbly rely on the renewed interposition of Divine Providence, and the estimation in which the objects and operations of the Society have been so long and so extensively held, for those supplies of pecuniary aid, which are, at this time, essentially requisite to continue unimpaired its agency and exertions.

It is earnestly hoped that our ministering brethren and friends in the country, to the utmost of their power, will encourage the applications of our respected brother, the Rev. Stephen Davis, of Clonmel; and any other ministers who, by the request of the Society, may, at this critical period, engage to collect subscriptions, donations, &c., on its behalf.

The Committee also look with confidence to the well known and often tried benevolence of their friends in the North. This being the usual season for visiting that portion of the United Kingdom, the Rev. James Allen, of Ballina, whose name, especially on account of his active and valuable efforts during the late partial famine in that district of Ireland to which his labours extend, must have become familiar to our friends in Scotland, has been requested to undertake this journey; and he is thus commended to the affectionate regards of all to whom the object of his visit may afford him an introduction.

*** The nineteenth annual report of the society's proceedings is now in circulation.

From the Rev. James Allen *to the* Secretaries.

Ballina, September 23rd, 1833.

My dear brethren,

I have, since I last addressed you, been pretty much employed in the inspection of the schools, and in occasional preaching. The schools, I am happy to say, are doing as well, as far as I can judge, as at any former period. Of course there are, and always will be in so large a number of schools, a few exceptions. Besides my usual preaching in Easky and in Ballina, I have been engaged during the month in Sligo, Coolany, Carrig-on-Cur, and Dunmahair. Oh, that the seed sown in each of these places may produce an abundance of fruit!

The request of the Committee, communicated through brother West, that I would visit Scotland this autumn on behalf of the Society, I shall cheerfully comply with. So convinced am I that no portion of ground at present occupied by the Society should be abandoned, but rather, if possible, the field of labour enlarged, that I would be willing to make any sacrifice in order to assist in replenishing its funds.

It will, I am sure, be gratifying to you to hear that we intend opening a little church in Coolany, of which Mr. Berry is to be the Pastor, on next Lord's day. Mr. Berry will then leave me for good. I shall, however, allow him at any time he feels disposed to return and renew his studies for a month or so at my own house. Besides, he will be only twenty miles from me, so that we can have constant intercourse for the purposes of

instruction or advice as it may be needed. It has been my concern to impress upon the minds of these young men, that what has been done, and is doing for them, is not to raise them in life, but to fit them for usefulness in the church of Christ.

Yours most affectionately,

J. ALLEN.

From the REV. WILLIAM THOMAS *to the* SECRETARIES.

Limerick, September 19th, 1833.

Beloved brethren,

I have been very much engaged preaching to crowded congregations at Kilkee of people assembled at that place from various parts and several counties, as well as numbers from the city of Limerick. I never saw such attention to the gospel; the large room that I had engaged for some time for the purpose was generally crowded out, and numbers had to go away that could not obtain admittance. I trust, and have reason to believe, that many, who came to receive benefit from the sea and air after a season of unprecedented pestilence and sickness, have also received health and cure from the precious blood of the Lord Jesus, and renovating breezes of the Spirit. So that his gospel will be sounded out far and wide—no small blessing afforded by the benevolent labours of the Baptist Irish Society; prejudice and ignorance were greatly removed, and the principles and doctrines of truth, as held by the Society, made known. But I had not only to state the truth, but to earnestly contend for it, against the errors of I trust some well meaning people, particularly of a new church that has sprung up; and though these errors were advocated by persons of eloquence and influence, and whose friendship I have long experienced, yet I know no man after the flesh in things of such vital importance, I could not sit by, at large scripture conversation meetings, and hear error, without opposing it. And yet it does not appear I have offended any, but, on the contrary, all friendly and kind to me. I have been also well attended in other places; expounded the scriptures from house to house, and circulated a number of tracts and Missionary reports, &c. I send with this the quarterly statement of schools, and the readers' monthly journals, which will give, I hope, satisfaction.

With great respect and affection,

I am, beloved brethren, ever yours,

Most truly and sincerely,

THOMAS.

From MR. RYAN *to* MR. WEST.

Mount Shannon, September 21st, 1833.

I am in great mercy spared to inform you that I am, at a late hour last night, returned after a second, or, double journey, since my last. It may be interesting to say that in all human appearance the work of the Lord is prospering here and in many other parts of the country. My last tour through the county of Clare was commenced the morning of Saturday the 15th instant; went that day to Tullo, a small market town about 12 miles from here, and after various discourses and discussions during the day, preached at night to a small but attentive congregation. The next day, Lord's day, I went to Carhue (Mr. Sing's), about 12 miles, and the day being unusually severe I was very wet; I remained until a late hour at night both hearing and answering the objections of many who required it. I remained there on Monday, Tuesday, and Wednesday, and preached every day, morning and evening, to numerous congregations; who when they were asked, on the morning of Thursday, whether they would prefer preaching in English or Irish, every single man (with the exception of one) preferred Irish.

There are very many poor men through the country who are nearly starving for the bread of life, though they even hear the word. And in Dysard, and many parts of Galway and Clare, you may meet numbers every day who can scarcely utter a word of English. Numbers of the people in Dysard were beseeching me to go and live among them; and when I assured them that I would endeavour to spend three or four days every month among them, many of them cried, "not a quarter enough." I also opened a new place four miles north-west of Dysard, called Crossard (that is to say, the high cross): I trust and hope the Lord's Christ will set his cross in high esteem there; there were about 40 persons gathered to hear, they were exceedingly thankful; I promised to visit them every month. I left Dysard about one o'clock on Thursday, and came through Ennis, Clare, and Newmarket, in all which places I had many discussions, &c., and arrived late at night at Major Colpoy's, who, to my great grief, was in a very low state of health, and not at home. I preached the next day at Mr. Laurence Geuren's, at six mile Bridge; and at Mr. Ryan's, in Kilcishing; and in Broadford, in the Police Barracks. O pray that utterance and grace may be given to your humble and feeble servant in Jesus Christ.

STEPHEN RYAN.

:v. THOMAS BERRY *to the* [EV. J. ALLEN.

Ballina, Sept. 18th, 1833.

r,

last letter I have preached arts of the district, read the several occasions, and in- hools in the Liney division, wished me to see. The doing well, the masters at- the children progressively

It is pleasing to see the l to the scriptural education en; many of them repeated 0 chapters, and three child- school (Rathbarne female), chapters each. Opposition rch of Rome appears to be ; and even where it is ma- of the children are with- he schools.

among the schools I preach- eighbourhood, had attentive s, and was invited to come or them again. I sincerely ll water the seed sown by , and cause it to spring up in and bring forth fruit to his ory.

s at Coolany anticipate much ie regular preaching of the ir town; and from the desire n the town and neighbour- d preaching, I trust the Lord f his sheep here, which he ; and unite in church fellow- h our instrumentality. As f believers' Baptism is less n the Sligo than the Ballina nceived it incumbent upon mend it to such as I had ope were convinced of sin, for refuge to Jesus. I trust rtions of scripture I quoted to impress upon them the following Christ in his ordi- as also called upon to defend ptism on two or three occa- ch of which, prejudice, I me measure, has been re-

y stay at Easky, embraced unities of directing my old o Jesus. It is gratifying to growing spirit of inquiry in that favoured town; even Catholics are accessible to a der, and are anxious to hear e to say. I spent some time . and P. G., two Roman ho appear to doubt the doc- eir church. I referred to sages subversive of Popery, *rith attention, and intend to mselves the word of God.*

I also visited the Sheridans' family, who, through the instrumentality of S. B. and E. D., have abandoned Popery; their views of Divine truth are correct, and I trust they are brands not only plucked from Popish delusion, but also from the burnings of hell; it is hoped they will soon become members of the Easky church.

The following is a brief statement of the last month's labour:—

August 25. In the morning, prayer-meeting; and in the evening preached at Clooneghavragh.

Sept. 1. Read in the morning in the neighbourhood of Easky, and preached in the evening in Clooneghavragh.

2. Accompanied you to Coolany, and saw two schools.

3. Inspected the Coolany schools, and preached in Coolany in the evening.

4. Inspected the Rathbarne schools.

5. Inspected the Templehouse schools and the Ballinacarrow school, and preached in Ballinacarrow in the evening.

6. Inspected Mr. Monaghan's and the Battlefield school, and preached in Battlefield in the evening.

8. Preached in Coolany in the evening.

9. Visited Brennon and Griffiths' schools, and proceeded to Aclare; expected to preach in Aclare, but the day was so wet none could attend.

10. Inspected the Stonepark and Spotfield schools, and proceeded to Easky.

15. Preached in Kelleenduff in the morning, and held prayer-meeting in the evening in Mr. Wallace's.

Your obedient servant,

THOMAS BERRY.

From the REV. J. BATES *to the* REV. J. ALLEN.

Ballina, Sept. 18th, 1833.

Reverend Sir,

During our visit at Easky, though with much feebleness and imperfection, yet I hope with sincerity, I have endeavoured to make known unto perishing sinners the way of salvation by Jesus Christ. I preached several times at Fortland, Cartharan, and Kahlee; in general the people who were collected together heard with serious attention, and expressed their gratitude unto God for the blessings of the gospel.

I think we have scriptural evidence that many of our friends at Easky have cordially embraced the gospel, not in word only, but in deed and in truth; this is manifest by their love to the Saviour, consistency of conduct, and their obedience to his precepts. Others, I trust, through the blessings of God, are awak-

ened to see their danger as lost and helpless sinners, and inquiring what they must do to be saved. May the work, which by the blessing of God is begun, still go on, until the light of Divine truth, which is beginning to shine at Easky, shine brighter and brighter, and then ere long we shall be able to adopt the language of Isaiah:—"The people that walked in darkness have seen a great light; they that dwell in the shadow of death, upon them hath the light shined."

August 25, and the two following sabbaths, preached at Ballina; attendance about the same as usual.

Sept. 11, went to Mullefarry and Moyne, to inspect the schools; found them well attended; many of the children are in an improving state, several of them have stored their young and tender minds with the truths of the gospel; and I think we may indulge the hope that some of these children will, through the blessing of God, grow up and become honourable members of our churches, and respectable members of society. In the evening I preached at Mullefarry to a very crowded congregation.

Last sabbath day, preached at Ballina. To-day I have inspected Mr. Brenan's school, and the one at Rehins. I was much pleased and gratified with the latter, the children were in good order and discipline; twenty-two repeated the five first chapters of Matthew, eight repeated eight, and three repeated ten; they were all said with correctness and precision. Knowing their teacher was a Roman Catholic, after they had repeated their lesson I asked them many questions about Jesus Christ, to which they answered with much simplicity and satisfaction.

And now, being fully conscious that all is ineffectual without the blessing of God, with humble, yet with fervent prayer, I would look up unto him to command a blessing, knowing that with him is the residue of the spirit, and the issue of all our endeavours.

Yours sincerely,
J. Bates.

CONTRIBUTIONS.

Received in July from Mrs. Holland, Bristol, annual donation	50	0	0
Received by the Treasurer:—			
A friend at Tewkesbury, by Mr. Wightman	2	0	0
Mrs. Freeman, Walworth	1	1	0
Mr. J. Freeman, Millbank-st.	1	1	0
Mr. C. Spurden, Jun.	1	1	0
The following by the Rev. S. Davies:			
Collected at Plymouth and Devonport	25	10	6
——— Exeter	16	18	6
——— Escott, Sir John Kennaway, Bart	3	0	0
——— Honiton, a Lady for scripture reading, by Mr. C. S. Dudley	1	1	0
——— Lyme	5	0	0
——— Charmouth	7	16	0
Friends at Manchester by Mr. Leese	3	0	0
By Mr. Ivimey:—			
From the church at Maidstone, by Mr. Steer	4	1	0
From the Hon. Miss Ward, of Sunning Hill, for the Irish schools, by Miss Pain	1	0	0
From the church at East Harling, by Mr. Humphrey	0	10	0
From Hammersmith, a kind and acceptable present of clothing, and rewards to be distributed among the children of four of the poorest of the Society's schools: by Mr. Ross.			
From Miss E. R. Dent, moiety of the penny subscriptions	1	17	6
By ditto, small donations	1	1	6
By ditto, a premium at the Northamptonshire farming and grazing society	5	5	0
By Mr. Pritchard:—			
Churches in Anglesea, by the Rev. T. Morgan	2	0	0

Subscriptions received by S. Marshall, Esq., 8, High Holborn; Mr. P. Millard, Bishopsgate-street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretary; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank-street, and Rev. Mr. Innes, Frederick-street, Edinburgh; and P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CLXXIX. NOVEMBER, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

The following communication from Mr. Ellis to a member of the Committee, dated 20th Feb. last, contains a very interesting statement respecting the progress of intellectual and spiritual light among the rising generation.

You will have heard, my dear Sir, of the circumstances which have induced my removal from Calcutta, and I trust the respected Committee will sanction our remaining here, as I hope Mrs. E. and myself are useful as well as happy in the discharge of the duties devolving on us. We came to Chitpore early in November last, it being desirable for Mr. G. Pearce to resign the station previous to Mrs. P.'s departure for England. Our engagements are chiefly among the young, of whom we have nearly 300 receiving daily instruction. Mrs. E. has a native girls' school, in which are 130, and even more could be induced to attend, did the funds permit of it. The prejudices against female education are fast removing, but still a desire after learning (without being paid for it) is seldom seen, as far as it regards the parents of the girls. You have no doubt heard of the Christian Boarding School which forms a very pleasing and promising part of our labour. There are now living with us forty-five young people, the children of native Christian parents (twenty-nine boys and sixteen girls), from the ages of eight to eighteen. They are entirely separated from the heathen, and it is peculiarly gratifying to observe the great difference of moral character presented by these children to that of those who reside within the depraving influence of heathen habits and conversation. This school gives promise of great future good, and we may certainly hope that some at least will leave the school qualified, both by grace and knowledge, to preach among their countrymen the glad tidings of heavenly mercy through Jesus Christ our Lord. I suppose you have heard of the great success which has attended schools of this kind in Ceylon, and I am sure you will rejoice with me that a Divine blessing has attended it here also: the "first-fruits" of the school are soon to be presented unto the Lord. About a fortnight since seven of the elder youths came forward to state their hope of salvation through Christ, and to express their desire to profess his name and pledge themselves to his service, who has loved them, and washed them from their sins in his own blood. Of the piety of these young disciples I could give you many pleasing proofs, but I must reserve this for a future communication, praying the God of all grace that these seven youths may be only the first gatherings of a very plentiful

&c

harvest. Before I leave this subject, however, I am desirous to commend this promising institution to the attention and benevolence of Christian friends. The expense of the children is individually small, and I doubt not but that there are some who will be induced to take one or more of them as their instruments of good in this sin-covered land. The monthly expense of a boy, including food, clothing, and instruction, is only four rupees, and of a girl three. A regular correspondence might be kept up between the children and patrons, as the boys read and write English as well as Bengalee.

The English language is quickly spreading throughout Bengal, and the observations contained in Douglas' Advancement of Society in Knowledge and Religion seem particularly true as it regards India. Schools for instruction in English are very numerous; and, where the doctrines of Christianity have formed a part of the instruction given, the results have been of the most encouraging kind. The boys, or rather young men, who attend the English schools, are of a higher class than those who would come for instruction in Bengal, and an opportunity, which otherwise could scarcely be obtained, is afforded of explaining the Gospel "line upon line and precept upon precept," and of pressing on their attention the annunciations of Divine truth. Scarcely any who have obtained a moderate knowledge of English remain unconvinced of the folly of idolatry. Did they feel the sin of idol worship as much as they see its foolishness, it would be well for them. The moral and intellectual scene of India is, however, changing with great rapidity. That almost general inertia of mind which has so long marked the Hindoo character, is being succeeded by a spirit of restless, unceasing inquiry—a spirit which will soon shake Hindooism to its centre. It is evident to every observer of the state of things here that the educated part of the Hindoo community will very soon relinquish the service of idols, and for ever abandon those altars on which their forefathers have so long sacrificed unto gods which their own hands have made. It is now a matter of anxious inquiry—"Will these young men be converts unto Christ, or will they merely forsake one kind of error for the purpose of attaching themselves to errors of another kind?" As to the ultimate result of the contest against the powers and principalities of darkness, no doubt can for a moment be entertained. The conflict between truth and error, the holiness of the Gospel and the depravity of man, will be increased by the change that is going on. It will be severe, and may be long. The contest will soon be, even now is, against the fallacies of infidelity as well as against the abominations of heathenism. I am sorry this deistical error is greatly aided by the easy access the natives have to the writings of some of our own countrymen, Bolingbroke, Hume, and particularly Paine, very large numbers of whose Rights of Man and Age of Reason are imported from America. The present is a very eventful and interesting period in the history of Missions here. The battle is on the increase; the enemies of the cross are putting forth their strength, and it is very painful to reflect that your Missionary servants, instead of increasing with the increase of the conflict, are lessening in number, some having, by the dispensations of an all-gracious Providence, been removed by death, and others, shattered by the influence of the climate, have been forced to retire from the scene. I do trust, my dear Sir, some young servants of Christ will soon consecrate themselves to his service. The field is large—it is promising; the call is urgent. A voice uttered by the necessities of a mighty population unites in the language of intreaty with those who may soon lay down their earthly tabernacles in a foreign land—Men, brethren, and fathers, "Come over and help us."

Besides this movement of mind among the Hindoo population, there are some things more immediately related to the spread of Christianity, which enable us to take courage, and go forward. I would again refer to the native young men who attend our English schools, many of whom are not only convinced of the sin and folly of idol worship, but are engaged in a serious inquiry into the claims of Divine Revelation. In our English school here (Chitpore) there are 100 youths. The elder boys read both the Old and New Testament with tolerable ease. About three months since I invited them to meet with me every Sabbath morning for the purpose of ascertaining the meaning and truth of revelation. A few of them consented, and this number has gradually increased, so that I now have a fluctuating number of from ten to twenty young men, who form a Bible class, similar to the classes in England. The youths know previously to attending what part of Scripture is to engage their thoughts, and they are requested to read it at home, and propose to me whatever questions they please. These questions are sometimes very numerous, and evidence a considerable acuteness and strength of mind. In this manner we have gone through the Gospel of Luke, and next Sabbath commence the Gospel of

John, after which we hope to read the Acts of the Apostles. Some of the young men who attend the Bible class are not connected with our school, but, having attained a knowledge of English, profess to be inquirers after the truth of Christianity. There are many among the young men of this kind who do not hesitate to confess the heavenly origin of the Bible; and some are not only convinced of the truth of the Christian system, but have recently felt its influence on their hearts. Three have already been baptized, and others will, I trust, soon be enabled to give up all for Christ. An Hindoo convert literally has to give up all. He is expelled his father's house, his early associations are severed, his property is confiscated, and he is regarded by his countrymen as the filth and offscouring of all things. The truth, however, is prevailing over sin, error, and superstition. Reposing on the attributes and promises of God, we do not fear the issue of the contest. The influence of the Gospel is rapidly transfusing itself through the mass of error and depravity; and we are anxiously waiting for the Spirit to be poured out from on high to overturn the altars of heathenism, and cause the people themselves to become living temples, and offer up spiritual sacrifices unto God through Jesus Christ our Advocate and Redeemer.

India seems rising from the dust. She is preparing to stretch out her hands unto God; to cast away those fetters which have so long held her a willing captive to the power of the prince of darkness.

One of the dear youths, referred to in the preceding letter as about to be baptized, is thus noticed in a letter from Mr. George Pearce, to his former pastor, Dr. Newman:—

"You wished to hear a little more about the little boy who wept under the sermon.* I am happy to say that he is going on well, yea, and much better than I anticipated, or could anticipate, when I wrote that account. That little boy, about eleven years of age, now stands a candidate for baptism, and not only he, but six others in the same school, all of whom are but a little older than himself. Yes, dear Sir, there is, I have every reason to believe, some good thing in the hearts of these lovely children towards the Lord God of Israel. Oh! tell it to your dear young people at Bow that seven Hindoo boarding-school boys, from the age of eleven to eighteen, will in all probability follow the holy Redeemer in baptism in the course of a month; and that they all are now walking in the narrow path which leadeth to eternal life. Thus the Lord is enabling us to rejoice in our labours."

Mr. Yates, writing at the same time to another correspondent, after noticing the above particulars, remarks:

At the close of last month Mr. W. Pearce baptized eight more persons at Kharee, and the work is still gradually advancing at the different villages adjoining. In the upper provinces in India the natives are now anxious to hear the Gospel; the leaven is beginning to operate in every direction, and will continue to do so till it has leavened the whole lump. May the great Lord of the harvest send forth many labourers into this extensive field, and may the wilderness and solitary place be glad for them, and the desert rejoice and blossom as the rose!

JAMAICA (Montego Bay).

The following letter from Mr. Abbott, shows not only that a door is again opening for the publication of the gospel in the stations lately occupied by our brethren, Messrs. Burchell and Knibb, but that the poor negroes who have been so long deprived of the means of grace, still retain an ardent desire after them.

My last, of July 5th, informed you of the progress of the mission cause at this station and at Falmouth, and I have now the pleasure of adding Lucea to the list. I went thither on the 12th ult., and was highly gratified with the reception given me by our own people, and by a great number of the most respectable coloured inhabitants. No molestation was offered by the authorities or any other persons whatsoever; and on the following Sabbath I held three public services, at each of which I had a most interesting congregation, so numerous indeed, in the forenoon, that it was quite impossible for some to enter within the doors. The congratulations and prayers of the people affected me greatly, and standing on the spot, where only twelve months since, w

* See *Missionary Herald* for April 1832.

life was threatened, it was with no common emotions of gratitude I exclaimed, while reviewing past trials and rejoicing in present mercies, "Hitherto hath the Lord helped us." The accounts I have to give you of this station and Falmouth are not of a less encouraging nature. Here the congregation has increased so rapidly that I have found it necessary to enlarge the chapel, by cutting out a part of the floor on the third story of the house, so that we have now double galleries, and every partition being removed, and the whole place closely benched, we have *seats* for full *eight hundred and eighty* persons. This, however, will soon be insufficient to accommodate the people, who, crop being over, will now attend in greater numbers, and I am at a loss to know what to do, as it cannot be further extended except by building a shed or raising tents in the yard, and even in that case the people would be so scattered, that it would be next to impossible for them to hear. My hope is, that brother Burchell will soon arrive, and with him the means for rebuilding the ruined walls of Zion. Last Sabbath I spent a most delightful day at Falmouth. I was favoured with every thing calculated to cheer a Missionary's heart, except a commodious place of worship. I had an overflowing congregation—a spirit of prayerful attention to the Word was manifested—and I was rejoiced beyond measure to see that many backsliders had returned to "learn how freely Jesus can forgive." You have been already informed of the difficulty of procuring a house at Falmouth. During my last visit there, I used every effort in my power to obtain one, but I regret to say without effect. So strong is the current of prejudice against us there, that, although several persons have houses untenanted, none will rent; and when I tell you that the place (belonging to one of our members) in which we have held our services hitherto is no more than *seven feet* high, consequently exceedingly distressing to the speaker, which I know by experience; that it is only capable of seating 200 persons, and that there were at least *five hundred* present last Sabbath, many of whom were during the whole of the service exposed to the rays of a nearly vertical sun, and others, by seeking shelter at a greater distance, could not hear that Word, of which they had been so long deprived, and to hear which, they had travelled so many miles; you will be satisfied that I adopted the only alternative I had, in coming to a determination to *build. The* members whom I met at the *close of the* forenoon service were unanimously of opinion that a more commodious place must be obtained, and as a house was not to be had, it was resolved that a large room should be immediately built on the chapel ground at a convenient distance from the ruins, so that when the chapel shall have been rebuilt, it might be easily converted, by means of a partition, into a school room and vestry.

The room, which is now in progress, is to be forty-five by thirty-five, all of wood, and to cost when completed about £140 sterling, but as each member has engaged to raise from 3s. 4d. to 6s. 8d., according to his circumstances, towards this amount, I shall not, I trust, have to draw on you for more than I should have had to do for rent. I need scarcely say that brother Knibb's presence is equally needed with brother Burchell's. Since brother Nichols's departure, I have had so great a weight of labour that I am sometimes almost ready to sink under it—labour so much more than it was even at these stations in 1831, owing to the disorder into which they were plunged by the rebellion and its concomitants, and the consequent necessity for the adoption of those plans for personal examination and general investigation, which have proved so very laborious, but not less successful.

The last letter I received from brother Nichols gave me little or no hope of obtaining assistance from the south side—the brethren considering themselves fully engaged at their respective stations—there is therefore, only yourself and the brethren in England to whom I can appeal. The brethren with you, and you, my dear Sir, must know that the duties now devolving on me are far too arduous for any one Missionary; and it must be equally evident that, though I am incessantly engaged, the people at neither of the three stations can possibly be more than half supplied. I feel for the poor people very much, for, having been unjustly deprived of the public means of grace for so long a time, it seems peculiarly distressing that, having outlived the storm of persecution, they should now be debarred the enjoyment of their privileges—privileges which very many of them highly value—for want of labourers. I may add as another source of encouragement to "send forth more labourers," &c., that all opposition to the prosecution of our duties as Missionaries has at length ceased, in this place at least, and I have reason to hope at Falmouth and Lucca also. Mr. Murray, the Wesleyan Missionary, and myself, attended the Quarter Sessions the day before yesterday, and qualified according to the Toleration Acts, viz. took the oaths of allegiance and supremacy, and signed the declaration

against transubstantiation. The document you sent me was not considered valid, because it had not a probate, and Mr. Watt, one of the magistrates, called it a "d—d imposition," as he had designated my certificate of registry on a previous occasion; but his objection was overruled by his more sensible colleagues, and I was permitted to qualify. A novel and unprecedented occurrence took place at the Quarter Sessions, and one which will, most probably, place the magistrates who sat on the occasion, in a more awkward dilemma than they at present imagine. The Chief Justice, at the instance of the attorney general, had granted writs of certiorari for the removal of the causes against brother Nichols, Mr. Lewin, Mrs. Renwick, and myself, from the Quarter Sessions to the Grand Court. The magistrates first *refused to comply with these writs*, and then directed the clerk of the peace to enter "nolle prosequi," on each of the indictments against us, for the purpose, as they said, of upholding the rights and dignity of their own court, and of showing that they were not desirous of keeping alive a feeling of excitement in the community any longer—the presiding magistrate religiously adding, that for his own part, "he did not wish to prevent any man from praying to God or the devil either, if he thought proper." Thus all the proceedings against us were voluntarily dropped; whether the chief justice will approve of their releasing us from our recognizances, and thus at the eleventh hour taking the credit to themselves by an infringement of his authority as supreme judge, remains to be seen; but certain it is that had he exercised the power vested in him when it was most needed, we had months since pursued our vocation in peace.

I now feel it my duty to narrate a case of *extreme* cruelty, which has come under my own immediate observation. On former occasions I have seen slaves suffer much from the infliction of punishment at the mere caprice of their master: in each case, however, the sufferers were the victims of legalized barbarity; but I never knew a case, nor do I think I ever heard of one, in which the slave law—oppressive as it is—was more grossly violated, or the violation of it so openly and unblushingly sanctioned, as the one which I am now about to relate.

Last week a Mr. Alexander Dewar, mason, of this place, ordered four of his men-slaves to be flogged in the following manner, which order he saw carried into execution. To one 128 lashes, to a second 110, to a third 80, and to a fourth 67. The man who received the 128 lashes was a member of this church, named David Douglas, and though I regret to say we had to exclude him some time since, yet this does not make his case the less oppressive. This man came and made complaint to me on the 24 ult., the day on which he received the flogging. When I saw him the blood was streaming through his clothes, and on taking him into my study and examining him, I found his flesh from his loins to his thighs lacerated in the most barbarous manner; the sight was truly sickening, and never did I perform a duty so reluctantly as when I advised him to return to his work. As he came to me during his meal-time, I sent him to Mr. Lewin, who examined him likewise, and who, finding that the extent of punishment could be proved by unquestionable evidence, sent on the following day to the senior magistrate, requesting him to convene a council of protection. This request was not complied with, but on the 27th, an examination was taken before seven magistrates, who refused to hear Mr. Lewin, although he was the complainant; and, after full two hours investigation, during which the number of stripes was fully proved, Mr. Watt, already named in this letter, gave the sentence of the court to the following effect. Addressing the suffering slaves, he said it was well they were not the complainants, had they been they would have been *severely punished;* and then ordered them back to their master; told the principal witness that he was a "perjured man," and pronounced the complaint to be "groundless, frivolous, and vexatious."

Thus, although the violation of law, which only authorizes the master to inflict *thirty-nine* lashes for any offence whatever, was clearly shown—although the master was present, and did not attempt to falsify the evidence—yet because Drs. Longmore and Gordon declared, after having examined the sufferers, "that the punishment could not have been severe, the flesh not being in a state of *ulceration*," —these four men, who for some trivial offences had received *three hundred and eighty-five* lashes, were dismissed with a reprimand, instead of obtaining that redress to which they were so justly entitled.

This is the substance of the case; further particulars will, I expect, appear in the Watchman, to which I beg to refer you, assuring you and every lover of justice, that the facts therein narrated can be fully substantiated, consequently any use may be made of them calculated to benefit the sufferers.

BAHAMAS.

A letter from Mr. Burton, dated 3d of August last, contains the following pleasing particulars of his progress there. We anticipate the gratification our worthy brother will feel, on the arrival of Mr. Pearson, to find his request for a coadjutor so promptly complied with.

"My preaching engagements are as usual, through the great mercy of God, and opportunities of attempting something in the service of Christ, in different ways, are very numerous. I have thoughts of trying to preach four times on the Sabbath instead of three, but, as I am the principal teacher in the Sabbath school that meets twice in the day, and as the singing and every part of public worship depends upon me, I confess I am sometimes almost afraid. But I know not why I should fear. Hitherto the Lord has helped me, and has given me strength adequate to the duties which I have had to perform. I recollect, too, that Whitfield says, in one of his letters, 'we are immortal until we have accomplished our work.'

My chief object, however, in mentioning what I am doing, and thinking of doing, is to prepare the way for an urgent request that you will appoint at least two Missionaries for the Bahamas. Two can do much more than double the work of one. I very much wish to visit the poor people in the out islands; their desire to receive instruction, and their need of it, are very great. I have requests made to me on this subject, with which I know not how to comply, and which I can hardly refuse. There is so much work for one in New Providence; and, securing the blessing of God, there is such a prospect of usefulness, that for the present I think it would be better to continue here, though I very much desire to go to some of the other islands.

Since I last wrote to you James Walker, Esq., whose name I have mentioned before, has very kindly made me a present of a horse. Since my arrival here Mr. W. has always been very kind, and very earnest in his hopes that you will decide upon establishing a mission station in this part of the world. Some few days since I only observed to him in conversation that I had thoughts of purchasing a horse, because the travelling part of my work was too much to be continued, and the *following* morning I received one of his *horses*, with the following note:—

Dear Sir,

Allow me to offer a donation to the Baptist Mission, which I trust is to be established here. Pray accept of this horse—I hope I am in time to prevent your buying one. With my best wishes, and prayers for your success, I am ever,

Dear Sir,

Very faithfully yours,

JAMES WALKER.

What the value of the horse is in this place I can scarcely say, but in Jamaica I could not have purchased one like it for a hundred dollars. If you will be so kind as to acknowledge this favour in the Herald in some way, I shall feel very thankful."

Mr. and Mrs. Nichols, from Jamaica, arrived at Nassau on Aug. the 31st, the voyage having been strongly recommended for the benefit of Mr. Nichols's health, which, we regret to learn, has been seriously impaired of late. There is, however, reason to hope that the milder climate of the Bahamas, and cessation from labour for a time, may, under the Divine blessing, effect his recovery.

***We have inserted, this month, particulars of the extra Collections for Jamaica, made in the London churches, so far as they have been received. In the confidence that the friends of the Mission at large will promptly come forward to assist on this very pleasing occasion, the Committee, at their Quarterly Meeting, on the 23d instant, accepted two other Missionaries, in addition to those who were previously destined for speedy embarkation. It was also resolved to direct the attention of our churches throughout the kingdom to this very important object, in which also we anticipate the kind co-operation of many beyond the limits of our own denomination.

Fen Court, Oct. 24.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

East Indies....	Rev. Andrew Leslie....	Monghyr.....	April 27.
West Indies....	Rev. Joshua Tinson..	Kingston	Aug. 5.
	Rev. H. C. Taylor....	Spanish Town.....	Aug. 5.
	Do. Do.	Do.....	Sept. 2.
	Rev. J. Tinson & others	Kingston.....	July 31.
	Rev. S. Nichols.....	Mount Charles.....	Aug. 3.
	Rev. W. Whitehorne..	Do.....	Aug. 29.
	Rev. T. F. Abbott ...	Montego Bay.....	Aug. 2.
	Rev. John Clarke....	Port Royal.....	Aug. 5.
	Mr. William Clarke...	St. James's Park.....	July 12.
	Rev. Joseph Burton...	Nassau, N.P.....	Aug. 3.
	Rev. S. Nichols.....	Do.....	Sept. 5.
	Rev. Joseph Bourn....	Belize	July 28.

Contributions received on account of the Baptist Missionary Society, from September 20, to October 20, 1833, not including individual subscriptions.

Amersham, by Rev. John Statham.....	25	9	9
Downton, by Rev. John Clare.....	10	3	0
Haddenham (*Cambridgeshire*), by Mr. Rose.....	5	0	0
Brentford, Friends, by Rev. W. Ragsdell	0	7	7
Buchan (N. B.), Bible Society, (for Translations).....	7	0	0
Hemel Hempsted, Collections, by Mr. Howard.....	18	0	0
Exeter, on account, by Rev. John Mason	30	0	0
Cambridge, Ladies (for Female Education), by Mrs. Foster.....	7	12	0
New Mill, Subscriptions, by Rev. P. Tyler.....	8	16	3
Hull and East Riding Auxiliary, on account, by John Thornton, Esq.....130	0	0	
Cornwall Auxiliary, on account, by Rev. E. Clarke.....	70	0	0
Rye, by Rev. C. T. Crate.....	1	13	0
Essex Auxiliary, on account, by Thomas Blyth, Esq.....150	0	0	
Scarborough, by Mr. C. Hill.....	55	7	3
Huntingdonshire Society, in aid of Missions, on account, by Mr. T. D. Paul..	61	12	0
Tewkesbury, Collection and Subscriptions, by Rev. D. Trotman.....	46	6	0
Oxfordshire Auxiliary, by Mr. Huckvale:—			
Chipping Norton..... 7 2 4			
Burford..... 3 0 0			
Hooknorton..... 7 12 4			
Banbury..... 1 1 0			
Abingdon..... 18 6 6			
Blockley..... 4 15 3			
———	41	17	5
Lancashire, by Messrs. Burchell and Penney:—			
Rochdale..... 125 3 0			
Ogden and Shaw..... 7 0 2			
Manchester, George-street. 40 2 6			
Wigan..... 12 12 6			
Bolton..... 19 16 0			
Accrington..... 24 12 0			
Pendle Hill..... 10 3 0			
———	239	9	2
Portsmouth, Portsea, and Gosport Auxiliary, on account, by Rev. C. E. Birt..100	0	0	
Kent Auxiliary, on account, by Rev. W. Groser.....	8	0	0
Monmouthshire, collected by Rev. J. M. Philippo:—			
Newport..... 19 16 3			
Castletown..... 7 5 7			
Bethel..... 4 3 6			
Beulah..... 6 17 1			
Caerphilly..... 0 5 0			
Tredegar..... 3 0 0			
Nebo Penycae..... 7 0 3			
Nantyglo..... 8 12 6			
Abergavenny..... 6 3 0			
Llanwenarth..... 8 0 0			
Blaenavon..... 2 15 0			
Piagah..... 3 4 0			
Aberychan..... 5 9 7			
Penygarn..... 4 10 10			
Trosnant..... 7 12 0			
Sharon..... 1 3 2			
Pontrhydyryn..... 14 0 0			
Ponthren..... 3 11 0			
Caerleon..... 7 5 9			
Argoed..... 0 5 0			
———	120	18	10

Collections in aid of the return of Jamaica Missionaries to their Stations.

Stratford-le-Bow	Rev. Dr. Newman	7	16	7
Stepney	Rev. Samuel Tomkins	3	14	0
Alie Street	Rev. Philip Dickerson	7	14	0
Devonshire Square	Rev. T. Price	42	15	7
Prescot Street	Rev. C. Stovel	21	2	4
Church Street, Blackfriars	Rev. J. Upton, and Rev. J. Davis	39	12	1
Gray's Walk, Lambeth	Rev. J. T. Jeffery	8	0	0
Camberwell	Rev. Edward Steane	120	0	0
A little Boy's first week's earnings, towards repairing the damage done by the enemies of Missions in the West Indies		0	6	0

DONATIONS.

Banister Flight, Esq., by the Secretary	10	0	0
Mrs. Lane, *Cork*, by Rev. John Burnett	1	0	0
W. A. Hankey, Esq., (for *Jamaica*)	25	0	0
Mr. Paris, by the Secretary	1	3	0

WIDOW AND ORPHANS' FUND.

Trustees of the New Selection Hymn Book, (*third donation*)	25	0	0

TO CORRESPONDENTS.

Mr. Tinson wishes to present his grateful acknowledgments to Mrs. Meredith, Be Green, and friends, for a box of various articles intended as rewards for the female sch

Part of the Suffolk Contributions have been paid in by Mr. Knibb, and will be ack ledged, with the remainder, in next month's Herald.

The kind friends who are preparing articles for the School at Spanish Town ar spectfully informed, that Mr. Philippo expects to sail for Jamaica about the middle o month. Moral and religious books, (*bound*) for lending libraries, as well as *useful* ar of needlework, will be most thankfully received.

In reference to the School at Spanish Town, Mr. Clarke thus expresses himself in a to Mr. Philippo, of recent date: "When I think of the School I am sorely trouble know its importance and how near it lies to your heart, but you will see that ove events I had no control. O how I desire to hear from you concerning the late impo institution, and much do I desire that you may be able to do something for it in Eng for I fear very little assistance need be expected here for many years to come, as late e have left poverty behind them."

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE CONTINENTAL HERALD.

No. 3.

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resenting to the public the following extracts from the letters of the of the BAPTIST CONTINENTAL SOCIETY, the Committee cannot help sing their disappointment and regret that the various appeals that they ecently made to the public have been so imperfectly met; and that, sequence of their increasing debt, and the very small increase of riptions and Donations, they have felt themselves compelled to come resolution to support only *one* Missionary, and to discharge all the t Christmas next. They feel that the matter now belongs to the . If support is not liberally and promptly afforded, the Society must out, if it should be so afforded, the Committee can still ensure the s of their agents; and the ground which they have broken up, and to cultivate, may yet be preserved from reverting to its original barren- and the wilderness may yet blossom as the rose.

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riptions and Donations may be sent to either of the Secretaries, and to Messrs. Blight & Burrup, Stationers, Royal Exchange, London.

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letter, dated Besançon, May 2, 1833, ux writes as follows:—

ntreat the Lord, on my own behalf, at me a lively sense of my own re- sibility before him and before you all, e of the privileges and favours that given me by your means, and that, all-powerful grace, I may be rendered e of fulfilling the intention and sin- esire that you have to cause the of peace to be preached in France, is still plunged in the darkness and of death. I know that the best testifying my gratitude is to enter nto the glorious end that you propose, to the difficult task that you have un- en, by employing myself entirely in our of love. When I think of my- am overcome by a sense of my in- , but immediately looking to Him y his power, can do in us, and for us, and by us, above all that we can think and wish, then my courage revives.

"I am confident, also, before God, that you remember me in your prayers, even as I also love and remember you in mine. I hope also to be sustained by your prayers in my labours, that I may persevere with courage; and may we all sow abundantly, though with tears, that we may all reap abundantly with shouts of triumph.

"Some days after my arrival here two Colporteurs were sent here by the Evangelical Society at Geneva. I consider this as a direction from the Lord, as we can act in concert in the work of the Lord, especially as these brothers are Baptists. The word of God has been already spread amongst many families in this part of the country by means of the Colporteurs; but in several places the priests have either burnt the Bibles and Testaments, or obliged those

who had bought them to return them to the sellers, especially if they are Sacy's version. I have not yet been able to hold any public meetings, but have been round about in the neighbouring villages and hamlets, and have paid private visits. Some of those to whom I first addressed myself heard me very attentively, and asked me to return, and talk to them about the same things. I am now looking out for a room sufficiently large for holding meetings in. As Besançon is but about eighty miles from Lausanne, I can easily keep up communications with the Swiss brethren near France, which is an advantage, as I know that they interest themselves much about me and my labours, and that I shall receive blessings from their prayers.

"May God continue to shed upon your happy country his most precious blessings, both spiritual and temporal, in recompense for the grace that he has given you to contribute abundantly to make his name known amongst ignorant people in these countries."

In July M. Cloux wrote thus to the Committee:—"I believe I remarked to you in my last that I had not been able to hold any public meetings. Things still remain nearly as they were in this respect. Though I have endeavoured to show to persons the necessity of uniting together in public, at least on the Lord's days, but one or two people come at the appointed hour. There is but little desire amongst those who have begun to concern themselves about their souls, to advance in the knowledge of God, and they have a great fear of men, which makes them unwilling to do any thing that will cause notice to be taken of them. We have also to contend against a great deal of opposition from the Establishment—there is now in this place an open warfare going on against dissent—several writings have appeared on this subject.

"The Catholic priests at Besançon have discovered that there are here persons who sell Bibles and Testaments, and who preach the doctrines that these books contain. A woman, who has bought a Testament, and reads it a good deal with her husband and others, tells me that the priest has forbidden them to speak to us; he represents us as heretical Calvinists. Notwithstanding these oppositions a work is going on which promises some results that will turn to the glory of God."

The following are extracts from a letter written by M. Haimez, dated St. Quentin, April 30th of the present year:—

"I have been led to believe it my duty to take up my abode at this place for some time. One of my principal reasons for so doing is that my cousin's circumstances require my assistance; for, since I last wrote to you, things have entirely changed in this town, by the arrival of an unconverted minister, who has come to reside here for the last six weeks. The Consistory, which for a long time only sought a favourable occasion to rid itself of a witness for the truth, whom it did not like, took advantage of the opposition which necessarily existed between my cousin's preaching and that of the new minister, to displace my cousin from his situation, on his refusal to submit to the orders of M. Sabonnadier, the new minister, whose orders would have led to a total prohibition of preaching. My cousin, after having shown to the Consistory the false doctrines which the new minister preaches, told them that he could not submit to these new orders, but that he could not give up preaching, and that, since he was forbidden to preach in the temple, he would preach elsewhere. From this moment he separated from them, and about 100 persons left with him. My cousin then presented a petition to the local authority, signed by all those who had separated with him, in which he stated the motives which had induced them to separate from the Establishment, and the necessity in which they were placed to ask for their approval of their design to unite together to celebrate public worship. At first the public authorities seemed willing to accord this wish; but, after being influenced by the unconverted minister and the Consistory, which has much sway with the authorities, they replied that they saw no reason to grant our petition, and that they could not do so. Satan, by his manœuvres, often renders things difficult that are very simple in themselves: for, according to the fifth article of the charter, every Frenchman professes his religion with liberty, and obtains protection for his worship, but malevolence has found means to entrench itself behind an article in the penal code, which condemns as illegal every meeting exceeding twenty persons, which has not received the sanction of the authorities, so that in France we are still under slavery, to the caprice of magistrates, notwithstanding the liberty which is guaranteed to us by the charter. And, if we wish to know how far we are free, our only course is to meet, without any sanction from the authorities, and then wait the effect of a legal process, and force the tribunals by this means to destroy the contradiction that exists between the fifth article of the charter and the 294th of the penal code. This is the course that the little church at St. Quentin will probably have to take. Nevertheless my cousin thought it his duty to employ a milder means—that of going to Paris to pray a converted duchess to exert her influence with the ministry, by

accompanying with her recommendation a petition which he had addressed to the minister of the interior. She has promised to do this, and we are now waiting for the answer of the minister. If it should be favourable all difficulty will have ceased, but, if otherwise, we shall have no other part to take than the one I have mentioned. In the mean time we hold meetings consisting of but twenty persons, in order that we may not be exposed to the proceedings with which we are menaced. We, however, arrange so that none are deprived of attending, as we have meetings at different hours and places. Such is the state of things here. Things are much in the same state at Genlis as when I last wrote to you—no revival has taken place. The small number of Christians in that commune and its environs persevere faithfully in the ways of the Lord. The last time that I visited them I administered the Lord's Supper to them for the first time—they entreated me to do so. I was much rejoiced in conversing with them on the great love of God in Jesus Christ, and, though we were few in number to break bread, yet we felt the presence of the Lord amongst us. Already the Gospel has exercised a certain influence upon several persons who, though they are not converted, are sensible that their souls are in a bad state, so that we may hope that one day God will give them that Spirit of life which will set them free from sin, and lead them to live a new life."

The same writer, in a subsequent letter from St. Quentin, says, "I hold regularly two public meetings a week—one at the Faubourg St. Martin on Wednesday, and one on Friday at the Faubourg D'Isle. That in the Faubourg St. Martin consists ordinarily of about twenty persons; that in the Faubourg D'Isle of from ten to twelve. These are chiefly persons who were converted before I came to St. Quentin. At present there are but few Catholics amongst them, but I hope that their number will augment. It seems as if the Lord has given us a proof of his desire to advance his kingdom in this town in enabling us to obtain the authority necessary to celebrate our worship freely; for, notwithstanding all the efforts of the numerous adversaries who have exerted themselves with the authorities against us, in order to prevent this authority from being granted us, we, notwithstanding, received it about a month since from the minister of the interior. The day that it arrived was a day of joy to all the Christians of this town and its environs; and, on its arrival, the Christians of St. Quentin began to raise a subscription for the purpose of building a small chapel, large enough to contain about 200 persons; and I hope it will be begun in September.*

"Before we obtained this authorization it was almost impossible for me to absent myself from St. Quentin on Sundays, for my cousin and myself were obliged to hold three meetings each on the Lord's day, at different hours and places, as it was not permitted us to assemble more than twenty persons at a time. Now, after having received the authorization, my cousin assembles at his house as many as it will hold, so that I can now employ the Sunday either in preaching at Genlis or at St. Quentin. The places near St. Quentin, where I preach, are the Petit Essigny and Levergies; at the first the congregation consists of about a dozen persons, among whom are five or six converted; at the last place about twenty assemble, amongst whom also are about five or six converted. No new conversions have taken place at Genlis since I last wrote; but the small number of Christians in that commune continue to glorify God by an irreproachable conduct.

"I cannot hide from you the pain I felt on receiving your letter. I hoped better things of your Society; but I see it is probable that it cannot continue to employ me. If it is the will of God that I be no longer a Missionary, may his will be done, and not mine, for his will only is good."

M. Thieffry, in a letter dated Saulzoir, February 25, 1833, says, "On the first of February I paid some visits during the day, and in the evening we had a numerous assembly at the house of brother Beusart, a Baptist, who is full of faith and love towards God and his children, with whom I was much rejoiced. His family is numerous, and I hope they are all converted—at least near the kingdom of God.

"Lord's day, Feb. 3.—We held three numerous assemblies at the chapel at Parfondval, consisting of from 150 to 200 people. My brother-in-law led in the morning, and myself in the evening. I had in this place many opportunities of speaking of the Saviour: I have much hope of the

* Since this letter was received, a gentleman, who has lately been to St. Quentin, has informed us that a benevolent individual in that town has erected a neat brick building for public worship, of the size above mentioned, which he lets to the people at an easy rent. He has been induced so to do chiefly out of regard to the character of M. Poulain, the pastor of the place. Although those who seceded with M. Poulain amounted in the month of April to but 100, his congregation now consists of double that number; but they are very poor, and can raise but a trifle for him. Should any benevolent individual feel disposed to aid this rising and interesting cause, by giving a donation towards the rent of the chapel, or the support of the minister, it will be gratefully received and faithfully appropriated.

young men here: I spoke to many persons in private who seemed to pay much attention to what I said.

"In the evening of the 4th we held a meeting at the house of my sister-in-law. The Lord blessed us much—several gave thanks with a loud voice. We bade them adieu, and commended them to the grace of God, previous to leaving them on the following day. We arrived at Laguies in the afternoon. In the evening we had a meeting of about forty persons, all Catholics—all were very attentive. The authorities of the commune were there, from the mayor to the militia (Garde Champêtre)."

April 25. M. Thieffry writes: "I gave you an account in my last letter of a journey that I had just taken in the department of the Aisne, during which I was rejoiced and consoled by the truly divine and fraternal love that I found amongst many of the Christians, and by the great number of opportunities and means that I had of announcing the gospel of our dear and adorable Saviour, both to Protestants and Catholics.

"Now, though I have not to give you an account of so long a journey, I yet have the joy to say that I have preached more than fifty times, in more than ten different places, and to congregations, more or less numerous, composed of Protestants and Catholics. It is not yet allowed me to see many souls converted to the Lord by my means, but I hope the seed that has been cast into the ground will not remain without fruit, but that the spiritual dew of the grace of God will descend from heaven upon this ungrateful and sterile soil to fertilize it, that it may produce fruits of justice and holiness, which may tend to the praise and glory of God. I believe I can say that I have been useful to many Christians in leading them out of a state of coldness and spiritual languor, in which many of the Christians of the north are fallen, and in exhorting them to return to the first love that they have abandoned. I pay all the visits that I can. It is on these occasions that the state of persons may be best known, and that things may be said most suitable to their condition."

SUBSCRIPTIONS AND DONATIONS.

Subscriptions.				Donations.			
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Errata—Herald, No. 2.

For Mrs. Barrywin, *read* Mrs. Barnjum.
— Rev. Reynold Stagg, — Rev. Reynold Hogg.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

DECEMBER, 1833.

A BRIEF MEMOIR OF THE REV. GEORGE PHILLIPS.

OF WESTBURY-LEIGH, WILTSHIRE.

The Rev. George Phillips, was born at Fremington, near Barnstaple, Devonshire, April 23, 1751. He was one of nine children, and his parents, who lived on their own estate, placed him, at an early period of his life, with a respectable farmer, that he might be prepared to engage in agricultural pursuits. In this situation he continued long enough to attain the necessary knowledge, and to acquire sufficient property to have commenced business on his own account. But, having heard his grandmother, who lived to the advanced age of a century, speak in terms of admiration as to the advantages of London, he appears to have formed the design of leaving the country, and of engaging in some commercial undertaking in the metropolis. Before, however, he could accomplish this object, he was visited by a friend, who informed him that he was conducting a very prosperous concern, which would become much more productive could he increase his capital. This representation induced Mr. Phillips to intrust his property to the hands of his friend, who, shortly afterwards, lost all, and deserted both his friend and his country. So severely was he disappointed by this occurrence, that he precipitately resolved on a seafaring life, and, in pursuance of this purpose, proceeded to Barnstaple, and offered himself to a naval officer in His Majesty's service, who, however, succeeded in dissuading him from his intention. Subsequently to this, a brother returning from sea proposed to unite with him in a privateering expedition, accompanying the proposal with statements too fascinating to be withstood. At this period the *Mars* privateer was fitting out at Exeter; thither the brothers repaired. When they arrived, they found the vessel was removed to Southampton; to this place they immediately went, where they learnt she had proceeded to Guernsey; they attempted still to follow, but means failed, the brothers separated, and Mr. Phillips came at length to London. His first situation, in this great city, appears to have been in the house of a respectable

chemist and druggist, where he seems to have derived considerable advantage in various ways. After a time he settled himself in business in Leadenhall-street, having with him a younger brother as an assistant, and a sister to superintend his domestic concerns.

Up to this time Mr. Phillips, though a stranger to the influence of pure and undefiled religion, had been preserved from those outward improprieties which involve human censure and reproach. Owing to the affectionate and impressive admonitions of his mother, he had imbibed, from his childhood, so deep an abhorrence of intoxication, that he scrupulously avoided every avenue through which he might be conducted to that vice. The period, however, was now arrived in which higher principles were to be brought into operation on his mind, and his character was to undergo a sacred transformation. A brother, from whom he had been for some time separated, and who, having, during a voyage to America, received serious impressions, and, upon his arrival at New York, united himself to a society of the Wesleyan Methodists, was now returned, and manifested the most earnest solicitude for the spiritual welfare of his brother. He prevailed upon him to go and hear the Rev. Charles Wesley, in Moorfields. "This aged and godly minister of Jesus," says Mr. Phillips, "struck such terror into my guilty soul as never left me till, I trust, I found peace with God: his text was Isa. xxxv. 8—10. He pointed out the highway of holiness so plain, as the only way to heaven, and characterized the travellers to be such, as proved to me that no unclean; carnal persons could walk *therein* without conversion to *God; and* he described the redeemed in such a heavenly strain as brought tears from my eyes. Though I have been preaching forty years, and have heard many great and good men, I do not remember that I ever heard such a powerful, melting sermon. Every word came home to my guilty soul, and I could not help thinking that my brother had been telling the preacher my wicked character, until he assured me of the contrary. I endeavoured to conceal my distress of mind as well as I could, but it became visible in my countenance; and the change brought down upon me the displeasure of my acquaintance, who told me I should soon be as crazy as my brother." In short, he soon found, what every Christian is taught to expect, that "if any man will live godly in Christ Jesus, he must suffer persecution;" but he was enabled to persevere, and to his unspeakable happiness he experienced that "it is no vain thing to serve the Lord."

Having become a member in the Methodist connexion, and feeling much concern for the salvation of those immediately around him, he opened his house for the preaching of the word and meetings for prayer, which exciting much curiosity, numbers attended, and many, it is thought, to their spiritual and eternal advantage. At length various circumstances concurred to induce him to believe that it was the will of God he should himself engage in the work of the ministry; and, being a single man, he determined upon leaving his temporal concerns in the hands of his relatives, that he might visit the neighbourhood of his native place, and there make known the way of salvation; and so sincere and entire was his devotion to his new

and sacred undertaking, that, "from this time," says he, "until I was married, I took no more care about the concerns of this life than if I had no existence in it." In this visit to the country his parents, who appear not to have been spiritually enlightened, beheld the change in their son with the deepest anguish, and predicted the most alarming results. "Not," says he, "being at all discouraged, believing the Lord had called me to the work, and, if so, that he would bless my labours, I went to Barnstaple, and fixed a note to one of the pillars of the market-house, intimating that I should preach in the Square next Lord's-day morning; which I did to a large concourse of people. Having finished my discourse, I gave notice that I intended to preach there again the next Lord's day; and though some persecuted, others seemed to hear with attention, and, becoming serious, united with me in the devotional exercises when I preached, offering their own houses for me, until I had places enough to preach in every night in the week, and four times on the Lord's-day." The spirit of intolerance began to bestir itself at Barnstaple; and, at length, Mr. Phillips was informed that, if he attempted to preach there again, the mayor, in connexion with many of the inhabitants, had determined to throw him over the bridge into the river. His friends endeavoured to persuade him not to expose himself to this imminent peril; but, having made it a subject of serious consideration and prayer, he resolved, depending on the protection of his Divine Master, to proceed as usual. His account of this remarkable occurrence is as follows:—"When I came in sight of the bridge, over which they had determined to cast me, I perceived it full of people. I prayed to God for direction, and entered on the bridge with a firm and steady step, feeling quite calm in my mind. The crowd made way for me till I came into the town, when the constable informed me that the mayor had ordered him to keep me out of the town, and immediately seized me by the collar. I told him he had no right to seize me on the king's highway, when the people appeared to side with me. He told me the mayor had ordered him not to let me preach. I consented that, if he would stand by me while I preached, I would go with him to the mayor. He replied that he was diercted to take me before the mayor immediately. I refused to go with him then, and, mounted on a stand which was fixed for me, gave out a hymn, sung, prayed, and preached; and hundreds of people, who had come from different parts of the town and country, stood and heard me with the greatest attention, the constable standing by me all the time. But a company of profligate fellows, quite intoxicated, came, declaring that they would have me down, and that they were sent by the mayor to bring me before him. I deemed it right to desist, and go with the constable to him, crowds of people walking after us; and, when the door was opened, the people rushed in to witness what was going on. The mayor began to address himself to me with dreadful oaths and curses, which gave me an opportunity of speaking to him on the impropriety of his conduct, as the first magistrate of the town, in using such expressions. After abusing me a great deal, he demanded my authority, and charged me with breaking

the peace. I assured him that nothing was further from my intentions, and that we were all quiet until the drunken men, whom he had sent, made the disturbance; and I told him I thought it would be more to his credit not to encourage drunkenness, as he had done. He now appeared to be in great wrath, and declared, if I did not promise never to preach there again, he would send me to prison. This I refused to do, and he ordered his clerk to make out the *mittimus*, saying he would stop my preaching. At this a gentleman called out, 'No, Sir! not at this time, for I am just such a sinner as the preacher has been pointing out,' observing, at the same time, 'that his father had sent him, who, if he had not been ill, would have attended,' and immediately offered bail to the amount of five hundred pounds, if required. This young man was the son of the Rev. Mr. Bliss, a pious clergyman, who resided in Barnstaple."

This kind and seasonable interposition not only preserved Mr. Phillips from being incarcerated, but induced several respectable persons in the neighbourhood to countenance his pious zeal and ministerial exertions. His father, however, became more determined in his opposition, and threatened to forbid him the sanctuary of his house. One evening, when the son was going to preach, a friend informed him that his father was coming. "I had walked," he says, "twenty miles that day, had preached four times already, and knew not for what my father was coming; but I went into a wood to pray, and, if ever I prayed in my life, I think I prayed then; and, after taking a little barley bread and a cup or two of tea, I preached with much enlargement and fervour from John ii. 25, 26. My poor father was so wrought upon under the sermon, that he offered his own house for me to preach in, and both my parents became seriously inclined. Lo! what hath God wrought!"

Thus, the object of his visit to his native place being accomplished beyond his most sanguine expectations, and an extensive field prepared, which some other labourer might successfully cultivate, he speedily returned to London, and was accepted as a regular travelling preacher in the Methodist connexion, in which department of public usefulness he remained for a considerable time, discharging its duties with exemplary zeal and devotedness to God.

Towards the close of this period, he was united in marriage with a Miss Eliz. Newell, the only child of Mr. William Newell, of Waltham, in Lincolnshire, who, as another Gaius, appears to have been distinguished by receiving the servants of God into his house; and this union, through its lengthened continuance, was happily accompanied with much conjugal affection and domestic harmony. They had seven children, of whom two only, with the aged and weeping widow, survive to lament the departure of their venerable parent.

In 1789, the sentiments of Mr. Phillips, concerning certain points of doctrine and discipline, underwent so much change as to require that he should withdraw from that religious denomination, with which he had hitherto been identified; and, some time afterwards, Divine Providence having removed him to Bermondsey, he was invited to supply, and at length was unanimously elected pastor of an Independent Church in Jamaica-row,

where, with varied success, he continued to labour eleven years; and, being thus situated in the immediate neighbourhood of the late excellent Rev. John Townsend, he enjoyed the privilege of his Christian friendship and valuable society. During his continuance at this place, he saw it to be his duty to be baptized by immersion; and, having informed the church over which he presided of his intention, applied to the Rev. Dr. Rippon to admit him to the ordinance. On this occasion the doctor waited upon his neighbour, Mr. Townsend, and addressed him thus: "Brother Townsend, if you were a Baptist minister, would you baptize Mr. Phillips?" The answer was, "Yes, with pleasure." After his baptism, the greater part of the members followed the example of the pastor, and the church is at this time a Baptist church.

At length Mr. Phillips, finding that a continued residence in London seriously interfered with his health, became desirous of removing into the country, and, for a short time, visited Birmingham. But, about this time, the Rev. Robert Marshman, the pious and venerable pastor of the Baptist church at Westbury-Leigh, Wiltshire, being, by the infirmities of advanced age, unequal to the full discharge of his official duties, Mr. Phillips was recommended to his attention as a suitable person to be united with him in the pastoral relation. He was accordingly invited, became co-pastor, and finally, after the decease of his revered colleague, the pastor of the church.

After some time, however, the operation of certain painful occurrences, which interrupted the peace of the church, induced Mr. Phillips and a number of its members to withdraw, and form a distinct society. They erected a commodious place of worship at Penknapp, near Westbury-Leigh; and, though now considerably advanced in life, he travelled through various parts of the kingdom, to collect the amount incurred by building, and enjoyed at length the high gratification of seeing the debt entirely removed.

Having continued to labour in this sphere of useful exertion twenty-three years, it pleased the great Head of the church, on the 2nd of February, 1831, to visit him with a stroke of paralysis, concerning which, in a letter dated September, in the same year, he writes as follows:—"Five months since, I lost the use of my left side by paralysis, which has rendered me very helpless; but, having the use of my right hand, I can write a little, though but poorly; and, through the blessing of my heavenly Father, I can speak so as to be understood by my own people, and preach once every Lord's-day, and it seems have been useful to some; and though I am somewhat like Gideon's pitchers, broken to pieces, yet the Lord uses me now and then to thresh the host of Midian. Sixteen last year, and eight this, have fallen by the sword of the Lord. The blessings enjoyed are many; first a godly wife to wait on me, to prepare my food, and help to feed me; a very pious, kind, affectionate people, who respect me, and are willing to do all things to make me happy, as far as lies in their power; some godly neighbouring ministers who willingly baptize and preach now and then for me. Besides, though so feeble, I have no pain, either in body or mind. Oh! how much this looks like heaven upon earth! Oh! what a good Master have I been serv-

ing for these forty-eight years past! I cannot think what I am spared so long on earth for, unless it be to tell every young and feeble saint of the goodness and loving-kindness of the Lord."

Notwithstanding his greatly enfeebled condition, he continued to preach till August, 1832, when he was no longer able to leave his room. Here he remained in calm retirement, till, early in the following year, he was suddenly visited by a violent spasmodic seizure, by which he almost lost the use of speech; yet, from imperfect sentences which he occasionally uttered, the happy state of his mind was satisfactorily evinced. To his beloved partner he said, "Happy, happy, love." At another time he was heard to say, "Lord, come!" And He came; for, early on the 11th of March, 1833, this venerable minister of the gospel fell asleep in Jesus, having nearly completed the eighty-second year of his age, and the forty-ninth of his ministry. He was interred in the burial-ground belonging to the chapel where he had for so many of the last years of his life exercised his ministry; and his funeral was most numerously and respectably attended by ministers of different denominations, and a large company of mourners and spectators. On the following Lord's-day the event was improved in each of the neighbouring pulpits; and, in the evening, the Rev. T. Gough, of Westbury-Leigh, addressed the bereaved church and congregation from Psalm cxliv. 3, being the text selected for the occasion by the deceased.

ON FUTURE PUNISHMENT.

"*Can* the mercy of God be reconciled with endless misery?"

An advocate of the restoration system put into the hands of the writer an unpublished essay in its favour, in which he based his argument on the apparent inconsistency between the mercy of God and endless misery. But whether he did wisely, in rejecting the orthodox doctrine on account of implied inconsistency, remains to be proved; for our inability to reconcile any two moral propositions does not prove the impossibility of such reconciliation, but rather the weakness of human powers. Contradictions can never proceed from the blessed God: if, then, any of His communications appear to imply them, if such communications defy the utmost attempts of mortals to reduce them to perfect consistency, we are driven to conclude that, either our powers are unequal to the task, or that there is contradiction in the Deity. One or the other of these conclusions is inevitable; either the weakness of our powers incapacitates us for the undertaking, or there is perversity in God. But to which of these is it most rational to assent? Shall we conclude that there is self-contradiction in the Holy One? or, that we cannot fully understand the subject?

But, to escape the force of such a mode of argument, the advocate of the restoration scheme replies, "If the welfare of the sufferer be not contemplated in his punishment, his doleful condition is not reconcileable with the benevolence of God."

Future punishment is not disciplinary; consequently it cannot propose the good of the sufferer, it being solely the effect of inability to meet a demand. Nor is this inconsistent with the avowed object of present punishment, since, when one has reached a certain degree of crime, nothing

can atone for that crime but the forfeiture of existence; but the demand intends not, for indeed it prevents, the improvement of the sufferer; it aiming at, as its sole object, the maintenance of justice, of which the punishment is the unavoidable effect.

Human punishments, in strict justice, can recognize only one principle, and that is satisfaction. The good of the sufferer does not fall into the general system as a leading principle, but simply as an inferior appendage. It is never the bent and purpose of a perfect system of legislation, because perfect legislation is purely the support and application of justice, and embraces only three points; the amount of injury, adequate satisfaction, and the enforcement of that satisfaction. These are the only things that just legislation can contemplate or promote. The good of the sufferer constitutes another part of the administration, and is provided for from the general leniency or mercy of the state. But why is the state lenient towards the offender? Simply because of general imperfection.—*Perfect justice cannot be lenient:* its claims are fundamentally and eternally correct, and cannot be relinquished or reduced except by a departure from the law of right, which is nothing less than the adoption of legislative wrong. But, as our entire nature is imperfect, there must be, necessarily, in all legislative administrations, a leniency towards the offender: yet this leniency is only the mutual recognition of human imperfection, which, by its universality, renders perfect justice unsuitable to an imperfect world. Hence in all human administrations the application of justice (or rather of what is denominated justice) is frequently *compatible* with the good of the sufferer; yet this is caused partly by the difficulty of defining and asserting a full demand, and partly by the existence of mercy, which exists to correct and soften the exercise of justice, in which respect it is imitative of the present dispensation of God. Yet it is plain that every such system implies imperfection, of which the compatibility in question is the effect. Strict justice does not in such cases prevail; there is therefore a compatibility between its partial exercise and the good of the punished, which could not exist were its exercise absolute and perfect. On earth, however, such perfection can never be; for justice, perfect, absolute justice, necessarily implies a perfect lawgiver and a perfect administrator. In the blessed God both these offices meet in their purest exercise; but where on earth may they be found? Hence the fallacy of arguing from human administrations to the Divine; from imperfection to eternal perfection.

Admitting, however, this compatibility, punishment is misapplied when introduced as a corrective to vice, beyond a certain and a very inferior degree; and even up to that degree, beyond which it ceases to be corrective, it ought not to constitute a master principle, but is to be resorted to in connexion with kindness and love, whose joint exercise constitutes the discipline of present things. And truly in this respect it may scarcely be called punishment, inasmuch as it assumes the character of a pure corrective, and becomes to the social system what bitter medicine is to the human frame—a preservative rather than a punishment. If, in the parental discipline, or in any other social compact, it be applied in any

case but as a corrective, its character is mistaken and its object marred; yet, as a corrective, it may be applied with consistency, because the entire compact is disciplinary, and the punishment applied is, among other principles, promotive of the general good.

But it does not follow, because there is this compatibility between the welfare of the sufferer and the good of the whole compact, in certain degrees of the discipline of present things, that therefore justice loses its character, and the good of the punished must be always an end. Certainly not; for such an end, if it does not oppose, is barely consistent with the objects of justice, inasmuch as *they* intend satisfaction alone. The good of the punished can be sought only in imperfect systems, where, because of existing imperfection, the claims of strict justice are with difficulty defined; and in consequence of which the improvement of the culprit becomes an attempt to lessen that difficulty by rendering an appeal to justice, so ill-defined, less necessary. But even in such cases, could the difficulty be removed by correctly defining the claims of justice in every instance, the good of the guilty would be wholly lost sight of in applying that justice which constitutes the good of all. But, as it is impossible in the present imperfect state of humanity to recognize accurately the claims of justice in every case, there are instances in all human administrations in which the improvement of the guilty is sought in connexion with his punishment; yet this is nothing less than the imperfection of a system where strict justice cannot prevail. And because *it cannot* prevail, in consequence *of existing* imperfection, it submits to a temporary suspension in favour of the offending, that an opportunity may be afforded them of a reformation, now rendered possible by the existence of other qualities which are called into operation by the imperfection of the state. Yet this suspension in favour of the offending is possible and proper only in a temporary state, and there in subordinate cases alone; for such as are superior—whose guilt in its degrees is clearly marked—are still left to the legitimate and final decisions of justice.

In all cases of high crime, therefore, where great principles are violated, and the demands of justice are clearly ascertained, the administration (if in such cases *justice* prevail) proceeds to urge the demand, and to compel the atonement, irrespective entirely of the good of the sufferer. Justice here is clearly defined, and the process is nothing more than its simple recognition and application: the state of the offender is not considered, for the process may not be arrested by such a consideration, inasmuch as it would be a recognition of what justice does not sanction. It proceeds at once and without delay to the demand of satisfaction, and, in the crimes of murder and adultery,* the demand is met only by the death of the offender. Be his moral state what it may, simple justice is satisfied only with his death; and cannot await, because it cannot recognize, his improvement.

And this is the perfection of

* There is a great defect in British law in reference to this crime. Its abhorrent nature, the peace it destroys, the public evil it promotes, combine to stamp it with such enormity as to prohibit any just atonement short of death. Lev. xx. 10.

justice. Let it be remembered, too, that the demand of justice is prior to every other consideration; hence, whatever may be thought to advance the general good, in the prevention of crime or the improvement of the sufferer, is subordinate and inferior to the perpetual demand of justice, which is simple satisfaction.* If, in connexion with this satisfaction, the improvement of the guilty and the prevention of crime can be promoted, it is incumbent on all legislators to promote them, while they render the demanded satisfaction; but it is obvious that the latter objects are no parts of the administration of justice, but are principles of another class, which strict justice cannot operate to promote.

On this strict principle the major part of the Mosaic jurisprudence proceeded, satisfaction being the sole aim of the law. Hence adultery became death equally with murder, because in strict justice nothing can satisfy in either case but the death of the offender (Lev. xx. 10). On the same principle, the demand of justice in the case of theft was a double, and sometimes a higher, restitution; and so urgent was the demand, that painful extremities were permitted, even to the selling of the thief, that satisfaction might be made (Ex. xxii. 1-3). The same principle was maintained and enforced in case of debt; simple restitution was demanded, and to meet the demand the person of the debtor, with his wife and family, if he had any, might be sold to raise the amount (Lev. xxv. 39; 2 Kings iv. 1).

This is simple justice; but where is the good of the sufferer in all this system? Yet, say the advocates of the restoration, "Punishment, whether present or future, must be disciplinary, or it cannot harmonize with the benevolence of God."

It is evident, however, that punishment, when enforced by strict justice, does not involve and cannot contemplate the good of the sufferer, but leaves that good to be promoted by qualities whose exercise it only permits. And if such be the case in human governments, and that too in instances where injustice can never attach to the proceeding, where is the injustice, where the wrong, if the same fact characterize the administration of God? Justice on earth punishes the guilty with death, without consulting their individual welfare or seeking to promote their good: and if the blessed God do the same; if He, to maintain the justice of His government, and to preserve the order of the universe, visit the rebellious with a direful punishment that for ever prohibits the hope of their future good; shall He be charged with cruelty, and His proceedings with revenge? Abstract justice is the same in both worlds: if, then, in cases where justice approaches as near to the perfection of its exercise as earth can permit, to maintain its own rectitude it urges its demand and inflicts the penalty, entirely irrespective of individual good or the welfare of the sufferer, the conclusion is inevitable, that where its administration is perfect, which we must admit it to be in the hands of the Most High, it will proceed on this principle in every case, and that punishment, without regard to the good of the punished, will be the inevitable result.

Justice is the basis of moral

* Dr. Paley has erred on this subject in asserting, "The proper end of human punishment is not satisfaction of justice, but the prevention of crimes."— *Political Philosophy, book 3, ch. 9.*

government, and is antecedent to every other quality in the administration of God. Yet the advocates of the restoration are ever urging the benevolence, the boundless benevolence, of God; not considering, or not being willing to admit, that even that benevolence is a subsequent manifestation of his divine character. The dispensation of which that benevolence, forms so glorious a part is itself subordinate to the demand of justice, and exists solely in consequence of the satisfaction of its claims by the sacrifice of the Redeemer. The benevolence or mercy of God is thus brought into most illustrious exercise, and rendered compatible in the fulness of that exercise with the demands of inflexible justice. Hence the present dispensation is purely disciplinary even in its severer aspects, and the punishments that follow the application of its partial justice aim generally at producing reform in the visited. These punishments, and the entire mass of afflictions of every form and variety, combined with the mercy that moderates the whole, constitute the discipline that prevails; and it is obvious that its entire purpose is to renovate, and thus to prepare the character for a state of perfection to which righteousness advances. Here, then, mercy abounds: justice admits of a temporary suspension and a partial application; and during this suspension the guilty may avail themselves of the existence of mercy, and through faith in the Redeemer obtain the salvation of God, which is life everlasting. To the obtaining of this salvation the entire discipline urges the sinner: if he obtain it, *its object* is gained; but if *perversely* he refuse, he turns the mercy into a curse, and makes the grace of God of none effect.

So far then as punishment prevails in the present state it is certainly disciplinary, and consults, in connexion with other great principles, the good of the sufferer. But why is it disciplinary? Simply because the justice it springs from is not absolute, but subservient; and in that subserviency forms part of a state purely disciplinary, and of necessity partakes of the general character of the state which it subserves. But this subserviency is not its natural position, for it is plainly paramount in the moral government of God, and its place is the throne of the universe: otherwise there would be no guarantee for the rectitude of even the kingdom of God, and no shelter from the confusion of an infirm administration. That the object which this position of things aims to promote is worthy its existence, is what all must admit, who form any thing like a just estimate of the value of salvation; and this is the purpose of God in the subserviency of justice to the control of His adorable love.

But is this state of things a permanent state? Will justice for ever maintain a subordinate place in the government of God? Certainly not. The present state of things is a mighty expedient (with reverence be it spoken), rendered necessary by the unnatural position of moral affairs in the soul of man. And it is solely to meet the exigency of the case that the dispensation of mercy exists at all; otherwise it is inevitable that God would have abandoned entirely his rational creature, man, and given him up at once to the hopeless misery of his own guilt. To prevent so dreadful an alter-

native, however, and to save if possible from the blackness of despair, justice determines on a temporary suspension of its claims to admit of the free exercise of mercy; which most wondrous act is rendered safe and becoming, without loss of dignity or majesty, by an equivalent in the substitution of Christ, by whom God is reconciling the world unto Himself. The assumption of human nature by the Saviour, the reign of mercy, the suspension of the claims of justice, and, as a consequence, the entire discipline of the present state, are important parts of the great system of love which controls at present the affairs and destiny of man. But as the entire system exists for a specific object, and exists too by a temporary suspension of justice as the chief attribute in the moral government of God; it is obvious to the most superficial, that, when that object is accomplished, when the purpose to be effected is actually gained, the whole system shall be resolved into its first and essential elements: good and evil shall take up their final habitation in regions appointed of God; mercy shall shine in its own place among the attributes of heaven; justice shall become sovereign in the universe; and God shall be all in all. "Then the kingdom shall be delivered up unto the Father, when Christ shall have put down all rule and all authority, and power;" and the voice of the God of heaven shall declare throughout the universe, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

The discipline of the present system, which its partial justice and its other principles combine to promote, will terminate with its dissolution. Consequently future punishment cannot be disciplinary, because there justice will be absolute. The discipline of the present state, and the good which its punishments produce, are the effect of the operations of mercy, controlling, suspending, or sanctifying the visitations of justice: hence it is the presence of mercy *alone* that constitutes the present a state of discipline. Remove that mercy and the discipline would immediately cease, and with it the good of the sufferer and the hope of the guilty. Just so will it be in the future state. Justice there is absolute. Mercy, having performed its part in the lenient dispensation, and accomplished its benign purpose, retires with the system that required its exercise, leaving the sufferer to the rigours of inexorable justice, and the misery of perpetual despair. Justice, fixed justice, consults not his good but its own honour, and urges a perpetual demand: it aims not at improvement but at satisfaction; and as that can never be rendered, so the demand can never cease, nor the penalty be ever removed. The terrors of justice then are alone, and the state is that of full satisfaction, or wrath to come, for ever and ever.

It is impossible, therefore, that punishment in the future world can be disciplinary, because the mercy that now renders it so will then be for ever absent. And as the discipline can never more exist, so the good of the sufferer can never more be promoted; and for this plain reason, that it is no part of the administration of justice to promote it.

The perpetuity of that punishment thus becomes inevitable; for, as satisfaction can never be ren-

dered, so the penalty can never be removed; and that penalty is perpetual condemnation. To render that satisfaction will be for ever an impossibility, from our present inability to render it; and no mode of reasoning can prove, either that the ability will increase, or that the claim of justice will cease without satisfaction. The satisfaction already made is the work of another and an abler than man: if, then, man's inability rendered the interposition of an abler than he absolutely necessary to the hope of mercy; it is impossible to conceive, and still more impossible to prove, that he shall ever be able to atone for himself; and equally difficult to prove that another shall atone for him: who then shall interpose? Now, man is welcome to receive the precious blessings of purchased redemption; but, if he refuse, the current language of Holy Scripture perpetually announces and enforces the awful fact, that "there remaineth no more sacrifice for us, but a certain fearful looking for of judgment and fiery indignation."

If, therefore, the supporters of the restoration system urge the objection, that "eternal punishment is not reconcileable with the benevolence of God," we reply, that the attempt to reconcile them is perfectly gratuitous, for no one is bound to do this; that the benevolence manifested in the gospel is a temporary manifestation of the Divine character; a prominence given to one particular attribute, not permanent, for a specific purpose; and can so exist in the present dispensation alone: consequently, when the dispensation which has called it forth shall cease, the benevolence which now contemplates the improvement of *the guilty* shall cease with it, and *justice* again become supreme in the universe of God. The final state, the state of eternity, is not expected to be, indeed it cannot be, consistent with a temporary display of one Divine attribute; for such a display cannot, *without a special sacrifice*, harmonize with the permanent and eternal government of God; but the state of eternity, with the eternal state of the wicked, is consistent with the fixed administration of heaven, that administration which is prior and superior to every temporary dispensation of the Most High; namely, his adorable and eternal justice. Justice is the fundamental principle of the eternal and moral government of God. As the punishment of the wicked is an eternal state, it is not a question, whether that punishment harmonize with the benevolence of God, that being, with the dispensation to which it belongs, only temporary; the only question is, Does it harmonize with justice? and with this it strictly and for ever harmonizes.

Burton-on-Trent. W. S.

REMARKS ON "SUNDAY SCHOOL RECOLLECTIONS," BY E. C.*

To the Editor of the Baptist Magazine.

DEAR SIR,

As your correspondent, E. C., has publicly addressed the Christian ministry, in which it is my privilege to occupy a place, it will not of course be deemed improper that his remarks should be investigated, and the usefulness and practicability of his suggestions duly considered. While E. C. has doubtless advised the body to which I belong with a sincere desire to promote its efficiency, it may happen that his plans cannot be followed out; and that, consequently, their discre-

* See Mag. for Sept. p.

tion may be questioned. If this is the case, it is important that the objections should be brought forward.

I would suggest, then, in *the first place*, that E. C. has acted injudiciously, in endeavouring to make a particular case a *general law* for the conduct of others. Because *he* devoted part of the Lord's day, morning, previous to preaching, or *any* part of the Lord's day, to the superintendence of a Sunday School, *therefore* every minister should do it :— this is the principle on which E. C.'s observations are made, with how much correctness will speedily appear.

That your correspondent should be able to devote so much of his time and strength to the important object of Sunday School instruction, must be a subject for gratitude to himself, and of desire to others. In reference to this I would say: "Would to God the Lord's people were all prophets!" But it is evident that many circumstances may exist to render others strangers to that gratitude, and compel them to follow E. C. with unequal steps.

However earnestly, for example, many of my brethren may wish to comply with the regulations proposed, their *physical* strength may be unequal to the task. Multitudes who read these pages are not aware of the state of their pastor when the ordinary duties of the Sabbath are closed. Called *three times* (the usual degree of labour for country ministers) to speak to the people the words of life, nature is exhausted; he returns to his home relaxed in every limb, not to enjoy social converse, but to seek immediately the rest so imperatively demanded. Endowed with a constitution naturally robust, I speak not for myself, but for numbers of my fellow-labourers, to whom my remarks will fully apply. The degree of toil just referred to is more than can justly be demanded of any man; let, then, an hour of noise and fatigue in the Sunday School be added, and no infidel could adopt a more efficient method of ridding the world of the heralds of mercy. Taking for granted that every minister has the Herculean powers possessed by himself, E. C. has arrived at a conclusion, which is a *non sequitur* if that be not the case.

But an objection equally strong with that just stated will be made to the hints of E. C. by those who are sensible that their *mental* vigour is inadequate to the task. I suppose we shall all agree on the extreme necessity of diligent preparation for the pulpit; the importance of deep thought and investigation, without which divine truth can neither be discovered, nor presented with force to others. As regards myself, a part of that preparation is to fix the mind on the subject to be discussed for some time previous to entering the pulpit, recalling trains of thought, and encouraging those holy feelings without which the clearest understanding would be profitless; and so inseparably necessary is this retirement, in my experience, to the comfort and success of my preaching, that it becomes a duty which few things can induce me to forego. This is, doubtless, a weakness of intellect: the minds of some men can grasp so effectually the suggestions presented to their notice that they are never disarranged or forgotten. Such, we may conclude, is the case with E. C.; but I much mistake if my own defect is not that of the bulk of Christian ministers; and therefore

his plan cannot be generally followed.

Secondly, supposing that physical and mental power were always our happy possessions, the part which E. C. recommends us to take in the Sunday School would not always be desirable or expedient. When effective teachers are few, when their piety is questionable, it is incumbent upon the minister to exercise a most watchful vigilance. Perhaps, in no one thing do the churches more differ than in the degree of perfection to which the system of Sunday instruction has arrived; what, therefore, would be duty in a pastor in one case, in another would be quite uncalled for. That he should *superintend* is certainly proper; but E. C. has not only urged this propriety, but has also specified *one method* of oversight, which, in numerous instances, would be by no means the most effective.

Thirdly, the unqualified statements of E. C. have a tendency to fasten in the minds of many Christian people improper views of ministerial duty. It frequently happens that the plans of a pastor, framed wisely, and diligently followed up, do not coincide with the views of some of his people, until their combined results force upon their minds a conviction of their utility. This remark may be true in reference to the part taken in the management of Sunday Schools; and therefore such bold statements as those of E. C., as to the *mode* and *degree* of pastoral duty, will have a bad effect. Discontented persons, and such as form extravagant ideas of the *ability* of ministers, will by your pages be armed with an instrument against those who are honestly striving to *fill their* spheres in the most useful manner.

I trust these remarks will not be misconstrued. I applaud the *design* of E. C., and his paper may be useful; but in more respects than one it is calculated to do harm. Every scheme bearing an Utopian or exclusive character, not allowing for the numerous cases in which its rules will not apply, must be considered imperfect and injudicious. As well might Robert Hall have blamed every minister for not possessing *his* pulpit talents; or Dr. Carey inculpate all who do not follow *him* to labour in the east, as that E. C. should propose his plans for general adoption. How different is the *scriptural* rule, "As every man hath received the gift, even so minister the same one to another, as good stewards of the *manifold* grace of God!"

Yours, very truly,
PASTOR RURALIS.

THE TOTAL ECLIPSE OF THE MOON.

ON the day after Christmas-day, if clouds or fogs should not interpose, our young friends will be highly favoured, as to time, for contemplating a very interesting phenomenon. For in the evening of Thursday, the 26th of this month, a preparation for a lunar eclipse will begin in the heavens, at 42 minutes and 53 seconds after six—clock time at Greenwich—inasmuch as the moon will then come into contact with the penumbra of the earth's shadow, according to Burckhardt's Lunar Tables, and Delambre's Solar Tables corrected.

Whenever we have a lunar eclipse, an eclipse of the sun is so beheld at the moon, that if he is eclipsed six digits, as seen from her centre, he is, at the same instant, eclipsed about twelve di-

gits* at the darkest point on the edge of her disc, and is just beginning or just ceasing to be eclipsed at the opposite point in her periphery. In lunar regions, however, a total eclipse of the sun is nowhere beheld but at the edge, or within the limits of the earth's shadow; and the gradations of shade in the front and rear of that shadow, are only sunshine diminished in different degrees. In short, with the exception of the earth-light, that makes the dark part of the moon visible near the time of full earth, or new moon, all the brilliancy the moon possesses is sunshine.

It will be recollected by some of our readers, that in the middle of our solar eclipse in 1820, the sunshine of a summer afternoon was reduced to the sunshine of a summer evening: and such a diminution of the sunshine on the moon's surface is what we call the penumbra of the earth's shadow into which the moon will begin to enter at the time already stated. At first, indeed, the diminution of sunshine at the moon will be too inconsiderable to be perceived; but still the observer should be at his post, looking for the first appearance of the penumbra on the moon's eastern limb, at about three quarters of the distance from the top to the bottom.

In calculating this eclipse, too, the writer has computed for every digit of the solar eclipse beheld at the obscurest point in the moon's periphery, and has thus found that though the intervals of time vary, yet that five minutes for every digit is remarkably near the truth. If, therefore, our young friends can previously ascertain the time by those London clocks that do not materially differ from Greenwich time, they may be disposed to observe at what stage of the sun's eclipse the penumbra on the moon becomes visible to us, the sun being eclipsed to the obscurest point in the moon's periphery one digit at 48 minutes after six—two digits at 53 minutes—three digits at 58 minutes—four digits at 3 minutes after seven—five digits at 8 minutes—six digits at 13 minutes—seven digits at 18 minutes—eight digits at 23 minutes—nine digits at 28 minutes—ten digits at 33 minutes—eleven digits at 38 minutes—and twelve digits at 43 minutes and 13 seconds after seven, when the solar eclipse will be just total at the obscurest point in the moon's periphery, though at her centre he will be only eclipsed six digits, 5 minutes, and 8 seconds, or, in round numbers, six digits.

At the time last mentioned, therefore, the lunar eclipse will begin with us, when the earth's shadow, or terrestrial darkness extended to the moon, will appear to us as a black segment in the rear of the penumbra. Moreover, the small portion of blackness first seen will gradually increase, and thus exhibit more fully the exact shape of our earth from which the shadow is projected.

* If the writer is not mistaken, those who compute lunar eclipses, take the sun's semidiameter as seen from the earth; whereas the semidiametar proper for such computation, is that seen at the moon when the intervening earth is eclipsing the sun. Inasmuch, therefore, as in the present eclipse, two seconds and four tenths should be deducted for an observation in lunar regions, and as three seconds more should be deducted for irradiation; the sun's semidiameter as given by solar tables, and then diminished five seconds and four tenths, is six digits in the solar eclipse seen at the moon: and this change in the mode of computation makes the lunar eclipse begin ten seconds later, and end ten seconds earlier, whilst it makes the total darkness begin *ten seconds* earlier and *and ten seconds later.*

That shadow, too, in its progress over the moon, will cause her light on the earth to be weaker and weaker till 43 minutes and 4 seconds after eight, when the moon will be just covered, and when, as a consequence, there will be a total cessation of moonshine, otherwise called the beginning of total darkness.

If, however, we could, in a moment, transport ourselves to the moon at this interesting crisis, we should behold the earth as another moon, sable and gigantic, having the height of four moons, and the breadth of four moons; and this terrestrial moon, full at new moon, and changing at full moon, is, of course, shrouded in darkness during a lunar eclipse. Dark, however, as the earth thus seen is conceived to be, there must necessarily be, at her periphery, some indication of that sunshine which, superadded by refraction, rests on clouds and on terrestrial regions beyond the bounds of what is called the earth's enlightened hemisphere. Within the sable earth's circumference too there must be a circle of twilight, comparatively luminous externally, but fainter and fainter towards the centre of the earth's disc. It is conceived also that another circle must present itself, diversified in lustre, but altogether surrounding the intervening earth, and consisting of that effulgence which, emanating from the sun, is most concentrated nearest his disc. Thus a diversified garland of light will present itself; and if the regions from which the earth's shadow will be projected should be free from clouds and fogs, the maximum of light will be transmitted from the luminous garland, and will sufficiently irradiate the moon to prevent her being altogether lost to our view even in the interval of totality.

While the moon will thus be totally eclipsed, what is called full moon will take place at 31 minutes and 21 seconds after nine, when the moon's centre and the centre of the earth's shadow will have the same celestial longitude.

Moreover, at 32 minutes and 23 seconds after nine, the moon's immersion in the earth's shadow will be the deepest, her most immersed limb being 20 digits, 6 minutes, and 24 seconds from the nearest edge of the earth's shadow, the moon's whole breadth being twelve digits.

At length, however, the dreary darkness thus overspreading the moon's hemisphere will begin to be withdrawn at a point in her periphery, on which point a portion of the sun's disc, fine as the finest wire, will pour comparative day at 21 minutes and 43 seconds after ten: and, at the same instant, the lunar eclipse, as seen by us, will cease to be total, inasmuch as the least visible fragment of the moon, more like a *star* than the moon, will emerge from the earth's shadow.

After the end of total darkness, moonshine will again reach the earth, or the clouds above the earth; and the moon herself will be less and less covered by the earth's shadow, till at 21 minutes and 35 seconds after eleven, the last portion of blackness will quit the moon, and thus terminate the eclipse, leaving in its rear a strong penumbra, which will be sunshine on the moon reduced most nearest the earth's shadow, and least on the opposite side of the moon, to which the solar eclipse will be considerably less than a digit.

At five minutes after the end of the eclipse, the obscurest point in the moon's periphery will be a

lunar region at which the sun will be beheld eclipsed eleven digits; and ten minutes after the end of the lunar eclipse, the obscurest visible point at the edge of the moon will be sunshine reduced by a solar eclipse of ten digits. In short, five minutes for a digit—near the truth previous to the beginning of the lunar eclipse—is still nearer the truth after the end of the said eclipse, a fact which the reader himself may perceive, when he is informed that at 21 minutes and 48 seconds after midnight the moon will altogether quit the penumbra, and shine in unimpaired brilliancy.

Thus it will be perceived that what we behold on the moon in a lunar eclipse is only the effect of a solar eclipse, the penumbra being the effect of a *partial* eclipse of the sun, and the earth's shadow being the effect of a *total* eclipse of the sun. For what is the earth's shadow but an object perfectly similar to the moon's shadow that passed over the midland counties of England on the 22nd of April, 1715, and changed day into night at London for three minutes and twenty-three seconds? And what is the *penumbra* of the earth's shadow but such gradations of reduced sunshine as were witnessed at Lydd, in Kent, on the Friday in 1715 already referred to? For though Lydd is only 72 miles from London, yet the edge of the moon's shadow passing between the two places, and leaving Lydd untouched, no total eclipse of the sun was seen at that place, the place itself being only involved in a strong penumbra at that very interval in the forenoon, when the inhabitants of London, Bow, Stratford, &c. were gazing at the stars.

If the present communication should be rather *too* scientific for some readers, it is hoped it will be interesting to others. At all events it has cost the writer more labour than many will imagine, the plan being altogether novel, and requiring much more care and time than is usually bestowed on a lunar eclipse. Nor is science unimportant to our young friends, inasmuch as the most effectual mode of keeping chaff out of a bushel is to fill it with wheat. How many a youth would have been preserved from the snares of the theatre, or the tavern, if nature in her grandeur had happily preoccupied his mind!—"The works of the Lord are great, sought out by all them that have pleasure therein." J. F.

Stratford, Essex.

ON KNEELING IN PRAYER.

To the Editor of the Baptist Magazine.

SIR,

The enclosed Visitor contains a short paragraph on the prevailing custom of sitting during prayer in many places of worship, which is well worthy of a place in your valuable Magazine. I have been much struck in observing, during some recent journeys, the posture of many persons while engaged in the solemn exercise of prayer; and this, too, in Baptist meeting-houses: it appears to be a growing custom, of standing to sing and sitting to pray; quite contrary to the old plan of Baptists, who were accustomed to sit during singing, and to stand up while prayer was being offered. Hoping that some one more competent will take up this subject, and send you more extended remarks, addressed peculiarly to our own denomination, with the view of checking this irreverent custom, I am, Sir,

Your's very respectfully,

WILLIAM.

"It was an observation made by Frederick the Third, that the forms used by the Catholics in divine service made their worship seem to have a superior for its object; those of the Protestants to have an equal. Were that prince now living, and were he to visit many of the churches and chapels in this nation, might he not say that the posture in which many place themselves is such as indicates the object of their addresses to be neither a superior nor an equal? Their prayers are neither in prostration, like the Mahometans; nor in standing, like the Jews; nor kneeling, as Christians; but sitting: an attitude in which a superior receives and addresses an inferior. This is a custom which has been introduced, partly through the example of those who ought to have set a better; and partly, it is to be feared, from that kind of indifference which arises from ignorance and carelessness: for, did people think who, and before whom, they are; did they properly reflect on the nature of prayer; did they contemplate God as the Creator of heaven and earth, as the universal Sovereign, with whom is honour, power, and dominion, majesty, and glory;—I say, did men consider these things, can we suppose they would dare to address Jehovah in an attitude which is at the utmost distance from reverence and deep humility?

"Eusebius, perceiving one day that his wife, like others, began to give up kneeling at her prayers, and anxious to give her a proper sense of her conduct, called up her maid, and desired her to go into the room where her mistress was sitting, and seat herself down on the sofa, and ask her for a new gown. The lady was quite in a rage. Eusebius desired the servant to retire, and, addressing his wife, drew a parallel of her own conduct with what she had just resented so highly; and she was so fully convinced, that she promised to behave with more propriety for the future."

POETRY.

LORD'S DAY MORNING.

Hail, glorious morn! celestial ray!
Presage divine of perfect day,
  And everlasting rest!
Sacred to God, and themes sublime,
Be all these holy hours of time
  Thus set apart and blest.

Almighty God! thy works proclaim
The various glories of thy name,
  Through universal space;
But on this day thy saints adore
And hail thy new-creating power,
  And rich redeeming grace.

Celestial Spirit! come, impart
Thy holy influence to my heart,
  And raise my hopes to heaven;
Now to the church thy power display,
And make this sacred Sabbath-day
  The sweetest of the seven.

Heralds of peace! proclaim abroad
The triumphs of our Saviour God
  In every land and tongue;
Till Jews and Gentiles all combine
To celebrate HIS grace divine
  In one immortal song.

Hackney. G. B.

REVIEWS AND BRIEF NOTICES.

On the Improvement of Society by the Diffusion of Knowledge; or an Illustration of the advantages which would result from a more general dissemination of rational and scientific information among all classes. Illustrated with Engravings. By THOMAS DICK, LL.D., Author of "The Christian Philosopher," "The Philosophy of Religion," "The Philosophy of a Future State," &c. — Edinburgh: Waugh & Innes. Dublin: W. Curry, jun. & Co. London: Whittaker & Co. 12mo.

Notwithstanding the evidence which all history and all experience supply of the advantages resulting from the dissemination of knowledge, and though infallible truth declares that for "the soul to be without knowledge is not good," yet even now, amidst the illumination of the nineteenth century, there are enemies to its general diffusion. These may be divided into three classes: the monopolist, who would have an aristocracy of literature, as well as of wealth; the political or religious partizan, who, idolizing institutions that have grown up under the fostering care of ignorance and prejudice, trembles as he sees them submitted to the scrutinizing eye of knowledge, and endeavours to prove that, just in proportion as mankind advance in intelligence, they decline in wisdom; and the sincere, but ill-informed, Christian, who cannot discriminate between the use and the perversion of reason.

The two former, as they contemplate with dismay the increasing light which they would as vainly hope to arrest as to force the risen sun to retreat again below the horizon, may be consoled, if they are not converted, by Mr. Dick's instructive volume. If they must yield up some of their pretensions and selfish prerogatives, they may expect to increase their physical and social enjoyments; while timid Christians will, we hope, dismiss their fears when they perceive that the diffusion of knowledge, not merely tends to elevate the intellectual character, and promote all the conveniencies, elegancies, and comforts of life, but that its influence is most favourable to the universal extension of religion, and to the perfection of the Christian character and institutions.

It does, indeed, appear a little extraordinary that this should ever have been questioned; that it could for a moment have been a matter of doubt whether knowledge, which promotes the physical and intellectual perfection of man, were not hostile to his moral perfection; surely it is little less than a libel upon the wisdom and benevolence of the Deity to imply that the science and literature, which promote the present happiness of society, are opposed to its eternal interests; and that the cultivation of reason is hostile to the belief of revelation. Religion and learning arose together from the sepulchre of ages, and have hitherto harmoniously pursued the same illustrious path, mutually aiding each other; for while learning has removed difficulties, and reared bulwarks for Christianity, her divine companion has implanted those principles of benevolence, without which knowledge must have been destitute of the means of general diffusion, and would have failed to attain its highest end, the promotion of universal happiness.

If we wish to ascertain what knowledge can accomplish for man without the aid of Christianity, we may behold it in the polished nations of antiquity, which were thus elevated from the state of embruted savages to intellectual dignity, and the advantages of civilization; and

that this condition of society was favourable to the progress of religion is evident from the success of the Gospel when planted by the apostles in Greece and Rome. We are far, however, from denying that knowledge, like every other natural or acquired endowment, may be perverted by our depravity, and rendered a curse rather than a blessing. Under this influence it may nurture the pride of reason, which is the parent of infidelity; but this is not its natural or legitimate point: and to oppose the extension of knowledge on this ground is just as reasonable and benevolent as to refuse mankind the means of acquiring health or wealth, lest these should be the occasion of licentiousness and luxury. All natural good may be made the instrument of moral evil; and for this there is but one remedy, and that remedy is, not to annihilate arts and sciences, extinguish talents, or destroy wealth; but to take care that the great corrective of our disordered world, religion, be diffused with knowledge, mingled with science, and possess the control of riches; which, thus sanctified, will all become sources of general felicity.

It is of the highest importance that religion should keep pace with intelligence; for, where this is not the case, as we have seen on the continent, and society is released from the restraints of superstition and the power of despotism, before it has been subjected to those Divine principles which submit reason to revelation and regulate freedom by benevolence, it will fall into many dangerous excesses of speculation and of conduct. In our own country piety has happily been the pioneer and guardian of knowledge; nor can they be dissevered without some extraordinary apathy on the part of the religious world, of which we cannot, at present, perceive any dangerous symptom. We have, indeed, regretted in some religious people a great indifference to Mechanics' Institutes, and other literary societies, as though there were *something* heathenish about them, *from which* Christians should keep aloof; a line of conduct by which they do all in their power to deprive literature of the salutary influence of religion, and justly incur from liberal men of mere worldly principles the charge of hostility to the general interests and improvement of society. To such persons we earnestly recommend a careful perusal of Dr. Dick's valuable work, from which we hope they will learn that it is a duty of Christian benevolence to diffuse knowledge as a valuable auxiliary to Christianity, not less than on account of its influence on the temporal welfare of mankind.

The following detail of the subjects discussed in this volume will show that the author has examined the interesting and important topic on which he treats in all its bearings:—1. Influence of knowledge in dissipating superstitious notions and vain fears. 2. On the utility of knowledge in preventing diseases and fatal accidents. 3. On the influence which a diffusion of knowledge would have on the progress of science. 4. On the pleasures connected with the pursuits of science. 5. On the practical influence of scientific knowledge, and its tendency to promote the comforts of general society. 6. On the influence of knowledge in promoting enlarged conceptions of the character and perfections of the Deity. 7. On the beneficial effects of knowledge on moral principle and conduct. 8. On the utility of knowledge in relation to a future world. 9. On the utility of general knowledge in reference to the study of Divine revelation. 10. Miscellaneous advantages of knowledge briefly stated. 11. On the importance of connecting science with religion. With an Appendix.

Under these heads our readers will find much important information, as well as striking and beautiful illustration, united with eloquent and animating reflections and anticipations, all breathing a spirit of pure benevolence and genuine piety, leading the imagination forward through successive scenes of physical, intellectual, and moral improvement to the golden age of

the world, when the fairest visions of philanthropy will be realised and the glorious predictions of prophecy fulfilled.

We especially recommend to the attention of our readers the observations occurring in the tenth section on the influence of knowledge in promoting the union of the Christian church, in which the evils resulting from sectarian divisions are forcibly depicted. The following is a glowing and beautiful picture of the effects produced by the joint influence of knowledge and religion, in re-uniting the divided members of the great family of man.

"Were such sentiments universally recognised and appreciated, the antipathies of nations would speedily be vanquished, and union and harmony prevail among all the kindreds of the earth. And what a multitude of advantages would ensue—what a variety of interesting scenes would be presented—what an immense number of delightful associations would be produced, were such a union effected among mankind! Were men over all the globe living in peace and harmony, every sea would be navigated, every region explored, its scenery described, its productions collected, its botanical peculiarities ascertained, and its geological structure investigated. The geography of the globe would be brought to perfection; its beauties, harmonies, and sublimities displayed; and the useful productions of every clime transported to every country, and cultivated in every land. Science would, of course, be improved, and its boundaries enlarged; new physical facts would be discovered for confirming and illustrating its principles, and a broad foundation laid for carrying it to perfection. While, at present, every traveller in quest of scientific knowledge in foreign lands is limited in his excursions, and even exposed to imminent danger by the rancour of savage tribes and the jealousy of despotic governments—in such a state of things, every facility would be given to his researches, and all the documents of history, and the treasures of nature and art, laid open to his inspection. He would be conducted, as a friend and brother, through every city and rural scene; the processes of arts and manufactures, the curiosities of nature, and the archives of literature and science, would be laid open to his view; and he would return to his native land loaded with *whatever* is curious and useful in nature and art, and enriched with new accessions to his treasures of knowledge. The knowledge and arts of one country would thus be quickly transported to another; agricultural, manufacturing and mechanical improvements would be gradually introduced into every region; barren wastes would be cultivated, forests cut down, marshes drained, cities founded, temples, schools and academies erected, modes of rapid communication between distant countries established, mutual interchanges of affection promoted, and 'the once barren deserts made to rejoice and blossom as the rose.'

"We should then behold the inhabitants of distant countries arriving on our shores — not with tomahawks, clubs, spears, muskets, and other hostile weapons, but with the symbols of peace and the productions of their respective climes. We should behold the Malayans, the Chinese, the Cambodians, the Burmese, the Persians and the Japanese, unfurling their banners on our coasts and rivers, unloading their cargoes of tea, coffee, silks, nankeens, embroideries, carpets, pearls, diamonds, and gold and silver ornaments and utensils—traversing our streets and squares in the costume of their respective countries, gazing at our shops and edifices, wondering at our manners and customs, mingling in our assemblies, holding intercourse with our artists and philosophers, attending our scientific lectures and experiments, acquiring a knowledge of our arts and sciences, and returning to their native climes to report to their countrymen the information they had received, and to introduce among them our discoveries and improvements. 'We should behold the tawny Indians of Southern Asia forcing their way up its mighty rivers in their leathern canoes, to the extremities of the north, and displaying, on the frozen shores of the icy sea, the riches of the Ganges; the Laplander covered with warm fur arriving in southern markets, in his sledge drawn by rein-deer, and exposing for sale the sable skins and furs of Siberia; and the copper-coloured American Indian traversing the Antilles, and conveying from isle to isle his gold and emeralds.' We should occasionally behold numerous caravans of Arabians, mounted on their dromedaries and camels, and tribes of Tartars, Bedouins, and Moors visiting the civilized countries of Europe, laden with the rarities and riches of their respective countries, admiring the splendour of our cities and public edifices, learning our arts and manufactures, acquiring a knowledge of our

literature and sciences, purchasing our commodities, procuring specimens of our philosophical instruments, steam-engines, and mechanical powers—inviting agriculturists, artists, mechanics, teachers, ministers of religion, mathematicians and philosophers, to settle among them, for the purpose of improving their system of husbandry, rearing cities, towns, and villages, disseminating useful knowledge, and introducing the arts and enjoyments of civilized society—at the same time inviting them to contract marriages with their sisters and daughters, and thus, by new alliances, *to reunite the branches of the human family*, which, though descended from one common parent, have been so long disunited—and which disunion, national prejudices and antipathies, as well as climate and complexion, have tended to perpetuate. And, while we were thus instrumental in imparting knowledge and improvements to other nations, we ourselves should reap innumerable advantages. Our travellers and navigators, into whatever regions they might wish to penetrate, would feel secure from every hostile attack, and would recognize in every one they met a friend and a brother, ready to relieve their necessities, to contribute to their comfort, and to direct them in their mercantile arrangements and scientific researches. Our merchants and manufacturers would find numerous emporiums for their goods, and new openings for commercial enterprise, and would import from other countries new conveniences and comforts for the use of their countrymen at home."—p. 415.

There are some persons who, though not unfriendly to the diffusion of knowledge, are apprehensive that in the efforts now making to educate the poor, there will either be excess in the quantity, or unsuitableness in the quality, of the instruction imparted, in regard to which they are as cautious as the physician in the use of some poisonous plant, where mistake or excess in the application would be fatal. That education should be conducted with a view to the sphere of life which a child is likely to occupy, must be obvious, but there are some of the arts and sciences not less necessary to the poor than to the rich. To the carpenter and mason drawing and geometry are useful acquire*ments*, while to the latter a know*ledge of the* tendencies of air in its different states would be no slight advantage in the construction of buildings. To the seaman geography and astronomy are important sciences. Nor is there the least danger, in the short time such children can remain at school, that they will be in the least elevated above their station by the great extent of their acquirements. The leisure which any one can command must regulate his attainments, and leisure can only be afforded by wealth. The intellect of a country is a mine of unknown value, the product of which is of immense national benefit, and ought to be drawn forth at the public expense. Hitherto sectarian jealousies, and other narrow prejudices which we have endeavoured to expose, have prevented this measure; but we hope that self-interest, if no higher motive, will quench these unworthy fears, and induce all classes to promote a plan of universal instruction, that talents may no longer lie interred beneath the weight of ignorance, nor genius languish in uselessness and obscurity; that, while some knowledge is imparted to all, superior abilities will receive adequate cultivation at the national charge; and village poets, orators, and philosophers, rising into the sphere for which they have been destined by nature, reflect lustre upon their country's philanthropy, while they enlarge the sources of her happiness, increase her wealth, and ennoble and extend her fame.

Letters on the Divine Origin and Authority of the Holy Scriptures. By the Rev. James Carlile, Junior Minister of the Scots Church, in Mary's Abbey, Dublin.—London: B. Fellowes, Ludgate Street. 2 vols. 12mo.

When we remember how many powerful intellects have been employed in rearing or strengthening the ramparts of our faith, it might be supposed that these able defenders had left no part unfinished. We confess, however, that we have ourselves felt with the talented author of this work, that there was

one point, and that, in our opinion, by far the most important, which has been greatly neglected by preceding writers; we mean the credentials of truth, which the Scriptures ever bear upon them, as a seal impressed by their Divine Author. It is this internal evidence addressing itself to the conscience of every man who reads them which requires his immediate submission, though he should be entirely unacquainted with all external proofs, and renders him, if he reject revelation, as inexcusable as though he denied the "power and Godhead of the Creator," so clearly visible "by the things that are made." Our author observes:—

"Now if the Bible be the workmanship of God, it might be expected that it would be as much distinguished from all books of human origin, as a real, natural object, that is, a real work of God, is from an imitation of such an object, even as the sun in the firmament is from any flame that man can kindle. And this, I am persuaded, is the fact; and that nothing more is wanting to convince any man who will give his mind to the subject, of the divine inspiration of the Scripture, than an examination of the book itself. I firmly believe that it may be rendered as apparent that the Bible neither was nor could be produced by the cunning of any individual, nor by the combined wisdom of the whole world, as it is that the sun in the heavens could not have been so produced.

"But such an examination of the Bible, instituted for the purpose of discovering whether it bear internal marks of its own divine original, seems to have been seldom thought of. The usual mode of treating the evidences of the truth of Christianity is, first to prove that miracles were really performed at the introduction of Christianity, and especially that Jesus really was put to death, and that he rose again from the dead. These points are usually established by reference to ancient writers, some of them Christians, others Pagans; the genuineness of the books of the New Testament, as the productions of the writers whose names they bear, is then established by the concurring testimony of antiquity; the perfect competency of these authors, and the total absence of motives to falsehood, are next adverted to: and the religion of the New Testament being thus established, the authority *of the New is employed* to establish that of the Old Testament."—vol. i. p. 2.

"Now, without casting a shadow of doubt on the conclusiveness of the historical or external evidence to the truth of Christianity, I confess it appears to me to be meagre and limited, in comparison with what might be expected to be produced for the genuineness of any work of God. One might have, *à priori*, expected that, altogether independently of any human testimony, a book which has God for its author would have stood forth perfectly unique amongst all other books transcendently superior to them all; and thus, as evidently the workmanship of God as a living man among an assemblage of statues or automatons.

"My objection to these trains of argument which I have described, is not to their inconclusiveness, but to their being represented as the chief leading evidence for the inspiration of Scripture. I believe them to be conclusive so far as they go; but I cannot consent to their being laid at the very foundation of our faith, so as to convey the idea that, if certain uninspired authors had never written, or if their writings had not come down to us, the evidences of the truth of Christianity would have been materially affected."—vol. i. p. 6.

If these observations are not correct, if the hand of Deity is not as distinctly visible on the pages of inspiration as on the radiant page where stars inscribe his name and declare his glory, the unlearned infidel, or heathen sceptic, who may not have access to any other evidence than that which the Bible itself contains, is guiltless in rejecting it. To believe without evidence is to contemn truth and dishonour reason; nor does the Word of God, when, with a voice of sovereign authority, it commands us to believe and obey, require that we should manifest a credulous and superstitious, but a rational and enlightened, faith. As the rule of morals written on the heart is recognized by the conscience of all mankind more or less, its truth and excellence, necessity and divinity, being engraven upon it, so does the book of inspiration attest itself, by the accordance of its revelations with our experience, and of its doctrines and precepts with our characters and hopes, as well as with the character of its great Author.

We have alluded first to this species of evidence because it is obvious to every one possessing common sense; for all men, however illiterate, can perceive that the descriptions of human character contained in the Bible agree with their observations on their own hearts, and on the conduct of others; that the precepts are calculated to produce universal happiness; and that the revelation of eternal life, and the means of attaining it, accord with the goodness of God, relieve a guilty conscience, and satisfy the unquenchable desire of man for immortality. Surely the conscience of every reader of the Bible must echo the dictates of reason, and say, "This is the book of God."

The holiness and benevolence of the whole scheme of Christianity appear to us sufficient evidence of its origin, and to stamp with the grossest absurdity the supposition that the book which reveals it is the work of imposture. All pretended revelations bear upon them the indelible characters of human pride, selfishness, licentiousness, or cruelty. They are designed to gratify the depraved appetites and passions of their votaries; their deities are the personifications of vice; and their rules of devotion and conduct defiled by impurity, or degraded by puerile imbecility, all evidently designed to be the instruments of self-aggrandizement to an individual or a party; but the Christian Scriptures reveala Deity worthy to be the Creator of the universe, whose glorious character transcends all finite imaginings, and whose laws are a transcript of his own wisdom, holiness, and goodness.

But while this characteristic of inspiration is the most obvious to every understanding, it is, as Mr. Carlile observes, from the impression produced by the Bible as a *whole*, that we must estimate the full force of its internal evidences. He enters upon his argument in a very ingenious letter on the connexion between the Scripture History and Doctrines, from which we make the following extract:—

"Again, this method pursued in the Bible of conveying instruction refers it necessarily and immediately to God as its author. No one pretends that any man, or any body of men, could have planned, and brought into accomplishment, the events recorded in the Bible. If they were facts at all they must have been planned and brought to pass by God himself; and if, at the same time, it can be shown that they came to pass for the purpose of conveying certain other truths, still more important, and necessarily involved in them; then unquestionably the Bible substantially had its origin in the Divine mind, and was brought into existence by his Almighty power and wisdom. The evidence of its doctrines is in that case laid much deeper than if it rested on the declarations even of men who produced satisfactory credentials of having the authority of God for all that they taught; nay, even if it rested on the words of God himself, written on tables of stone. For the doctrines are conveyed by God's own immediate acts, if I may so express myself. The inspired writers appear only as the scribes who have recorded, for our instruction, what God has done; while God himself appears as the immediate Author of his own revelation.

"This leads me to observe, still further, that the Scripture method of conveying religious doctrine widens greatly the means of confirming truth, or of detecting error.

"On the one hand, if we suppose the doctrines to be true, then the connecting them indissolubly with outward public events capable of proof, their notoriety, the evidence of their truth, and consequently their influence, are greatly extended. Had the doctrines been simply announced by men who wrought miracles, or who, whilst they lived, produced satisfactory credentials of being commissioned by God to announce his will, the evidence of the truth of their doctrines would have depended solely on the genuineness of their credentials, and the influence of them, on the extent to which their preaching or writings might become known. But if God, as the Scripture teaches, chose to instruct men, not originally by words, but by acts; every one who witnessed these acts, or who in any way became acquainted with them, was put in possession of the groundwork of all the doctrines which may justly be inferred from them; and all that he further required was instruction how to make a suitable use of the information which he possessed."—vol. i. p. 21.

etters on "the Consistency of ystem of Religion taught in the tures with itself," "Consist- of Scripture in regard to the which it gives of the Deity," the Consistency of Scripture rine as a means of forming an Character," "On the Adap- of the Scriptures to the nature circumstances of Man," "On isdom manifested in the out- Religious Ordinances of the ," are full of admirable, ori- , and eloquent observations, iarly calculated to interest and nce a cultivated and philoso- mind. Though the internal nces form the chief topic of olumes, the external are not cted; and the whole presents a endium of proof, invaluable to outhful student and general r. At the present period it is ially important that all Chris- should be furnished with ons of the best temper for the ct with infidelity, whose vota- vail themselves, with indefati- zeal, of the facilities now af- l for diffusing their publica- among the lower classes, many om are rapidly passing from and ignorant credulity to an t equally *credulous* unbelief; t a tract distributor or Sunday- l teacher must be prepared to cupy the minds of the young, ilence the cavils of the old, cogent arguments in defence e faith, if he would labour ssfully in the present state of y; and we shall render such ns an essential service by di- g their attention to the pre- vork, which is as attractive in as it is forcible in reasoning. merits, in our opinion, a dis- ished place among writings on vidences of Christianity.

Vegetable World. By C. Wil- ms.—London, Frederick Westley A. H. Davis.

is little volume merits a distin- ed place in the juvenile li- . In every page there may be something beautiful, interest- or pious; expanding the intel- *y a display of the* philosophy of nature, or awakening adoration by the exhibition of creative wisdom and goodness. It is written in the form of dialogues, and we present our readers with the following observations on the olive, as a specimen:—

Mrs. E. I remember some travellers state that olive-trees are not always green, and that, though the fields, and indeed the whole face of Tuscany, are almost covered with them, they were greatly disappointed in the duskiness of their hue. Perhaps papa can suggest how it is that, notwithstanding this, we read so often in the scriptures of the *green* olive-tree.

Mr. E. The word, my dear, so translated, may be considered not only as descriptive of colour, but of strength and prosperity. Thus Nebuchadnezzar says, "I was at rest in my house, and *green* in my palace;" but here the word is very properly translated flourishing, and this intimates that his empire was like a plant when it is green: other instances of the same kind might be easily given. The leaves of the olive bear some resemblance to those of the willow, only they are more soft and delicate. The flowers are as delicate as the leaves, and come forth in June. At first they are of a pale yellow; but, when each flower, the corolla of which is not divided, widens upwards and separates into four parts, the insides of them are white, and only the centre of the flower yellow. The part is first green, then pale; and when it is quite ripe, black. Maillett says that the olive-tree thrives greatly in Egypt, and very commonly produces fruit as large as walnuts. Hasselquist states that he ate olives at Joppa, which were said to have grown on the Mount of Olives, near Jerusalem, and that they were the best he had tasted in the Levant. He saw olive-trees in Galilee also, but none further than the mountain on which our Lord's sermon is supposed to have been delivered. They are found, however, in various parts of the earth.

A Discourse on the Sufferings of our Saviour. By C. D. Sillery, Author of an Essay on the Creation of the Universe, &c.—Edinburgh: Waugh and Innes. 12mo.

A subject of this description should always be approached with extreme caution and reverence, and with a heart deeply affected with that important truth, "He was

wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed." All flippancy and lightness of style would, upon such a theme, be strangely incongruous.

We are happy to testify to the correctness of taste displayed in this little work of Mr. Sillery's, which the author tells us is "especially dedicated to the young," but which, we can assure our readers, may be read with advantage by children of an older growth. The sorrows of our blessed Lord are circumstantially considered, and illustrated by numerous remarks and quotations from ancient and modern writers; and the whole is concluded by some lively and pertinent appeals, such as the memorable subject might naturally suggest to a pious and sensitive mind.

The Testimony of Nature and Revelation to the Being, Perfections, and Government of God. By the Rev. HENRY FERGUS, Dumfernline. pp. 387.—Simpkin and Marshall.

On the very highest authority it was long since said, "The works of the Lord are great, sought out of all them that have pleasure therein." Mr. Fergus appears to be one of those persons; he has collected, within a comparatively narrow space, a large portion of information concerning the works and ways of the Almighty; and, in doing this, has laid our young readers especially under obligations, which we trust they will acknowledge in that manner which we are sure will be most acceptable to the worthy author: we shall, no doubt, be understood to mean, by a considerate perusal of what he has written. The work is divided into four books: the first treats "Of the Origin of the World;" the second, of "The Evidences of Design in Nature;" the third, "Of the Perfections of Deity;" the fourth, "Of the Gospel." "Ray, Derham, and Paley," says Mr. F., "have distinguished themselves in this branch of learning; and of their excellent works the author has occasionally *availed himself.*" We sincerely *hope that this* laudable performance will meet with due encouragement; and that it may extensively operate as a seasonable check to those publications whose principles are sceptical, and whose influence must necessarily be pernicious.

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1. *The Travels of Seektruth; an Allegory: in which the Work of the Spirit in Conversion is represented; setting forth the Sinner's Miserable State by Nature; and the Saint's Recovery.* By SAMUEL BROWN, Tadley, Hants. pp. 207.—Book Society for promoting Religious Knowledge.
2. *Manly Piety in its Principles.* By ROBERT PHILIP, of Maberly Chapel. pp. 216.—Book Society, &c.

The first of these publications has hitherto been too little known. It is well adapted to enlighten the understanding, and impress the heart. Our young readers especially will find this allegory deeply interesting; its sentiments are of the most momentous description, its style easy, and its design supremely benevolent.

Mr. Philip dedicates his work "to the Rev. John Philip, D. D., superintendent of the London Missionary Society's stations in South Africa." This article, also, like the former, principally consults the best interests of the young. The author says: "To the young he would say, that he has appealed to them as one who both knows and remembers the usual pleasures and perils of youth; and who can never forget the *manly* counsel and example which he himself received from the Philanthropist, to whom this new series of Guides is inscribed." In this title, we should have preferred the adjective *Christian* to "Manly."

Christian Melodies. The Sabbath, pp. 80. Simpkin and Marshall.

This small but elegant publication comprises the following pieces: The Sabbath—Anticipation of the Sabbath—Sabbath-morning—The Duties of the Sabbath—Sabbath-evening—The Millennial Sabbath—The Heavenly Sabbath. The selection is made from the most approved writers of sacred poetry, and embellished with four engravings.

OBITUARY.

MRS. BELREY.

We have seldom been called upon to sustain a more serious loss than by the removal of the excellent individual concerning whom we send you this short account. Mrs. Frances Belrey, of the parish of Ash, in Kent, was removed by death on the 16th of August, 1832. She had been for 25 years a member of the Baptist church meeting at Eythorne, and during that period, by the uniform kindness and spirituality of her character, she had endeared herself not only to the members of this church, but to all who had the pleasure of her acquaintance. In our departed friend there was a combination of excellences not often to be seen. Whether she was considered as a wife, a mother, a Christian, or a friend, she won our approbation and regard. But it was in the character of a *Christian* she most delighted, in this she sought most to excel; and her memory will be fragrant for many years to come, and leave, we trust, a deep and lasting impression on the mind of every child she had, and every friend who knew her. Her views of truth, obtained by the teaching of the Holy Spirit, were remarkably scriptural and judicious: she loved to contemplate man as in the dust, as totally depraved and criminal before God, without strength and without hope; and it was a source of exquisite pleasure to her that his salvation, from its commencement to its completion, was all of grace. Such were her views of truth as truth; and such her conviction with regard to herself, her language would be that of Paul, "But I obtained mercy." She has been surpassed by few in gratitude to Jesus for redeeming love. The righteousness he brought in by his obedience and death, and the security and blessedness of those who are interested therein, was the topic on which she loved to dwell, and which she often celebrated in a hymn of praise till her heart dissolved in gratitude, and tears bedewed her cheek. Yet there was nothing morbid or partial in her views or experience. She loved all truth, and wished and prayed to enjoy and love it more with a view to its practical results. She felt the force of that scripture: "If any man have not the spirit of Christ, he is none of his;" and of the language of John: "If we say we know him, and keep not his *commandments*, we lie, and *the truth is not in us.*" In the various controversies she was called to listen to, or partake in, she contended strongly for maintaining the connexion between doctrine, experience, and practice, in religion. Hence the whole Bible was sweet to her, and she was content and pleased to hear from the pulpit "the whole counsel of God." When by the providence of God she was elevated to a more prosperous condition in life, she never forgot the poor among her pious connexions; she sought their comfort, she convened with them with cheerfulness, and sympathized with their trials. Nothing was more painful to her mind than strife or contention, especially among brethren. She was a peace-maker. Indeed, in her family, in the church, and in the world, the secret charm in her character and conduct was "holy love;" with this it was impregnated, which made her society in life pleasant, and her removal by death very greatly deplored. She loved Zion, and found rest from the tossings of the billows of life here. In her increase and prosperity she truly rejoiced. She lived many miles from her place of worship, and had a large family, and was herself much afflicted; but amid these difficulties the frequency of her attendance proved she felt the force of the words of Dr. Watts,

"I love her gates, I love the road."

Let it not be thought that in speaking of the character of our deceased friend in terms of such commendation, we have any idea of attributing to her the glory; no, "By the grace of God she was what she was." No one could subscribe to this more decidedly than she did. No one more cheerfully adopted the language of the Psalmist, "Not unto us, not unto us, but unto thy name be the praise." It would be truly painful to her mind, were she now on earth, to hear us speak of her under any other character than that of a poor, imperfect creature: she knew "she had nothing but what she had received." The language of the poet accurately represented her feelings and sentiments,

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all."

She had often told the writer that she was by nature a poor thoughtless sinner until she reached the age of 20 or there-

abouts, that she lived without prayer or any proper concern for her immortal soul, and that, though early deprived of an earthly parent, it had no tendency to lead her to seek a heavenly one; she was "without hope and without God in the world." By the good providence of Him who ordereth all things for us, she was, however, directed to a situation in the family of a minister of the gospel; when it pleased God to convince her of her ruined condition as a sinner, and of her need of a change of heart, under a sermon preached by some person a total stranger to her. This good man perhaps never knew, till they met in glory, the honour which was thus put on his labours. But whether he knew it or not, she was an eminent seal to his ministry; she made rapid progress in her acquaintance with divine things, and found peace and joy in believing. In the commencement, and indeed throughout the whole of her Christian course, she eminently enjoyed the ways of God; and while engaged in her domestic concerns, which she attended to with exemplary industry, she would sing and often say,

"Let those refuse to sing
Who never knew our God;
But favourites of the heavenly king
Should speak his praise abroad."

She was directed soon after this to a partner after her own heart, with whom she lived and died in the utmost love and affection. God blessed their labours and prospered them in all they did. But for some time past she was subject to frequent and alarming attacks from an internal complaint of a most severe and painful kind.

At length it assumed a shape which defied the power of medical skill either to alleviate or remove; she gradually sunk lower and lower until all hope of recovery had totally ceased. During the last months of her existence her sufferings were most intense, both by day and by night; but she was not forsaken, nor did her hopes fail her at this important crisis. Her language and feelings were of the most interesting description, proving that she was resting on the Rock of Ages, and that God was the strength of her heart and her portion for ever. She had, under a most humbling sense of her unworthiness, solemnly committed her soul into the hands of her blessed Redeemer; built her immortal hopes upon his atoning sacrifice, and thus was enabled to think and speak of death, not only without alarm, but with composure and cheerfulness. The shores of death often exhibit the wreck of a hope built upon morality or other fatal grounds; but the hope formed on the gospel, a *good* hope through grace, will never make ashamed. It enables its possessor to say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." "O death! where is thy sting? O grave! where is thy victory? the sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ." Such was the experience of our dear friend. Your limits do not permit, or much might be recorded which fell from her lips at various intervals, with which the writer and others were favoured. About a week before she died, one of her sons came from a distance to see her: she wished him to pray with her; in his prayer he requested, if it was the Lord's will, she might recover. She thanked him for his prayer, but said, "I do not think I shall recover;" and then added, "Oh, what a mercy I have not a Saviour to seek now! that I have not neglected the things of religion and the care of my soul, till now!" Her dear partner some time after said, "What a blessed thing to have an interest in the Lord Jesus Christ!" She replied, "Yes! yes! He only is my refuge and my stay." On one occasion, when her pain was intense and her moan piteous, she said, "I hope, my dear, you do not think I murmur, I hope I do not; He has laid no more on me than He has enabled me to bear." On seeing her distress he again said, "I hope the Lord will support you;" to which she replied, "He does support, and He will yet support me." She would frequently, during a paroxym of intense pain, allude with holy pleasure to the sufferings of Christ, and say, "Can I murmur when I consider Gethsemane and the Cross, and that He endured this for sins not his own? Oh no, I cannot." When her brother was once standing near her bed, he said, "You perspire very much, my dear?" she said, "Ah! but it is not blood!" While her partner stood near the bed she spoke of the righteousness which was wrought out by Christ, and the joy it afforded her mind in her circumstances; when she repeated the verse,

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought,
And cast it all around."

And added, depending on that she could

meet death with triumph. Being in an agony, she said,

"To Jesus, the crown of my hope,
My soul is in haste to be gone;
O bear me, ye cherubims, up,
And waft me away to his throne."

Her dear brother Tenny entered her chamber a little before her death, and said, "Sister, are you on the rock of Christ, the only foundation of a sinner's hope?" In ecstasy she replied, "Other refuge have I none," &c. She requested him to pray with her: he prayed that she might find Christ precious, yea, the "altogether lovely:" when he had concluded, she said, "'He is altogether lovely;' he is all in all to me." She observed, during the last few days, "I am sometimes exercised with fears and doubts; yet he would not have shown me so much had he meant to destroy me." A short time before she died she called her children to her one by one, embraced them, and said, "May God bless you, my dear, and keep you very near himself;" with what else she thought suited to each. She seemed to wish to see once more her son who was absent, and soon after this she breathed her last. So lived and so died a much beloved servant of our Lord Jesus Christ. To be enabled so to live and so to die will be the highest distinction that can be conferred on mortals; but in order to do this we must be found in Christ, and have served him with fidelity and truth. May every reader, especially those who knew her, be induced by her example to aim at an elevated standard in religion, seeking to glorify Christ in their body and spirits, which are his; that being faithful until death they may receive a crown of life!

W. P.

Eythorne.

RELIGIOUS INTELLIGENCE.

CONTINENTAL SOCIETY.

To the Editor of the Baptist Magazine.

SIR,

Having read with extreme regret that some of the agents of the Baptist Continental Society have received notice from the Committee of the discontinuance of their services at Christmas next, in consequence of the want of funds, I beg to inform the friends of religion, that, from a deep sense of the importance of continued, and if possible, of enlarged efforts for the spread of the gospel in France and the neighbouring countries, two gentlemen have agreed to subscribe £10 each, upon the condition that by similar or other contributions £120 more shall be raised by the beginning of the new year; in the hope that, when the Society's claims are more generally known and appreciated, annual subscriptions will be readily given to that amount. I am particularly induced to trouble you on this subject from the vivid recollection I have of the mild yet energetic and scriptural address of one of the agents, M. Froëlich, whom the committee introduced to the public at the last annual meeting; and when I balance the trifling sum of £140 required, as I am informed by the committee, against the importance of supporting three or four other worthy men who are already fixed in their several spheres of active labours, *men who are* well acquainted with the language, habits, and feelings of their countrymen, and who do not require to be conveyed at great expense to distant parts, I feel encouraged to commend this appeal to our Christian friends, and especially to Him whose last command is still obligatory: "Go ye into all the world, and preach the gospel to every creature."

SPERO MELIORA.

P. S. Contributions will be received by the Secretaries, Rev. Dr. Cox, Hackney, and J. Baylis, Jun., Esq., Ponder's End; and also by Messrs. Blight and Burrup, Stationers, Royal Exchange.

CHAPELS OPENED, &c.

CYNWYD, MERIONETHSHIRE.

December 11th and 12th, 1832, the Baptist chapel at Cynwyd, Merionethshire, was opened for divine service. On this occasion the members who resided there, and at Llansantffraid, an adjacent village, were formed into a church; and Mr. Edward Evans, of Llangollen, late student at Abergavenny, was ordained to the pastoral office.

Tuesday evening, at six, Mr. John Prichard, of Llangollen, commenced by reading and praying; Mr. Samuel Williams, of Dolegellan, and Mr. Owen Michael, preached from 2 Cor. v. 18; 1 Cor. v. 7, 8.

Wednesday morning, at six, Mr. S. Williams prayed; Mr. Owen Owens, of Anglesea, and Mr. Walter Davies, of Flwyngwril, preached from 2 Chron. xxxiii. 12, 13; Rev. i. 5. At ten, Mr. Timothy Thomas, of Rhudlan, prayed; Mr. Ellis Evans, engaged in the business of forming the church; Mr. O. Michael addressed the congregation on the nature of a Christian church, and the candidate stated his views of religion, and the motives which influenced him in entering on the ministry, &c. &c.

Mr. Ellis Evans offered the ordination prayer, accompanied with the imposition of hands; Mr. John Prichard delivered a solemn charge to the minister from Acts xx. 28. At two, Mr. Hugh Jones, prayed; Mr. T. Thomas and Mr. Ellis Evans preached from John xi. 25, 26; Luke xxiv. 50; the latter to the church. At six, Mr. Edward Williams, prayed; Mr. Hugh Jones and Mr. Robert Williams, of Ruthen, preached from Hos. xiv. 8; Luke xx. 34, 36. A large concourse of people attended on this occasion.

P. S. The brethren who formed the new church at Cynwyd were formerly members of the church at Llangollen and Glyndyrdwy. This church avails itself of the present opportunity to thank the Baptist Home Missionary Society for their timely aid, to assist Cynwyd and Llansantffraid to obtain supplies in the absence of its minister; who, owing to other places he had to attend, could preach the everlasting gospel at the above places only once a month on Lord's days, and once a fortnight on week evenings; yet, through the help of the Baptist Home Missionary Society, they had the means of spiritual life almost every day of rest. Now the Society may see the fruit of its labour, for there are two commodious meeting-houses erected, and two flourishing Sunday-schools; in the least of the two the children learned by heart, in the last five weeks, 3328 verses of the Bible. There is a third Sabbath-school just commenced, and two good congregations; and, what is more pleasing, out of them the Lord has, through the ministry of our young brother, added nearly forty to the number of professors.

The new church being situated in a country where the Baptist interest is but weak, and the churches few, it has a very wide field of usefulness; and if the members and pastor will continue in their activity, the kingdom of the Saviour will be greatly extended in *Merioneth*; and the glad tidings *proclaimed weekly* in glens and hills, where *they* are but seldom heard.

BLAKENEY, GLOUCESTERSHIRE.

A new Baptist meeting-house was opened for divine worship, at Blakeney, in the county of Gloucester, on Wednesday, the 12th of June, 1833. The morning service was commenced with reading and prayer, by the Rev. John Fry, of Coleford; the Rev. T. Winter, of Bristol, preached from Psalm xxvi. 8; and the Rev. Mr. Glanville, of Dursley, (Indep.), concluded with prayer. In the afternoon, the Rev. Evan Probert, of Eastcombs, read and prayed; the Rev. T. F. Newman, of Shortwood, preached from Proverbs xx. 4; and the Rev. J. Horlick, of Ruardean (Indep.), concluded. In the evening, after reading and prayer by the Rev. T. Winter, the Rev. J. E. Good, of Bristol, preached from 1 Corinthians xii. 6; and the services of the day were closed with prayer by the Rev. John Jones, minister of the place. The hymns were read by Messrs. Jones, Robinson, of Monmouth (Wesleyan), Wright, of Lydbrook, Dorney, Taylor, Nicholson, Fry, and Newman. The collections amounted to upwards of fifty-eight pounds.

WINCANTON, SOMERSET.

June 20th, a new chapel was opened for the use of the Baptist church and congregation in this town. The Rev. J. Dore, of Wimborne, preached in the morning from Luke xix. 9; the Rev. S. J. Davis, of Weymouth, in the afternoon, from 1 Tim. i. 15; the Rev. J. Forsaith, of Frome (Indep.), in the evening, from Job vi. 6. Several neighbouring ministers, both Baptists and Independents, were present, and took part in the services of the day. The congregations were numerous, and manifested a spirit of Christian benevolence by their contributions which calls for grateful acknowledgment. The church here has been very recently formed, and the prospect is encouraging. The present building will contain about 400 persons, and has two school-rooms adjoining; the expense has been about £600; the friends have raised nearly £200 among themselves, and now hope the friends of religion will assist them in lessening their debt, lest the burden should prove too heavy for them.

DEANSANGER.

In July, a new Baptist place of worship was opened, in immediate connexion with the church under the pastoral care of the Rev. J. James, in Stony Stratford, Bucks. The Rev. Mr. Jane, of Road,

preached in the morning; and the Rev. Dr. Cox, of Hackney, in the evening. The services were extremely well attended, and the prospect for the future is highly encouraging. The population of the village is about 600, and it is very low at present in morals and religion. The building now erected is capable of holding about 250 or 300 persons; and, since the opening, has been well attended. J. S. B. Cox, Esq., of Stony Stratford, gave the ground, and an additional sum of £10. It is properly conveyed for the use of the public, as a dissenting place of worship.

THOVERTON, DEVON.

On Thursday, August 1st, 1833, the foundation-stone of a Baptist chapel was laid in the populous town of Thoverton, by Mr. Hawkins, a zealous Home Missionary, who has been the principal instrument in forming a church in this dark and neglected parish. With a population of 1500 souls, it has hitherto been without a dissenting place of worship, excepting a private house, in which a few ineffectual efforts have been made by different individuals.

On this interesting occasion there were upwards of 300 persons present, to whom Mr. Hawkins preached the word of salvation from Ezra iii. 11: "And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." The persons assembled paid the greatest attention, and I trust the work now begun will continue to increase till the little one becomes a thousand.

Nearly the whole of Thoverton is built on church land; but our friends have obtained the only spot of freehold to be sold in the town, and which is in a very good situation. The place of worship, with school-rooms behind, will be thirty-nine by twenty-four feet. A small burying-ground will be added, the whole of which, including purchase of land, will not exceed £440; and, as the greatest economy has been observed, it is hoped, when Mr. Hawkins presents his case to the religious public, he will receive from them that assistance which the cause of God and the honour of our denomination demands.

RAMSGATE.

ANNIVERSARY AND ENLARGEMENT OF THE BAPTIST CHAPEL, HARDRES STREET.

The First Anniversary of the above place of worship was held August 21st. The Rev. W. H. Murch, theological *tutor of Stepney College*, preached in the morning from 2 Cor. iv. 7; the Rev. T. Thomas, of Henrietta-street, London, in the afternoon, from Nehemiah vi. 11; the Rev. Dr. Cox, of Hackney, in the evening, from Psalm xc. 1, 2. Messrs. Adey, of Ramsgate (Indep.), Matthews, of Canterbury, and Overbury, of Eagle-street, London, conducted the devotional exercises of the day. At the close of the services collections were made towards defraying the expenses of the enlargement.

The property, which is freehold, was purchased in June, 1832, for the use of the denomination by Mr. B. Williams, of Ramsgate. Within the last five months three galleries have been added, together with two commodious vestries and a baptistry. Several contributions have already been received towards the liquidation of the debt.

With the exception, however, of the collections at the anniversary, no appeal has been made to the liberality of the Christian public. When such appeal is made, it is hoped it will be favourably received, on the ground of the inadequate resources of an infant cause; the obvious necessity of such a provision for the moral exigency of the place; as well as the convenience afforded, especially to members of our denomination who may visit Ramsgate during the summer months. A Sunday-school has been established; and a Christian Instruction Society, which is in active operation. The success which has already attended these efforts, is highly encouraging, and calls for grateful acknowledgment to Divine Providence.

ASHDON, ESSEX.

On Tuesday, Sept. 24th, a new Baptist chapel was opened at Ashdon, Essex. The Rev. J. Wilkinson, of Saffron Walden, commenced the services of the day by reading appropriate portions of Scripture, and imploring the blessing of God upon the place and the people; the Rev. T. Finch, of Harlow, addressed the congregation from 1 Tim. iv. 9; and concluded. In the afternoon, the Rev. T. Hopkins, of Linton, prayed; the Rev. Luke Forster, of Saffron Walden, preached from Luke x. 38—42; and the Rev. — Madgin, of Duxford, closed the service. The gospel has been preached in this village occasionally for many years, and regularly for about four-and-twenty. The place, however, in which the worship had been conducted, was considered dangerous, and was, on many accounts, very inconvenient. This was the occasion of the present neat and

commodious erection; and, greatly to the honour of the people and their advisers, the building was not commenced until the far greater part of the money was raised; so that the amount of debt remaining is comparatively small.

WALSALL.

On Sept. 23rd, 1833, a neat and commodious Baptist chapel was opened for Divine worship in the town of Walsall; when three sermons were preached:—by the Rev. T. Swan, of Birmingham, in the morning; the Rev. J. Hill, of Gornal (Indep.), in the afternoon; and the Rev. J. Thomas, of Cheltenham, in the evening. The Rev. Messrs. Jones, supplying at the Darkhouse, Coseley; Ham, of Birmingham; Rogers, of Dudley; Hardy, of Wednesbury (Indep.); Morgan, of Birmingham; and Miller, of Walsall, kindly engaged in the devotional services. The attendance throughout the day was numerous and respectable. The Rev. F. Franklin, of Coventry, preached on the following Sabbath.

As this is the first Baptist interest in Walsall, it doubtless will be gratifying to the denomination in particular, and to all who are concerned for the extension of the Redeemer's kingdom in general, to be put in possession of a few of the leading facts connected with the short but important history of this infant church.

In the early part of the year 1831 four or five individuals, members of Baptist churches residing in the town, frequently met together to confer on the desirableness of raising a Baptist interest, with a view to employ their united energies in disseminating the sacred truths of Christianity more widely in this very populous commercial town, and its vicinity. Having consulted the Rev. T. Morgan and other Christian friends in Birmingham, and obtained their cheerful concurrence, a small upper room was opened for prayer and preaching, on June 12th, 1831. In the following month a large club-room was rented, and there the Lord blessed his own word to establish those who had believed through grace, and to awaken others to a sense of their lost state. The ministry of the word was supplied alternately and gratuitously from Bond-street, Birmingham; and by two kind friends, Mr. Bissell and Mr. Bayliss, of Bilston, till July, 1832; but since then by Mr. Maurice.

On the 7th of August, 1832, a church was formed, consisting of 18 members, six of whom brought letters of dismission from the several churches to which they respectively belonged, and the other 12 had been baptized at Bond-street, owing to the want of conveniency at Walsall. The number of members now is 37; one has fallen asleep in Jesus.

Early in last spring a piece of land was purchased in an eligible situation, for the purpose of building a chapel and school-rooms upon; and on the 7th of April the foundation-stone was laid. The land is vested in trust. The chapel is 40 feet square in the clear, and is pewed, except space for about 80 free sittings.

	£	s.	d.
Total Cost	650	3	10
Collected	297	18	0
Remaining debt	352	5	10

On reviewing the past we are led to exclaim, "What hath God wrought! Truly the Lord hath done great things for us, whereof we are glad." Nor can we forget the debt of gratitude and love we owe to those Christian friends in Birmingham, and other neighbouring towns, for the various services they have rendered, and the very liberal aid they have so kindly supplied. Such expressions of Christian affection and liberality, so far beyond our most sanguine expectations, encourage our hope in God for the accomplishment of that which still remains. We have a baptistry, and a few candidates waiting to follow the example of Christ, but no vestry; a small school, but no school-room. The land must be enclosed, and we hope that galleries will soon be needed.

These statements are made in humble expectation of exciting that Christian sympathy and generosity which the importance of the station, and the anxious solicitude of a few poor people who have done what they could, so urgently require. The minister has seen and deplored the evils which have in some instances resulted from the pastors leaving their flocks for the purpose of collecting money, and deprecated the injuries that might be inflicted on this infant cause should he be obliged to leave them for a similar purpose; and therefore appeals to the piety and liberality of Christian friends and churches, soliciting the favour of their sending contributions, though comparatively small, as has been done efficiently in some other cases.

Contributions remitted to the Rev. T. Morgan, Rev. T. Swan, and the Rev. J. Hoby, of Birmingham; and to Mr. J. Maurice, Walsall, will be thankfully received and faithfully applied.

IRISH CHRONICLE.

DECEMBER, 1833.

The history of religious and benevolent institutions affords numerous and striking evidences of the Divine superintendence. Their direction and support have frequently and remarkably displayed the wisdom and compassion of Him who is good to all, and whose tender mercies are over all his works.

Encouraged by such considerations, the Baptist Irish Society commenced, in the year 1814, its beneficent operations; and, during every annual period of time which has since occurred, many have been the occasions to thank God and take courage. It must, however, be acknowledged, that for a considerable time past the state of the Society's finances has been such as to awaken the most serious concern in relation to its continued support and its future prosperity. Its friends and supporters are slow to believe that the denomination, whose name it bears, and by whose liberality it has been chiefly carried on, will permit its pecuniary resources so to fail as to render a very considerable diminution of its agency inevitable; yet the present month will bring the Treasurer under acceptances to such an amount, that, unless speedy and extensive assistance be afforded, the deprecated result will become unavoidable.

Sincere thanks are presented to a kind, though unknown, friend, for a valuable donation of £30. A few such contributions to the funds of the Society, just at this crisis of its affairs, would do much to cheer its conductors and animate its exertions.

From Mr. Allen *to the* Secretary.

Dublin, October 22d, 1833.

My dear Brother,

Since I forwarded my last Journal to the Secretaries, I have not, to so great an extent as usual, travelled through the country. The only places at which I have preached are Ballina, Boyle, and Coolany. In the last of these places a new Baptist church has been formed, composed of eight members, of which Mr. Berry, formerly one of the students at Ballina, has been chosen and set apart as the pastor, with an encouraging prospect of success. The day on which his church was formed, I administered the ordinance of baptism in a river which runs through the town, and delivered an address at the water side to a large and most attentive audience. As I suppose an account of the proceedings of the day will be contained in the Journals of Messrs. Berry and Bates, the latter of whom assisted on the occasion, I shall not now enlarge. Suffice it to say, that every effort was made to prevent the people from attending; and that at the present time there is every appearance of the most beneficial results.

Let me have your prayers that I may be able to act with that prudence, and zeal, and integrity, and devotedness, which the arduous and responsible situation to which I have been raised, in the providence of God, demands. Rejoice with us in our success, and sympathize with us in our trials. Believe me,

My dear Brother,

Affectionately yours,

J. Allen.

From Mr. Thomas *to the* Secretary.

Limerick, October 19th, 1833.

Beloved Brother,

My time has been much occupied, as usual, in endeavouring to promote the object of the Society, to effect the present and eternal benefit of mankind in its various modes of operation; all which I trust has, and will continue to experience the Divine approbation, and the support and prayers of the Lord's people.——

The Gospel has been extensively preached, and I believe that many will have to praise the Lord through eternity for the Baptist Irish Society. I have just returned from Ballycar, where I

went to preach and to attend a Scripture Conversation Meeting, at which there was a great deal of ability and piety manifested, and a good Christian spirit. What a great change has taken place since the Society first commenced its labours in these long lost and neglected parts of Ireland! The truth is considerably progressing, in general, among the higher order of Protestants. I have been, since my last, to Kilkee, and preached to good congregations, and last Lord's day week at Clough Jordan; a good number attended, who came from distant parts of the country; the abovementioned places are about 100 miles apart. You will see by William Seale's letter, that I am invited to Rahiniskey, about 60 miles west from Limerick, in Clare, to baptize several people to whom the Lord was pleased to bless his word, who were, before I went among them, in the most deplorable ignorance, and destitute of the Scriptures. The man in whose house I usually preached has become a most zealous person, his wife was a papist, which superstitious delusion she has given up, and earnestly contends for the faith, as well as do many others. The schools are well attended and prosperous in general, and the children have made great and important progress. With this I forward the Scripture Readers' Monthly Journals. The Society is very much respected and esteemed, not only for its extensive usefulness and the determination with which it has persevered in the darkest and most popish parts of Ireland, against furious opposition, but also for the punctuality and honour with which it has discharged its engagements. I saw, in the Missionary Herald, in the Baptist Magazine, a "second donation of £900 from one who wished to be his own executor." I wish others would follow the example of that good and excellent person, with respect to Ireland, for I assure you the heathen at home require it as much as those abroad; and surely Ireland has the greatest claim. Is she not England's right arm? Consider her men, her produce, and her blood; take away popery, which you gave her, and she will ask no more, and she will still do you all the kindness in her power.

Ever most affectionately yours,
WM. THOMAS.

From MR. BATES.

Dear Sir, *Ballina, Oct 23d*, 1833.

Many of the people in this unhappy land are destitute of the word of God. I sometimes think they resemble those multitudes, which our Saviour saw, when he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. But by the blessing of God, attending the preaching and reading of his word, there is a spirit of inquiry excited amongst the people, and ere long we may hope to see these dry bones live, and stand upon their feet, an exceeding great army. The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it; and though we are weak and helpless, yet in due time it will be accomplished. The zeal of the Lord of Hosts will perform this.

Sept. 29th, Lord's-day.—A church formed at Coolany. You are well acquainted with the interesting services of that day, and I expect you will mention them in your letter. May they be increased with all the increase of God, until the little one becomes a thousand, and the small one a strong nation.

Oct. 13.—Preached twice at Easky; the attendance was much as usual. When we remember that it is only about twelve months since our brethren in that place were formed into a church, and that now they are more than twenty, we are ready to say, What hath God wrought! May the Lord still build them up, with lively stones, and bless them with all the blessings of the Gospel.

20.—Supplied your place at Ballina. It is pleasant when we are at work to have our Master come and be with us, as Boaz came and visited his reapers. Well, if we are honest and faithful servants in his vineyard, we may expect his presence and his blessing. "Lo, I am with you always, even unto the end of the world." "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Yours sincerely,
JOHN BATES.

From Mr. CROSS *to* Mr. THOMAS.

Ballycar, October 13, 1833

Rev. Sir,

I forward to you an account of my labours during the past month.

Sept. 15.—In Newmarket. I read Matt. xv. to three persons, endeavouring to impress on their minds that any person worshipping the Lord according to tradition or the commandments of men, worship him in vain; they who worship him truly must worship him in spirit

and in truth: the Lord never delights in forms or ceremonies; it is our hearts which he requires.

Sept. 17.—On my way to Kilkee I entered into a scriptural conversation with a man whom I met on the way. After conversing with him for some time on man's justification through the Lord Jesus Christ, he parted with me, and seemed well pleased with the conversation which had passed.

Sept. 18.—As I entered into a house, to the west of Kilkee, where I found four persons, I commenced speaking to them on the kindness and mercy of God to poor sinners, in that he has not cut them off, in the midst of their sins, and consigned them to eternal perdition. I directed them to the Lord Jesus, as the only hope of a sinner, and through whose precious blood alone we can obtain pardon for our sins. Oh! exclaimed one of them, falling on her knees, may God bless you—what good words you have!

As I walked, on the morning of the 20th, along the beach of Kilkee, until I came to the summit of a hill, where I found a man occupied in burning the weeds which are driven in by the sea. After viewing the boundless and extensive ocean, I commenced speaking to him on the wonderful works of creation by the almighty power of God. How thankful, said he, we ought to be to God for all the blessings which we receive at his hand. Yes, I replied, and what gratitude we ought to show to God for that inestimable gift, in that he has not withheld from us his dearly-beloved Son, but has given him to suffer on the cross for our sins. Very true, said he, we never can be thankful enough to him for that; taking off his hat, going on his knees, and saying, Glory, honour, and praise be to his most holy name! I asked him if he thought he might be saved by his own works, or any thing less than the blood of Christ. No, said he, I know there is no other way by which we can be saved, only through him; we can do no works of ourselves pleasing in his sight. After quoting many remarkable passages to him, I asked him if he had got a Testament. No, said he, but I had one some time ago, and I don't know what became of it. I asked him if he would be pleased to get one. Oh yes, said he, nothing would give me greater pleasure. As you seem to have a wish for one, I will call again to you in the course of the day, and bring you one. I thank you, said he, for your kindness, and may God bless you. Accordingly I called to him in the course of the day, and found two men employed in the same business with him. I gave him the Testament, which he received with great joy. I read to them John iii. and Gal. iii., commenting on different verses through these chapters. He delighted in my conversation, until he spoke something concerning purgatory and penances, which, in consistency with Scripture, I opposed, referring to many passages of Scripture, proving to him the absurdity of such doctrines. Oh! said he, you are far from what I took you to be in the commencement of our conversation.

Sept. 25.—In Newmarket. I read 2 Cor. v. to two persons, pointing out to them that the carnal mind is enmity against God, but Christ has reconciled us to him, by his death on the cross, if we embrace it by faith, proving to them that, being justified by faith, we have peace with God, through our Lord Jesus Christ.

Sept. 29.—I read to three persons Luke ii., describing to them the consolation and full assurance which Simeon felt, at beholding the child Jesus, when he said, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation; endeavouring to convince them that all true believers have as full an assurance at the present day, though not seeing him with their bodily eyes, yet they see him clearly with the eye of faith; and our Saviour says, Blessed are they who have not seen, and yet have believed.

Oct. 3.—Entering into a scriptural conversation with three persons, I read to them 1 Pet. ii., directing them to the Lord Jesus, that rock which is laid in Sion, the only foundation and hope of a sinner, who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes we are healed.

Oct. 8.—I read to one person, who spoke to me on the sacrifice which is offered in the present day, as being an atonement for the sins of the people. I read to him Heb. ix., proving to him that the Lord Jesus, by the one sacrifice of himself on the cross, hath obtained eternal redemption for his people.

SAMUEL CROSS.

From Mr. MOLONY *to* Mr. THOMAS.

October 12, 1833.

Rev. Sir,

Since my last journal I had an [illegible] tunity of reading the Word of [illegible] the Irish language, to a multitude [illegible] people on the 24th of Septemb[illegible]

were at a funeral, and I commenced talking to them about the shortness and uncertainty of life—the duty of seeking the Lord while he may be found—the readiness of God to receive all who return to him—the love of God in sending his Son into the world to save it. By referring to Isa. lv. 6, 7, Matt. xi. 28, John iii. 36, they all seemed to pay great attention; and one of them said, "All that he has told us is candid truth, for he proved it from the Scriptures." The same evening, on my way home, I met another party of them, coming along the way, and one of them asked me what I thought about purgatory? I replied, I do not believe in purgatory. He asked me for a reason why I do not believe it. I answered, because the Scripture makes mention only of two places men enter into after death—heaven or hell—taking no notice of purgatory. I also showed them that the persons whom they would send to purgatory are true believers in Christ Jesus; and we read there is no condemnation to them that are in Christ Jesus, Rom. viii. 1. St. John, describing the Christian inheritance, says, From henceforth they shall rest from their labours. How can they be said to rest from their labours who are suffering in the fire of purgatory? Rev. xiv. 8. With that they seemed very pleased, and invited me to a certain house in the neighbourhood, to read Irish to them in the evening; so accordingly I came, and read 2 Cor. viii., dwelling a little on the ninth verse; and, after I had done reading, I adopted the words of the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law;" and then closed my reading with a short address to God for his blessing upon the Word that was read among them.

Sept. 29, Lord's-day.—I read in eleven houses the word of reconciliation in the neighbourhood of Killpecon, in the Rev. Edward Herbert's parish; and I gave out to them that I was to read in a certain house in the neighbourhood, in the evening of the day; and I went to read to them, and I had twenty-nine persons to hear me read, and they kept me reading for the space of two hours; then I went to another house convenient to, where there was music, and a collection of people dancing. I commenced reading, and the chief part of the people came to hear me, and gave the greatest attention that could be.

I am,
Your obedient Servant,
JOHN MOLONY.

CONTRIBUTIONS.

Received by Mr. Pritchard:			
Mr. J. Studdart, Banbury	0	10	6
Collected by Rev. S. Davies:			
Weymouth	12	0	0
Southampton	12	8	2
Downton	6	7	6
Romsey	1	0	0
Whitchurch, Hants	6	16	2
Andover	2	0	0
Bristol	50	14	2
Bath	1	1	0
Chard	9	9	0
Omitted in the 18th Report:			
Mr. W. Cross, Bristol	1	1	0
Mr. C. Price, do.	0	10	0
J. W. inserted £1 instead of £1. 1s.			
Received by the Treasurer:			
From Rev. S. Davies	50	0	0
Collection after a Sermon, and subsequent Subscriptions, at Dean Street, Tooley Street, per Mr. B. Lewis	7	11	0
B. B., per General Post	30	0	0
Rev. Edmund Clark	1	0	0
Friends, by Mrs. Copley, Oxford, for Eliza Cain	7	15	0
J. B., per Rev. J. Hinmers, Oakham	5	0	0
Friend (L)	1	0	0
From Rev. S. Davies	31	0	0
By Mr. Wightman:			
Coll. at Rowley, by Rev. W. Fisher. 1 8 0			
Do. at Hindley, by do. 2 15 10			
	4	3	10
Less Expenses	0	3	10
	4	0	0

Subscriptions received by S. Marshall, Esq., 8, High Holborn; Mr. P. Millard, Bishopsgate-street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretary; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick-street, Edinburgh; and P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CLXXX. DECEMBER, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

SULKEA.

From Mr. Thomas to the Secretary, dated May 27, 1833.

Since the public meeting in March, six of the youths in our boarding school at Chitpore have been baptized and added to the church in Calcutta. Two females were baptized at the same time, making the whole number eight. My duties at my own station would not allow of my being present to partake of the pleasure, but from others I have heard of the deep interest manifested on the occasion, and of the holy feelings then excited. I hope this pleasing beginning will prove a prelude to a much more extensive accession to the church of the living God. I think it points out the proper method to be pursued in the school department, viz. to establish schools on the plan of removing the children entering from heathen influence, and bringing them completely under Christian discipline; to make them breathe, as it were, a Christian atmosphere. This plan, however, is expensive, and cannot be acted on without resources adequate and permanent. As to common Bengalee schools, I think they are of little use, or at all events, not of sufficient importance to justify our employing Missionary funds, or devoting much Missionary time to their superintendance. I hardly know whether our Auxiliary Society must not curtail to a considerable extent its present expenditure. We are 500 or 600 rs. in debt, and funds come in very slowly. We very much fear that the late and present commercial distress, with the extensive failures among the houses of agency, will operate very much to our disadvantage. However, the earth is the Lord's, and the fulness thereof. He knows well what are our necessities; and if it will be for his glory, he will, as he can, provide for us. As to our prospects, generally speaking, they are encouraging. I am however grieved to say that at my station I have seen very little good done. Little or no fruit has as yet appeared to cheer my heart. In a number of cases buds and blossoms have for a while encouraged my hopes, but a blight has passed over them, and they have withered and died. My English congregation has been low, in consequence of some of those who composed it removing from the neighbourhood. The few last Sabbaths it has improved again. I hope the Lord is at work among the hearers, and about to take out of them a people for himself; of the piety of one or two who have not made any public profession I have no doubt—of others I hope. But as to some I have hoped until my heart is sick. Among the natives nothing particular appears. There are those who continue to attend religious worship, but I cannot see that decision of character, and that evi-

dence of feeling, which usually indicate the Spirit's work; hence I have refused to baptize again and again, though repeatedly applied to for that purpose. In my school I have been further tried. There were two youths who for a long time afforded me much satisfaction, and I almost made sure of them. The one still remains, but I fear the other is likely to return to his former principles, or at least his former practices. I cannot think that he can ever be a confirmed idolater, or that he will be able, for a time at least, to sin without a pang. He has recently married, and it is his concern to get employment that has been the means of causing him to forsake me. He has the Scriptures, and has been accustomed to read them a good deal; I sometimes hope that the incorruptible seed will not ultimately fail. How discouraging these many failures are I need not say, my desire is to go on in my work; but not unfrequently have these things caused me *almost* to say, 'Oh that I had wings like a dove, then would I flee away, and be at rest.' My native preachers have been daily occupied in one place or other, and on the whole a better spirit for hearing has lately appeared than formerly; that is, persons seem more attentive, and less disposed to wrangle. In Jaun Bazar, where I go usually once a week, a very pleasing congregation is generally present, and some listen with much apparent attention. I have not been able to make excursions to any distance in the villages; as owing to my family, and the rent we are obliged to pay for a house to live in, I have not had it in my power to procure a conveyance, or to keep a horse and syce, if I had one. And I have felt the utmost reluctance to apply for the means to enable me to obtain a conveyance; nor should I now mention the subject at all, but to obviate any surprise you may feel on finding no account of my extending my operations into the surrounding country.

Through abounding goodness my health and that of my family has been for some time good; the very excessive heat makes us all now very languid; still we are well in health. My dear wife was confined on the 24th inst., and is with the little one doing very well. We have now four in all, two boys and two girls—a heavy charge, may we have grace to train them up for God and his service.

We have felt very much on behalf of our dear brethren in Jamaica, and have often remembered them at the throne of grace. Oh! how wonderful are God's ways, and how base are man's. We are *always* longing to hear more about them, and the measures of government in reference to that Island; and every fresh intelligence only make us the more anxious for further accounts. No doubt God will overrule all things for good—this is our consolation.

We regret to add that a postscript to the above letter, dated July 2, contains the mournful intelligence of the decease of Mrs. Thomas. The following particulars are added by her bereaved partner. The event appears to have taken place on the 10th of June.

My late dear wife seemed to be doing well at the date of the preceding sheet, and for a few days after; nor did I really think of losing her, until a few hours before her departure. Her health had been somewhat declining for more than a twelvemonth, and sometimes I felt fearful that we might be compelled to return to our native land; still there was no positive disease, and she was able to attend to the duties of her station. She, however, long foreboded that she should not survive her anticipated confinement. Yet as that time approached she seemed more cheerful; and when it was over, those thoughts for a time left her. Towards the end of the week after her confinement it was evident that she was not gaining strength, but that she was rather becoming weaker. This was occasioned in a great measure by the dreadfully hot state of the weather, which kept up a constant feverish state of body, and wasted her strength. On the eleventh day she was taken very unwell, but revived again; and though she was evidently in a very weak state, hopes were entertained of her ultimate recovery. She, however, several times said to me that she thought she should not get over it. On the following Sabbath she was decidedly better, and there appeared every reason to hope respecting her. Towards night she became restless again, and had considerable fever during the whole of the night; and though entirely free from pain, yet she suffered exceedingly both from the heated state of her person, and the cold clammy perspiration in which she was bathed. The next day she was better, though her pulse in the morning was as high as 125. The next morning she was so much better as to afford the most pleasing hopes of her recovery, but about a quarter past ten, A.M., a sudden change took place, which I immediately perceived indicated her speedy dissolution; accordingly, at

twenty-nine minutes past six the same evening she ceased to breathe. During the early stages of her illness she expressed herself as being very dark and uncomfortable in her mind; but ere she was called to combat the last enemy, she was enabled to see her interest in the Lord Jesus Christ. Hence, when I informed her of the near approach of death, she was not only undismayed, and effectually raised above every degree of fear—but she was enabled to triumph in God her Saviour, and to rejoice in the glorious prospect before her. She seemed wonderfully supported in reference to her children. I rather think she had been enabled to surrender them some days before, and hence she said but little about them, unless it was to offer her fervent prayers for them. Her mind throughout the day was fully taken up with the world towards which she was so fast hastening, while it lost none of its tenderness for those she was leaving behind. The love of Christ filled her soul, and to be with Christ for ever, no more to sin, was her desire, and the prospect in which she delighted to dwell. She has now realized her wishes, and entered into rest—her gain is unutterably great. But while I rejoice in this, and in the hope of ere long being reunited with her; and while I desire to bow with submission to the all-wise disposer of events, I feel my loss to be immensely great. My plans are nearly all disarranged, and what to do I know not. Oh, for wisdom from above. Pray for me.

SEWRY (BEERBHOOM).

(From Mr. WILLIAMSON to Mr. DYER.)

Sewry, Sept. 29, 1832.

My dear Sir,

Instead of a letter, on this occasion, I hope you will accept of a small extract from the journal of our three itinerants, Narayon, Boloram, and Sonaton, kept by Boloram. I only wish it was more worthy of your acceptance. The translation is pretty literal, and, I trust, will convey to you some idea of the manner in which they conduct that department of Missionary labour.

August 19th, Sunday. I went with Narayan to the market. I said that man's nature, on account of his descent from Adam, is corrupt, and that his conduct, whether concealed or manifest, is in opposition to the commands of God, who will bring every one to an account at the great judgment-day. A few heard with attention: one or two who objected went away. *In the jail Sonaton discoursed* on the Lord Jesus having given his life to redeem man from the prison of sin. Saheb explained how the Son of God, assuming human nature, has performed the necessary work of man's salvation, and concluded by endeavouring to persuade all to lay hold on the only Saviour. We had about twenty-five attentive hearers.

20th, Monday. After public worship Sonaton spoke the Word of God to the poor beggars (about forty persons), who seemed cordially to approve of the Gospel message to the poor. On account of the Hindoo festival (Kristna's birth-day) I did not go out, but embraced the opportunity of conversing with a man who occasionally comes to my house.

21st, Tuesday. In the morning I went to Husenabad, where, obtaining a few hearers, I said that God has created all men of one blood, and has given to all the same commands, and that, though all have broken them, and so become guilty before God, they may yet obtain salvation by believing on Christ. In the afternoon I went to the market with Narayon. I said that by Adam sin entered into the world, and death by sin, but that righteousness and eternal life have come by Jesus Christ. About eight persons only attended. In the Bazar, while Sonaton was endeavouring to show that all men are sinners, one person interrupting him said, we do just what God makes us do. Saheb replied, If that be the case, then you are without sin; but the Scriptures declare that we have all sinned, and this evidently appears from the varied misery to which mankind are subject in this life. We had about twenty people to hear us.

22d, Wednesday. At Nureea, to a small congregation, I represented Satan as the wolf, mankind as the sheep, and Christ as the shepherd. They heard well. Narayon spoke the word of the Lord Jesus at Husenabad. Sonaton did not go out this morning. In the afternoon, while discoursing on the miserable consequences of the fall, a Mussulman asked how Adam sinned against God. I answered by eating the forbidden fruit. He said that Satan has corrupted our Scriptures. Saheb desired him to prove it, which he not being able to do, went off. About fifty hearers. To the people at the market Sonaton and Narayon spoke against fruitless pilgrimages, and endeavoured to impress their minds with the necessity of worshipping the one Omnipresent God.

23d, Thursday. I sat down in Jogonauth Boiragee's compound, and read from the book containing twelve discourses, that sin is darkness, holiness light, and

that through faith in the name of Christ we obtain peace with God. The people of the house, both men and women, heard the Word of God with gladness. Narayon spoke with two persons in his own house, who approved of what he said. None of us went out this afternoon on account of a heavy rain.

24th, Friday. A.M. Having taken a seat in Poran, the shoemaker's shop, I observed that men and gods are all equally corrupt by nature, so that one cannot be saved by worshipping another, and that the only way of obtaining life and salvation is by believing on Christ. Five or six persons who heard me assented to the truth of my remarks. Sonaton made known the Gospel in Kanai's shop. Narayon remained at home. In the afternoon, with Narayon in the market, I stated that all men are sinners, but that, not looking into the mirror of the Scriptures, most, notwithstanding, think themselves very good. I endeavoured to prove, on the contrary, that no one can perform good works acceptable to God. In the Bazar Sonaton said, All men are affected with the disease of sin. No one can cure but Christ, who is the great Physician. Lay hold on him and he will cure you. One said, all men are not sinners. Saheb replied that there is none righteous, no, not one; and, by various illustrations, endeavoured to establish the important truth. About twenty-five listened; some approved—one took a tract.

25th, Saturday. Narayon and Sonaton went to Poorindapoor market (distant about six miles). Their chief subject was, God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Apparently about thirty hearers. I went with Saheb to the Bazar, and commenced reading the ten commandments, when a heavy shower obliged us to take shelter in the nearest shop, when I addressed a few persons, who, like ourselves, had retreated thither from the rain.

26th, Sunday. At the jail Saheb observed that God could not be worshipped through the debtas, but that we must know, love, worship, and serve him directly. It being contrary to common sense, and quite impossible, as well as undesirable, to render these through the medium of another, which he illustrated from the relative duties of parents and children, &c. Narayon and Sonaton went to the Bazar.

27th, Monday. After worship addressed the poor, who listened in silence. P.M. went to the market, where I insisted on the necessity of regeneration, from John iii. 3. Some approved, while others disapproved. Not many hearers. At the Bazar Sonaton chiefly insisted on the contradictions with which the Hindoo shasters abound. About twenty people. Two books were requested.

28th, Tuesday. I preached at Nurees to about ten persons. At Kanai, the shoemaker's, Sonaton's principal subject was, that man, as a sinner, is unfit for the service of God. Narayon preached at the Brahmin's Tank. P.M. In the Bazar, while I was showing that all men, through breaking the commands of God, have become sinners, one interrupted, by demanding of me if I was perfect myself. I replied, No one thinks of reaping while he is sowing his seed. Saheb observed that we are only journeying towards perfection; when we arrive we shall be perfect, if, indeed, we are in the right way, which he endeavoured to show. A Brahmin observed that we have no agency of our own—God does every thing—which most vile, but universal, sentiment Saheb disproved by various arguments.

MONGHYR.

The facts contained in the following letter from Mr. Leslie to the Secretary deserve attention, as they show how the Gospel may be extending its influence in various directions, even when the Missionary himself is unacquainted with the fact.

Monghyr, April 27, 1833.

I am glad to be able to send you some fresh accounts of the Lord's goodness to us at this station since I last wrote. About the beginning of February we baptized the hill-man (the first fruits I trust of a glorious harvest) and a young country-born man. The latter has gone to a place called Bhaugulpore, thirty-six miles from us, where he has opened a school for his own support, and where he intends to do all he can in the good work of spreading the gospel. He is a very distinguished instance of the power of the grace of God, having been redeemed from an awful state of departure from him. He has commenced conducting public worship, and has been as successful as we expected him to be. The hill-man gave to the church a very clear and satisfactory account of a real work of grace on his heart. He is a man of sterling ability. I have commenced teaching him English, which he

learns with astonishing rapidity. I have no doubt that he will, in the course of a year, be able to read and understand any part of the New Testament. I hope that God has raised him up for great usefulness. He has lately, in company with one of the native preachers, visited his hill-brethren, to whom he preached "Jesus and the resurrection." He was listened to with great attention; and the people expressed a strong desire to know the Saviour, and a willingness to turn unto him. I am still pursuing my studies in the hill-language; and should God spare me till the proper season, I trust he will give me grace to go to the people, and favour in their eyes.

This week (Feb. 24) we had fresh pleasure in baptizing six persons, four of them Europeans, and two of them native men. The two latter gave up their caste for Christ: one of them has been ten months a probationer, and the other one year and eight months—so slow have we been in receiving them. The conduct of both has, during the whole time, been exemplary—excepting in one instance. One of them was betrayed into a sinful engagement, the fulfilment of which was happily prevented. He was deeply penitent, and we felt that for Christ's sake we ought to forgive him. All were received into the church with joy and praise to God. The Europeans are a Mr. and Mrs. Bell, of the Commissariat department. They were appointed to this station about two years ago. For some time they never attended worship, but the Lord at length drew them, and under the preaching revealed himself to their souls. The remaining two are a daughter of the late Captain Page, and a daughter of Mr. Moore, both of whom are, I trust, true converts.

We have also had two or three occurrences of another kind. A week or two ago a woman with her daughter, a little girl of six or seven years of age, came, saying that she was a believer in the Lord Jesus Christ. She left her child while she returned to her house, which she stated to be in the suburbs, to fetch away some of her property. She never returned to us; but four women came, who carried off the child. Where they are now, or what is their state, we know not. We suspect force has been used with the poor woman, and she may now be in confinement.

About the same time a man from one of the neighbouring villages came to the house of our principal native preacher, and requested to see his brother. On being told that his brother was not with *us, neither had we ever,* to our knowledge, seen him; he insisted that he was, saying, "My brother left us the day before yesterday to come to you to profess his faith on Christ." Who or where this man is we know not. But one thing is evident, that the gospel is making its way among people with whom we are not acquainted; and none can say to what extent.

A third very interesting instance came to our notice three days ago. About a year ago two or three travellers from the Punjab, a remote province of India, called, and, as the natives say, "heard our word." They went away; and we thought no more of them. We have hundreds, perhaps thousands, of similar instances. People come, listen, and walk off, and we never see them again. One of these men, however, returned at the time already mentioned. The substance of what he said was this: "About a year ago I was passing this way and heard such and such things about Christ. I then beheld him to be the Saviour of sinners; and have ever since believed on him and prayed to him. I have nothing to give you as a token of my love to you, but two Arabian pomegranates. Take them—I must return to my country; but I will never forsake Christ." He went away: but the account which he gave of the life and death of Christ was so correct, and the statement which he made of the nature of his daily prayers to Him was so scriptural, that our hopes are strong that he is one whom God has taught.

All these things show us that we are not to reckon the progress of Christianity simply by the numbers who have been baptized. I speak within due bounds, when I say that several thousands every year listen to the gospel in our native chapel, who do not belong to the place; but are from distances of one, two, or three, and four days' journey. How much they carry away of what they hear, or what effect it has upon their minds, we know not, and cannot know. But who will say that it is all in vain? Do not the above instances prove that it is not in vain?

JAMAICA.

By referring to our list of contributions, it will be seen that a number of our churches, both in town and country, have already met the appeal made to them last

commodious erection; and, greatly to the honour of the people and their advisers, the building was not commenced until the far greater part of the money was raised; so that the amount of debt remaining is comparatively small.

WALSALL.

On Sept. 23rd, 1833, a neat and commodious Baptist chapel was opened for Divine worship in the town of Walsall; when three sermons were preached:—by the Rev. T. Swan, of Birmingham, in the morning; the Rev. J. Hill, of Gornal (Indep.), in the afternoon; and the Rev. J. Thomas, of Cheltenham, in the evening. The Rev. Messrs. Jones, supplying at the Darkhouse, Coseley; Ham, of Birmingham; Rogers, of Dudley; Hardy, of Wednesbury (Indep.); Morgan, of Birmingham; and Miller, of Walsall, kindly engaged in the devotional services. The attendance throughout the day was numerous and respectable. The Rev. F. Franklin, of Coventry, preached on the following Sabbath.

As this is the first Baptist interest in Walsall, it doubtless will be gratifying to the denomination in particular, and to all who are concerned for the extension of the Redeemer's kingdom in general, to be put in possession of a few of the leading facts connected with the short but important history of this infant church.

In the early part of the year 1831 four or five individuals, members of Baptist churches residing in the town, frequently met together to confer on the desirableness of raising a Baptist interest, with a view to employ their united energies in disseminating the sacred truths of Christianity more widely in this very populous commercial town, and its vicinity. Having consulted the Rev. T. Morgan and other Christian friends in Birmingham, and obtained their cheerful concurrence, a small upper room was opened for prayer and preaching, on June 12th, 1831. In the following month a large club-room was rented, and there the Lord blessed his own word to establish those who had believed through grace, and to awaken others to a sense of their lost state. The ministry of the word was supplied alternately and gratuitously from Bond-street, Birmingham; and by two kind friends, Mr. Bissell and Mr. Bayliss, of Bilston, till July, 1832; but since then by Mr. Maurice.

On the 7th of August, 1832, a church was formed, consisting of 18 members, six of whom brought letters of dismission from the several churches to which they respectively belonged, and the other 12 had been baptized at Bond-street, owing to the want of conveniency at Walsall. The number of members now is 37; one has fallen asleep in Jesus.

Early in last spring a piece of land was purchased in an eligible situation, for the purpose of building a chapel and school-rooms upon; and on the 7th of April the foundation-stone was laid. The land is vested in trust. The chapel is 40 feet square in the clear, and is pewed, except space for about 80 free sittings.

	£	s.	d.
Total Cost	650	3	10
Collected	297	18	0
Remaining debt	352	5	10

On reviewing the past we are led to exclaim, "What hath God wrought! Truly the Lord hath done great things for us, whereof we are glad." Nor can we forget the debt of gratitude and love we owe to those Christian friends in Birmingham, and other neighbouring towns, for the various services they have rendered, and the very liberal aid they have so kindly supplied. Such expressions of Christian affection and liberality, so far beyond our most sanguine expectations, encourage our hope in God for the accomplishment of that which still remains. We have a baptistry, and a few candidates waiting to follow the example of Christ, but no vestry; a small school, but no school-room. The land must be enclosed, and we hope that galleries will soon be needed.

These statements are made in humble expectation of exciting that Christian sympathy and generosity which the importance of the station, and the anxious solicitude of a few poor people who have done what they could, so urgently require. The minister has seen and deplored the evils which, have in some instances resulted from the pastors leaving their flocks for the purpose of collecting money, and deprecated the injuries that might be inflicted on this infant cause should he be obliged to leave them for a similar purpose; and therefore appeals to the piety and liberality of Christian friends and churches, soliciting the favour of their sending contributions, though comparatively small, as has been done efficiently in some other cases.

Contributions remitted to the Rev. T. Morgan, Rev. T. Swan, and the Rev. J. Hoby, of Birmingham; and to Mr. J. Maurice, Walsall, will be thankfully received and faithfully applied.

IRISH CHRONICLE.

DECEMBER, 1833.

The history of religious and benevolent institutions affords numerous and striking evidences of the Divine superintendence. Their direction and support have frequently and remarkably displayed the wisdom and compassion of HIM who is good to all, and whose tender mercies are over all his works.

Encouraged by such considerations, the Baptist Irish Society commenced, in the year 1814, its beneficent operations; and, during every annual period of time which has since occurred, many have been the occasions to thank God and take courage. It must, however, be acknowledged, that for a considerable time past the state of the Society's finances has been such as to awaken the most serious concern in relation to its continued support and its future prosperity. Its friends and supporters are slow to believe that the denomination, whose name it bears, and by whose liberality it has been chiefly carried on, will permit its pecuniary resources so to fail as to render a very considerable diminution of its agency inevitable; yet the present month will bring the Treasurer under acceptances to such an amount, that, unless speedy and extensive assistance be afforded, the deprecated result will become unavoidable.

Sincere thanks are presented to a kind, though unknown, friend, for a valuable donation of £30. A few such contributions to the funds of the Society, just at this crisis of its affairs, would do much to cheer its conductors and animate its exertions.

From MR. ALLEN *to the* SECRETARY.

Dublin, October 22d, 1833.

My dear Brother,

Since I forwarded my last Journal to the Secretaries, I have not, to so great an extent as usual, travelled through the country. The only places at which I have preached are Ballina, Boyle, and Coolany. In the last of these places a new Baptist church has been formed, composed of eight members, of which Mr. Berry, formerly one of the students at Ballina, has been chosen and set apart as the pastor, with an encouraging prospect of success. The day on which his church was formed, I administered the ordinance of baptism in a river which runs through the town, and delivered an address at the water side to a large and most attentive audience. As I suppose an account of the proceedings of the day will be contained in the Journals of Messrs. Berry and Bates, the latter of whom assisted on the occasion, I shall not now enlarge. Suffice it to say, that every effort was made to prevent the people from attending; and that at the present time there is every appearance of the most beneficial results.

Let me have your prayers that I may be able to act with that prudence, and zeal, and integrity, and devotedness, which the arduous and responsible situation to which I have been raised, in the providence of God, demands. Rejoice with us in our success, and sympathize with us in our trials. Believe me,

My dear Brother,

Affectionately yours,

J. ALLEN.

From MR. THOMAS *to the* SECRETARY.

Limerick, October 19th, 1833.

Beloved Brother,

My time has been much occupied, as usual, in endeavouring to promote the object of the Society, to effect the present and eternal benefit of mankind in its various modes of operation; all which I trust has, and will continue to experience the Divine approbation, and the support and prayers of the Lord's people.——

The Gospel has been extensively preached, and I believe that many will have to praise the Lord through eternity for the Baptist Irish Society. I have just returned from Ballycar, where I

went to preach and to attend a Scripture Conversation Meeting, at which there was a great deal of ability and piety manifested, and a good Christian spirit. What a great change has taken place since the Society first commenced its labours in these long lost and neglected parts of Ireland! The truth is considerably progressing, in general, among the higher order of Protestants. I have been, since my last, to Kilkee, and preached to good congregations, and last Lord's day week at Clough Jordan; a good number attended, who came from distant parts of the country; the abovementioned places are about 100 miles apart. You will see by William Seale's letter, that I am invited to Rahiniskey, about 60 miles west from Limerick, in Clare, to baptize several people to whom the Lord was pleased to bless his word, who were, before I went among them, in the most deplorable ignorance, and destitute of the Scriptures. The man in whose house I usually preached has become a most zealous person, his wife was a papist, which superstitious delusion she has given up, and earnestly contends for the faith, as well as do many others. The schools are well attended and prosperous in general, and the children have made great and important progress. With this I forward the Scripture Readers' Monthly Journals. The Society is very much respected and esteemed, not only for its extensive usefulness and the determination with which it has persevered in the darkest and most popish parts of Ireland, against furious opposition, but also for the punctuality and honour with which it has discharged its engagements. I saw, in the Missionary Herald, in the Baptist Magazine, a "second donation of £900 from one who wished to be his own executor." I wish others would follow the example of that good and excellent person, with respect to Ireland, for I assure you the heathen at home require it as much as those abroad; and surely Ireland has the greatest claim. Is she not England's right arm? Consider her men, her produce, and her blood; take away popery, which you gave her, and she will ask no more, and she will still do you all the kindness in her power.

Ever most affectionately yours,
WM. THOMAS.

From MR. BATES.

Dear Sir, *Ballina, Oct 23d*, 1833.

Many of the people in this unhappy land are destitute of the word of God. I sometimes think they resemble those multitudes, which our Saviour saw, when he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. But by the blessing of God, attending the preaching and reading of his word, there is a spirit of inquiry excited amongst the people, and ere long we may hope to see these dry bones live, and stand upon their feet, an exceeding great army. The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it; and though we are weak and helpless, yet in due time it will be accomplished. The zeal of the Lord of Hosts will perform this.

Sept. 29th, Lord's-day.—A church formed at Coolany. You are well acquainted with the interesting services of that day, and I expect you will mention them in your letter. May they be increased with all the increase of God, until the little one becomes a thousand, and the small one a strong nation.

Oct. 13.—Preached twice at Easky; the attendance was much as usual. When we remember that it is only about twelve months since our brethren in that place were formed into a church, and that now they are more than twenty, we are ready to say, What hath God wrought! May the Lord still build them up, with lively stones, and bless them with all the blessings of the Gospel.

20.—Supplied your place at Ballina. It is pleasant when we are at work to have our Master come and be with us, as Boaz came and visited his reapers. Well, if we are honest and faithful servants in his vineyard, we may expect his presence and his blessing. "Lo, I am with you always, even unto the end of the world." "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Yours sincerely,
JOHN BATES.

From Mr. CROSS *to* Mr. THOMAS.

Ballycar, October 13, 1833.

Rev. Sir,

I forward to you an account of my labours during the past month.

Sept. 15.—In Newmarket. I read Matt. xv. to three persons, endeavouring to impress on their minds that any person worshipping the Lord according to tradition or the commandments of men, worship him in vain; they who worship him truly must worship him in spirit

and in truth: the Lord never delights in forms or ceremonies; it is our hearts which he requires.

Sept. 17.—On my way to Kilkee I entered into a scriptural conversation with a man whom I met on the way. After conversing with him for some time on man's justification through the Lord Jesus Christ, he parted with me, and seemed well pleased with the conversation which had passed.

Sept. 18.—As I entered into a house, to the west of Kilkee, where I found four persons, I commenced speaking to them on the kindness and mercy of God to poor sinners, in that he has not cut them off, in the midst of their sins, and consigned them to eternal perdition. I directed them to the Lord Jesus, as the only hope of a sinner, and through whose precious blood alone we can obtain pardon for our sins. Oh! exclaimed one of them, falling on her knees, may God bless you—what good words you have!

As I walked, on the morning of the 20th, along the beach of Kilkee, until I came to the summit of a hill, where I found a man occupied in burning the weeds which are driven in by the sea. After viewing the boundless and extensive ocean, I commenced speaking to him on the wonderful works of creation by the almighty power of God. How thankful, said he, we ought to be to God for all the blessings which we receive at his hand. Yes, I replied, and what gratitude we ought to show to God for that inestimable gift, in that he has not withheld from us his dearly-beloved Son, but has given him to suffer on the cross for our sins. Very true, said he, we never can be thankful enough to him for that; taking off his hat, going on his knees, and saying, Glory, honour, and praise be to his most holy name! I asked him if he thought he might be saved by his own works, or any thing less than the blood of Christ. No, said he, I know there is no other way by which we can be saved, only through him; we can do no works of ourselves pleasing in his sight. After quoting many remarkable passages to him, I asked him if he had got a Testament. No, said he, but I had one some time ago, and I don't know what became of it. I asked him if he would be pleased to get one. Oh yes, said he, nothing would give me greater pleasure. As you seem to have a wish for one, I will call again to you in the course of the day, and bring you one. I thank you, said he, for your kindness, and may God bless you. Accordingly I called to him in the course of the day, and found two men employed in the same business with him. I gave him the Testament, which he received with great joy. I read to them John iii. and Gal. iii., commenting on different verses through these chapters. He delighted in my conversation, until he spoke something concerning purgatory and penances, which, in consistency with Scripture, I opposed, referring to many passages of Scripture, proving to him the absurdity of such doctrines. Oh! said he, you are far from what I took you to be in the commencement of our conversation.

Sept. 25.—In Newmarket. I read 2 Cor. v. to two persons, pointing out to them that the carnal mind is enmity against God, but Christ has reconciled us to him, by his death on the cross, if we embrace it by faith, proving to them that, being justified by faith, we have peace with God, through our Lord Jesus Christ.

Sept. 29.—I read to three persons Luke ii., describing to them the consolation and full assurance which Simeon felt, at beholding the child Jesus, when he said, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation; endeavouring to convince them that all true believers have as full an assurance at the present day, though not seeing him with their bodily eyes, yet they see him clearly with the eye of faith; and our Saviour says, Blessed are they who have not seen, and yet have believed.

Oct. 3.—Entering into a scriptural conversation with three persons, I read to them 1 Pet. ii., directing them to the Lord Jesus, that rock which is laid in Sion, the only foundation and hope of a sinner, who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes we are healed.

Oct. 8.—I read to one person, who spoke to me on the sacrifice which is offered in the present day, as being an atonement for the sins of the people. I read to him Heb. ix., proving to him that the Lord Jesus, by the one sacrifice of himself on the cross, hath obtained eternal redemption for his people.

SAMUEL CROSS.

From Mr. MOLONY *to* Mr. THOMAS.

October 12, 1833.

Rev. Sir,

Since my last journal I had an opportunity of reading the Word of God, in the Irish language, to a multitude of people on the 24th of September; they

were at a funeral, and I commenced talking to them about the shortness and uncertainty of life—the duty of seeking the Lord while he may be found—the readiness of God to receive all who return to him—the love of God in sending his Son into the world to save it. By referring to Isa. lv. 6, 7, Matt. xi. 28, John iii. 36, they all seemed to pay great attention; and one of them said, "All that he has told us is candid truth, for he proved it from the Scriptures." The same evening, on my way home, I met another party of them, coming along the way, and one of them asked me what I thought about purgatory? I replied, I do not believe in purgatory. He asked me for a reason why I do not believe it. I answered, because the Scripture makes mention only of two places men enter into after death—heaven or hell—taking no notice of purgatory. I also showed them that the persons whom they would send to purgatory are true believers in Christ Jesus; and we read there is no condemnation to them that are in Christ Jesus, Rom. viii. 1. St. John, describing the Christian inheritance, says, From henceforth they shall rest from their labours. How can they be said to rest from their labours who are suffering in the fire of purgatory? Rev. xiv. 8. With that they seemed very pleased, and invited me to a certain house in the neighbourhood, to read Irish to them in the evening; so accordingly I came, and read 2 Cor. viii., dwelling a little on the ninth verse; and, after I had done reading, I adopted the words of the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law;" and then closed my reading with a short address to God for his blessing upon the Word that was read among them.

Sept. 29, Lord's-day.—I read in eleven houses the word of reconciliation in the neighbourhood of Killpecon, in the Rev. Edward Herbert's parish; and I gave out to them that I was to read in a certain house in the neighbourhood, in the evening of the day; and I went to read to them, and I had twenty-nine persons to hear me read, and they kept me reading for the space of two hours; then I went to another house convenient to, where there was music, and a collection of people dancing. I commenced reading, and the chief part of the people came to hear me, and gave the greatest attention that could be.

I am,
Your obedient Servant,
JOHN MOLONY.

CONTRIBUTIONS.

Received by Mr. Pritchard:			
Mr. J. Studdart, Banbury	0	10	6
Collected by Rev. S. Davies:			
Weymouth	12	0	0
Southampton	12	8	2
Downton	6	7	6
Romsey	1	0	0
Whitchurch, Hants	6	16	2
Andover	2	0	0
Bristol	50	14	2
Bath	1	1	0
Chard	9	9	0
Omitted in the 18th Report:			
Mr. W. Cross, Bristol	1	1	0
Mr. C. Price, do.	0	10	0
J. W. inserted £1 instead of £1. 1s.			
Received by the Treasurer:			
From Rev. S. Davies	50	0	0
Collection after a Sermon, and subsequent Subscriptions, at Dean Street, Tooley Street, per Mr. B. Lewis	7	11	0
B. B., per General Post	30	0	0
Rev. Edmund Clark	1	0	0
Friends, by Mrs. Copley, Oxford, for Eliza Cain	7	15	0
J. B., per Rev. J. Hinmers, Oakham	5	0	0
Friend (L)	1	0	0
From Rev. S. Davies	31	0	0
By Mr. Wightman:			
Coll. at Rowley, by Rev. W. Fisher. 1 8 0			
Do. at Hindley, by do. 2 15 10			
	4	3	10
Less Expenses	0	3	10
	4	0	0

Subscriptions received by S. Marshall, Esq., 8, High Holborn; Mr. P. Millard, Bishopsgate-street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretary; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick-street, Edinburgh; and P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CLXXX. DECEMBER, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

SULKEA.

From Mr. Thomas to the Secretary, dated May 27, 1833.

Since the public meeting in March, six of the youths in our boarding school at Chitpore have been baptized and added to the church in Calcutta. Two females were baptized at the same time, making the whole number eight. My duties at my own station would not allow of my being present to partake of the pleasure, but from others I have heard of the deep interest manifested on the occasion, and of the holy feelings then excited. I hope this pleasing beginning will prove a prelude to a much more extensive accession to the church of the living God. I think it points out the proper method to be pursued in the school department, viz. to establish schools on the plan of removing the children entering from heathen influence, and bringing them completely under Christian discipline; to make them breathe, as it were, a Christian atmosphere. This plan, however, is expensive, and cannot be acted on without resources adequate and permanent. As to common Bengalee schools, I think they are of little use, or at all events, not of sufficient importance to *justify our employing Missionary funds, or devoting* much Missionary time to their superintendance. I hardly know whether our Auxiliary Society must not curtail to a considerable extent its present expenditure. We are 500 or 600 rs. in debt, and funds come in very slowly. We very much fear that the late and present commercial distress, with the extensive failures among the houses of agency, will operate very much to our disadvantage. However, the earth is the Lord's, and the fulness thereof. He knows well what are our necessities; and if it will be for his glory, he will, as he can, provide for us. As to our prospects, generally speaking, they are encouraging. I am however grieved to say that at my station I have seen very little good done. Little or no fruit has as yet appeared to cheer my heart. In a number of cases buds and blossoms have for a while encouraged my hopes, but a blight has passed over them, and they have withered and died. My English congregation has been low, in consequence of some of those who composed it removing from the neighbourhood. The few last Sabbaths it has improved again. I hope the Lord is at work among the hearers, and about to take out of them a people for himself; of the piety of one or two who have not made any public profession I have no doubt—of others I hope. But as to some I have hoped until my heart is sick. Among the natives nothing particular appears. There are those who continue to attend religious worship, but I cannot see that decision of character, and that evi-

dence of feeling, which usually indicate the Spirit's work; hence I have refused to baptize again and again, though repeatedly applied to for that purpose. In my school I have been further tried. There were two youths who for a long time afforded me much satisfaction, and I almost made sure of them. The one still remains, but I fear the other is likely to return to his former principles, or at least his former practices. I cannot think that he can ever be a confirmed idolater, or that he will be able, for a time at least, to sin without a pang. He has recently married, and it is his concern to get employment that has been the means of causing him to forsake me. He has the Scriptures, and has been accustomed to read them a good deal; I sometimes hope that the incorruptible seed will not ultimately fail. How discouraging these many failures are I need not say, my desire is to go on in my work; but not unfrequently have these things caused me *almost* to say, 'Oh that I had wings like a dove, then would I flee away, and be at rest.' My native preachers have been daily occupied in one place or other, and on the whole a better spirit for hearing has lately appeared than formerly; that is, persons seem more attentive, and less disposed to wrangle. In Jaun Bazar, where I go usually once a week, a very pleasing congregation is generally present, and some listen with much apparent attention. I have not been able to make excursions to any distance in the villages; as owing to my family, and the rent we are obliged to pay for a house to live in, I have not had it in my power to procure a conveyance, or to keep a horse and syce, if I had one. And I have felt the utmost reluctance to apply for the means to enable me to obtain a conveyance; nor should I now mention the subject at all, but to obviate any surprise you may feel on finding no account of my extending my operations into the surrounding country.

Through abounding goodness my health and that of my family has been for some time good; the very excessive heat makes us all now very languid; still we are well in health. My dear wife was confined on the 24th inst., and is with the little one doing very well. We have now four in all, two boys and two girls—a heavy charge, may we have grace to train them up for God and his service.

We have felt very much on behalf of our dear brethren in Jamaica, and have often remembered them at the throne of grace. Oh! how wonderful are God's ways, and how base are man's. We are always longing to hear more about them, and the measures of government in reference to that Island; and every fresh intelligence only make us the more anxious for further accounts. No doubt God will overrule all things for good—this is our consolation.

We regret to add that a postscript to the above letter, dated July 2, contains the mournful intelligence of the decease of Mrs. Thomas. The following particulars are added by her bereaved partner. The event appears to have taken place on the 10th of June.

My late dear wife seemed to be doing well at the date of the preceding sheet, and for a few days after; nor did I really think of losing her, until a few hours before her departure. Her health had been somewhat declining for more than a twelvemonth, and sometimes I felt fearful that we might be compelled to return to our native land; still there was no positive disease, and she was able to attend to the duties of her station. She, however, long foreboded that she should not survive her anticipated confinement. Yet as that time approached she seemed more cheerful; and when it was over, those thoughts for a time left her. Towards the end of the week after her confinement it was evident that she was not gaining strength, but that she was rather becoming weaker. This was occasioned in a great measure by the dreadfully hot state of the weather, which kept up a constant feverish state of body, and wasted her strength. On the eleventh day she was taken very unwell, but revived again; and though she was evidently in a very weak state, hopes were entertained of her ultimate recovery. She, however, several times said to me that she thought she should not get over it. On the following Sabbath she was decidedly better, and there appeared every reason to hope respecting her. Towards night she became restless again, and had considerable fever during the whole of the night; and though entirely free from pain, yet she suffered exceedingly both from the heated state of her person, and the cold clammy perspiration in which she was bathed. The next day she was better, though her pulse in the morning was as high as 125. The next morning she was so much better as to afford the most pleasing hopes of her recovery, but about a quarter past ten, A.M., a sudden change took place, which I immediately perceived indicated her speedy dissolution; accordingly, at

twenty-nine minutes past six the same evening she ceased to breathe. During the early stages of her illness she expressed herself as being very dark and uncomfortable in her mind; but ere she was called to combat the last enemy, she was enabled to see her interest in the Lord Jesus Christ. Hence, when I informed her of the near approach of death, she was not only undismayed, and effectually raised above every degree of fear—but she was enabled to triumph in God her Saviour, and to rejoice in the glorious prospect before her. She seemed wonderfully supported in reference to her children. I rather think she had been enabled to surrender them some days before, and hence she said but little about them, unless it was to offer her fervent prayers for them. Her mind throughout the day was fully taken up with the world towards which she was so fast hastening, while it lost none of its tenderness for those she was leaving behind. The love of Christ filled her soul, and to be with Christ for ever, no more to sin, was her desire, and the prospect in which she delighted to dwell. She has now realized her wishes, and entered into rest—her gain is unutterably great. But while I rejoice in this, and in the hope of ere long being reunited with her; and while I desire to bow with submission to the all-wise disposer of events, I feel my loss to be immensely great. My plans are nearly all disarranged, and what to do I know not. Oh, for wisdom from above. Pray for me.

SEWRY (BEERBHOOM).

(From Mr. WILLIAMSON to Mr. DYER.)

Sewry, Sept. 29, 1832.

My dear Sir,

Instead of a letter, on this occasion, I hope you will accept of a small extract from the journal of our three itinerants, Narayon, Boloram, and Sonaton, kept by Boloram. I only wish it was more worthy of your acceptance. The translation is pretty literal, and, I trust, will convey to you some idea of the manner in which they conduct that department of Missionary labour.

August 19th, Sunday. I went with Narayan to the market. I said that man's nature, on account of his descent from Adam, is corrupt, and that his conduct, whether concealed or manifest, is in opposition to the commands of God, who will bring every one to an account at the great judgment-day. A few heard with attention: one or two who objected went away. *In the jail Sonaton discoursed* on the Lord Jesus having given his life to redeem man from the prison of sin. Saheb explained how the Son of God, assuming human nature, has performed the necessary work of man's salvation, and concluded by endeavouring to persuade all to lay hold on the only Saviour. We had about twenty-five attentive hearers.

20th, Monday. After public worship Sonaton spoke the Word of God to the poor beggars (about forty persons), who seemed cordially to approve of the Gospel message to the poor. On account of the Hindoo festival (Kristna's birth-day) I did not go out, but embraced the opportunity of conversing with a man who occasionally comes to my house.

21st, Tuesday. In the morning I went to Husenabad, where, obtaining a few hearers, I said that God has created all men of one blood, and has given to all the same commands, and that, though all have broken them, and so become guilty before God, they may yet obtain salvation by believing on Christ. In the afternoon I went to the market with Narayon. I said that by Adam sin entered into the world, and death by sin, but that righteousness and eternal life have come by Jesus Christ. About eight persons only attended. In the Bazar, while Sonaton was endeavouring to show that all men are sinners, one person interrupting him said, we do just what God makes us do. Saheb replied, If that be the case, then you are without sin; but the Scriptures declare that we have all sinned, and this evidently appears from the varied misery to which mankind are subject in this life. We had about twenty people to hear us.

22d, Wednesday. At Nureea, to a small congregation, I represented Satan as the wolf, mankind as the sheep, and Christ as the shepherd. They heard well. Narayon spoke the word of the Lord Jesus at Husenabad. Sonaton did not go out this morning. In the afternoon, while discoursing on the miserable consequences of the fall, a Mussulman asked how Adam sinned against God. I answered by eating the forbidden fruit. He said that Satan has corrupted our Scriptures. Saheb desired him to prove it, which he not being able to do, went off. About fifty hearers. To the people at the market Sonaton and Narayon spoke against fruitless pilgrimages, and endeavoured to impress their minds with the necessity of worshipping the one Omnipresent God.

23d, Thursday. I sat down in Jogonauth Boiragee's compound, and read from the book containing twelve discourses, that sin is darkness, holiness light, and

that through faith in the name of Christ we obtain peace with God. The people of the house, both men and women, heard the Word of God with gladness. Narayon spoke with two persons in his own house, who approved of what he said. None of us went out this afternoon on account of a heavy rain.

24th, Friday. A.M. Having taken a seat in Poran, the shoemaker's shop, I observed that men and gods are all equally corrupt by nature, so that one cannot be saved by worshipping another, and that the only way of obtaining life and salvation is by believing on Christ. Five or six persons who heard me assented to the truth of my remarks. Sonaton made known the Gospel in Kanai's shop. Narayon remained at home. In the afternoon, with Narayon in the market, I stated that all men are sinners, but that, not looking into the mirror of the Scriptures, most, notwithstanding, think themselves very good. I endeavoured to prove, on the contrary, that no one can perform good works acceptable to God. In the Bazar Sonaton said, All men are affected with the disease of sin. No one can cure but Christ, who is the great Physician. Lay hold on him and he will cure you. One said, all men are not sinners. Saheb replied that there is none righteous, no, not one; and, by various illustrations, endeavoured to establish the important truth. About twenty-five listened; some approved—one took a tract.

25th, Saturday. Narayon and Sonaton went to Poorindapoor market (distant about six miles). Their chief subject was, God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Apparently about thirty hearers. I went with Saheb to the Bazar, and commenced reading the ten commandments, when a heavy shower obliged us to take shelter in the nearest shop, when I addressed a few persons, who, like ourselves, had retreated thither from the rain.

26th, Sunday. At the jail Saheb observed that God could not be worshipped through the debtas, but that we must know, love, worship, and serve him directly. It being contrary to common sense, and quite impossible, as well as undesirable, to render these through the medium of another, which he illustrated from the relative duties of parents and children, &c. Narayon and Sonaton went to the Bazar.

27th, Monday. After worship addressed the poor, who listened in silence. P.M. went to the market, where I insisted on the necessity of regeneration, from John iii. 3. Some approved, while others disapproved. Not many hearers. At the Bazar Sonaton chiefly insisted on the contradictions with which the Hindoo shasters abound. About twenty people. Two books were requested.

28th, Tuesday. I preached at Nurees to about ten persons. At Kanai, the shoemaker's, Sonaton's principal subject was, that man, as a sinner, is unfit for the service of God. Narayon preached at the Brahmin's Tank. P.M. In the Bazar, while I was showing that all men, through breaking the commands of God, have become sinners, one interrupted, by demanding of me if I was perfect myself. I replied, No one thinks of reaping while he is sowing his seed. Saheb observed that we are only journeying towards perfection; when we arrive we shall be perfect, if, indeed, we are in the right way, which he endeavoured to show. A Brahmin observed that we have no agency of our own—God does every thing—which most vile, but universal, sentiment Saheb disproved by various arguments.

MONGHYR.

The facts contained in the following letter from Mr. Leslie to the Secretary deserve attention, as they show how the Gospel may be extending its influence in various directions, even when the Missionary himself is unacquainted with the fact.

Monghyr, April 27, 1833.

I am glad to be able to send you some fresh accounts of the Lord's goodness to us at this station since I last wrote. About the beginning of February we baptized the hill-man (the first fruits I trust of a glorious harvest) and a young country-born man. The latter has gone to a place called Bhaugulpore, thirty-six miles from us, where he has opened a school for his own support, and where he intends to do all he can in the good work of spreading the gospel. He is a very distinguished instance of the power of the grace of God, having been redeemed from an awful state of departure from him. He has commenced conducting public worship, and has been as successful as we expected him to be. The hill-man gave to the church a very clear and satisfactory account of a real work of grace on his heart. He is a man of sterling ability. I have commenced teaching him English, which he

learns with astonishing rapidity. I have no doubt that he will, in the course of a year, be able to read and understand any part of the New Testament. I hope that God has raised him up for great usefulness. He has lately, in company with one of the native preachers, visited his hill-brethren, to whom he preached "Jesus and the resurrection." He was listened to with great attention; and the people expressed a strong desire to know the Saviour, and a willingness to turn unto him. I am still pursuing my studies in the hill-language; and should God spare me till the proper season, I trust he will give me grace to go to the people, and favour in their eyes.

This week (Feb. 24) we had fresh pleasure in baptizing six persons, four of them Europeans, and two of them native men. The two latter gave up their caste for Christ: one of them has been ten months a probationer, and the other one year and eight months—so slow have we been in receiving them. The conduct of both has, during the whole time, been exemplary—excepting in one instance. One of them was betrayed into a sinful engagement, the fulfilment of which was happily prevented. He was deeply penitent, and we felt that for Christ's sake we ought to forgive him. All were received into the church with joy and praise to God. The Europeans are a Mr. and Mrs. Bell, of the Commissariat department. They were appointed to this station about two years ago. For some time they never attended worship, but the Lord at length drew them, and under the preaching revealed himself to their souls. The remaining two are a daughter of the late Captain Page, and a daughter of Mr. Moore, both of whom are, I trust, true converts.

We have also had two or three occurrences of another kind. A week or two ago a woman with her daughter, a little girl of six or seven years of age, came, saying that she was a believer in the Lord Jesus Christ. She left her child while she returned to her house, which she stated to be in the suburbs, to fetch away some of her property. She never returned to us; but four women came, who carried off the child. Where they are now, or what is their state, we know not. We suspect force has been used with the poor woman, and she may now be in confinement.

About the same time a man from one of the neighbouring villages came to the house of our principal native preacher, and requested to see his brother. On being told that his brother was not with *us, neither had we ever,* to our knowledge, seen him; he insisted that he was, saying, "My brother left us the day before yesterday to come to you to profess his faith on Christ." Who or where this man is we know not. But one thing is evident, that the gospel is making its way among people with whom we are not acquainted; and none can say to what extent.

A third very interesting instance came to our notice three days ago. About a year ago two or three travellers from the Punjab, a remote province of India, called, and, as the natives say, "heard our word." They went away; and we thought no more of them. We have hundreds, perhaps thousands, of similar instances. People come, listen, and walk off, and we never see them again. One of these men, however, returned at the time already mentioned. The substance of what he said was this: "About a year ago I was passing this way and heard such and such things about Christ. I then beheld him to be the Saviour of sinners; and have ever since believed on him and prayed to him. I have nothing to give you as a token of my love to you, but two Arabian pomegranates. Take them—I must return to my country; but I will never forsake Christ." He went away: but the account which he gave of the life and death of Christ was so correct, and the statement which he made of the nature of his daily prayers to Him was so scriptural, that our hopes are strong that he is one whom God has taught.

All these things show us that we are not to reckon the progress of Christianity simply by the numbers who have been baptized. I speak within due bounds, when I say that several thousands every year listen to the gospel in our native chapel, who do not belong to the place; but are from distances of one, two, or three, and four days' journey. How much they carry away of what they hear, or what effect it has upon their minds, we know not, and cannot know. But who will say that it is all in vain? Do not the above instances prove that it is not in vain?

JAMAICA.

By referring to our list of contributions, it will be seen that a number of our churches, both in town and country, have already met the appeal made to them last

month; and that several individual friends have sent donations also. Among these we may be allowed to specify a kind benefactor, wholly unknown to the Secretary, who, under the signature of T. F., has favoured the Society with a second contribution of £50; and who, on various former occasions, still preserving the strictest *incognito*, has forwarded the expressions of his Christian regard to the Mission and other Societies, through the medium of Fen Court. The writer feels it but justice to add, that the spirit of cheerful kindness and affectionate confidence which has uniformly characterized the communications in reference to the "appeal," is such as he finds it difficult suitably to acknowledge. May those who so willingly give of their substance to meet the exigencies of the Missionary cause, combine to uphold it by their fervent supplications, and we may hope to see yet greater things than have yet been wrought on its behalf!

It is probable that Mr. and Mrs. Philippo, with their family, and Mr. and Mrs. Coultart, will have taken their departure for Kingston before this sheet leaves the press, in the Duke of Bronte, Captain Harris. Mr. Vercoe has not been able to complete his arrangements so as to accompany them; and Messrs. Burchell and Knibb are unavoidably detained from their anxious flocks at Montego Bay and Falmouth, till some definite measures have been adopted in reference to the Chapels so wantonly and illegally destroyed during the late insurrection. We think it likely the next packet from Jamaica may bring the result of the renewed application by Government to the House of Assembly on that subject, till the receipt of which no farther steps can be taken at home.

Our last letters from Jamaica supply little intelligence, excepting what refers to various acts of unmanly outrage and attempted annoyance, which, as they issued in no serious injury, and as we trust they may be regarded as the expiring efforts of disappointed malignity, we are desirous of passing over without further notice. Public attention was almost wholly engrossed by the new measures for emancipation, which appeared to give very general satisfaction. A letter from Mr. Clarke, dated August 5, contains the following particulars:—

> At Spanish Town I am able to go on as usual, and have no molestation; and at St. Thomas-in-the-Vale, the number of hearers is greatly increasing, and opposition seems entirely to have ceased. Although I was under such very heavy bail, yet at the Grand Court I was not called on to appear; and the Attorney General soon told me I might leave the court when I pleased, as he did not mean to bring on my trial unless I wished him to do so. Miss Cooper and the Vere people had their trials removed from the Quarter Sessions into the Grand Court, as the Attorney General jocosely said, "not to be tried at all"—the latter, however, were great sufferers, as two were imprisoned twenty-nine days each, and a third thirty-four days, to gratify ungodly magistrates. The island is certainly in a very unsettled state, and what the new arrangements will produce none can tell. At St. Ann's Bay Quarter Sessions the Custos was obliged to break up the court, in consequence of the riotous conduct of Hamilton Brown, member of the Assembly, and other unionists—who were put into a state of phrenzy on seeing Mr. Greenwood, Methodist Missionary, there, to take the oaths and subscribe the articles. The chief aggressors are to be brought to trial for their conduct; but this will do very little good, as it is not likely a jury will be found to give a verdict against them. At Montego Bay Quarter Sessions none of the magistrates appeared save Mr. Manderson, and so no court could be formed—the reason, it is said, was, the magistrates were determined not to have the mortification of being com-

pelled to grant licenses to "Sectarian preachers," as they had so often before refused, and had vowed they would *never* do so.

I am very sorry to think that our number will soon be again diminished by the leaving of dear brother Nichols; he is indeed in a very dangerous state of health, and, much we fear, has about him all the symptoms of an incurable disease. He has been a faithful and devoted labourer, and his loss will be severely felt by all of us. I do hope that soon hindrances will be taken out of the way, and that our dear brethren, Philippo, Burchell, and Knibb, will soon embark for Jamaica.

BAHAMAS.

From Mr. Burton, dated Nassau, September 14, 1833.

The last mail-boat from Jamaica brought our dear brother Nichols, with his wife and child. He appears to be in a very precarious condition. My fears are inclined to dwell upon the probability that his work is finished: my prayers are, that if it please God He would restore this heavenly-minded servant, and bless him for making others, many others, as heavenly-minded as himself. He has been residing with us during the last fortnight, but now we are about to leave the house for another, and brother Nichols retains it for the present.

Since I wrote last to you, God has opened another channel of usefulness by giving us an opportunity of forming a Bible Society. The Jamaica Bible Society kindly sent me a box of bibles and testaments; and Mr. Pugh, the Methodist Missionary, cordially co-operated with me in adopting regulations for forming a Society for the Bahamas. The Governor kindly gave his sanction, and presided at the first meeting that we had for adopting rules and choosing a committee.

My preaching engagements are, through the mercy of God, as numerous as ever; and calls to visit the out-islands are numerous and constant. If you fix one Missionary here, pray appoint two. Last Sabbath, for the first time in my life, I had the honour of preaching four times, and travelling almost twenty miles. To-morrow I am expecting almost as much work. The good master whom I serve is giving strength equal to my day; but in going to one place of importance, I am under the necessity of leaving another that may be more important.

My calculations respecting the expense of living here were made when I thought it would not be necessary to keep a horse. The keep of a horse is quite as much here as in Jamaica—I think rather more. I mention this because it will make a considerable difference in the half-yearly accounts.

Pray for me that I may have much wisdom and humility, and holiness and zeal—that God may be glorified in me and by me, and then you will render me important assistance indeed.

Contributions received on account of the Baptist Missionary Society, from October 20, to November 20, 1833, not including individual subscriptions.

Derbyshire, &c., by Rev. W. Hawkins:—					
Derby	38	7	6		
Burton	12	4	3		
Lorcoe	1	18	0		
				52	9	9
Nottingham, &c., by Mr. Lomax:				96	13	8
Newport, (I.W.), by Rev. C. E. Birt				6	17	0
Lincolnshire, by Rev. W. Knibb:—					
Lincoln	21	0	0		
Boston	6	18	4		
Horncastle	3	9	0		
				31	7	4
Collingham, &c., by Rev. W. Nichols:—					
Collingham	23	6	0		
Sutton-on-Trent	9	14	0		
Newark	6	6	0		
				39	6	0
Coleford, by Mr. P. King				5	0	0
Bristol Auxiliary, by R. Leonard, Esq. (Including Downend, by Miss Smith, £1 4s.)				328	4	0
Laverton, Collection, by the Secretary				6	10	6
Kettering, Independent Church, Rev. T. Toller				2	0	0
Olney, by W. Andrews, Esq.				13	9	0
Norwich, and East Norfolk Auxiliary, by Rev. James Puntis:—					
Norwich, St. Clement's	63	5	1		
(Including £20 from T. F. Buxton, Esq., M.P., and £10, 10s. from J. J. Gurney, Esq.)					
Union Place	5	13	7		
Ingham	20	0	0		
Dereham	13	14	0		
Reepham	6	15	10		

Yarmouth	4	12	0			
Lynn	12	16	10			
				127	17	4
Cornwall Auxiliary Society, on account, by Rev. Edmund Clarke				100	0	0
Brentford, Mrs. Cunnington's Miss. Box				0	12	6
Northamptonshire, by Mr. Gotch:—						
Thrapston	22	4	4			
Aldwinkle	3	5	6			
Irthlingborough	2	8	5			
Ringstead	2	11	5			
Bythorn	3	3	9			
				33	13	5
Norwich, St. Mary's, by Mr. J. Cozens				52	11	9
Suffolk, by Rev. W. Knibb:—						
Ipswich	74	3	6			
Capel	1	1	0			
Hadleigh	0	13	1			
Walton	4	17	7			
Winston	1	1	0			
Preston	1	1	0			
Bury	10	10	0			
Grundisburgh	5	0	4			
Bilderston	3	5	5			
Stowmarket	21	7	7			
Diss	5	15	0			
Eye	0	7	8			
Stoke Ash	3	4	3			
Otley	0	15	1			
Woodbridge	5	15	6			
				153	18	0
Roxton, Friends, by Rev. E. Carey				4	4	0
Denbighshire, Quarterly Meeting, by Rev. Hugh Jones				5	0	0
Stepney, Collected by Mary Davis				2	9	0
Wisbeach, Friends, by Rev. E. Carey				6	6	0
Newbury, Collections and Subscriptions, by Rev. T. Welsh				47	2	3
East Lothian Society, by W. Hunter, Esq				5	5	0

Collections in aid of the return of Jamaica Missionaries to their Stations.

Poplar	Rev. James Upton, jun	4	4	6		
Drayton	A. G. Fuller	5	5	7		
Keppel Street	G. Pritchard	11	13	11		
Bexley Heath	C. Collins	2	12	0		
Ilford	James Smith	11	0	0		
Biggleswade	Thomas Middleditch	27	3	11		
Bewdley	George Brooks	2	2	0		
Great Missenden, Friends at	S. R. Allom	3	7	6		
Tewkesbury	D. Trotman	10	0	0		
Tiverton	John Singleton	3	8	4		
Waltham Abbey	James Hargreaves	3	0	0		
Berwick-on-Tweed	A. Kirkwood	10	0	0		
Battle	D. Garner	13	12	9		
Bridgewater	H. Trend	12	7	0		
Plymouth	S. Nicholson	40	0	0		
Gamlingay	Enoch Maunering	4	10	8		
New Mill	late Daniel Clarabut	11	14	0		
Canterbury	T. Matthews	30	9	1		
Winchester, Friends at	B. Coxhead	1	1	6		
Cambridge	Joshua Gray	39	3	0		
Cupar Fife	Jonathan Watson	10	2	1		
T. F. (second donation)		50	0	0		
Paxton, Mr. John	Berwick	10	0	0		
Robson, Mr. C.	Do	10	0	0		
Robson, Mrs. C., (for *Spanish Town* School)		5	0	0		
Angas, G. F., Esq.	Ilford	5	0	0		
Angas, Miss	Tavistock	10	0	0		
Elliott, J. S., Esq.	Camberwell	5	5	0		
J. B.	by Rev. J. Hinmers	2	0	0		
Friend	by the Secretary	1	0	0		
Wigney, Robert, Esq.	Brighton	5	0	0		
H. B.	by the Secretary	1	0	0		
J. and J. Baker	Do.	1	0	0		
Friend, (J. H.)	Do.	5	5	0		
Goodman, Benjamin, Esq.	Leeds	5	0	0		
Wylde, John, Esq.	Do.	5	0	0		
Clarke, Mrs	by the Secretary	0	10	6		
Leonard, Robert, Esq.	Bristol	10	0	0		
Cates, Mr. R.	Fakenham	1	1	0		

LEGACIES.

Mrs. Hannah More, late of Clifton, by Mesdames Roberts and Frowd, and J. L. Simmons, Esq., Executors	77	12	8
Mrs. Martha More, late of Clifton, by Miss Roberts, Executrix, and J. L. Simmons, Esq., Executor	45	0	0

TO CORRESPONDENTS.

Books for the Jamaica Library have been thankfully received from Rev. Reynold Hogg William Napier, Esq.; Mr. Isaac Robson, Hackney, &c.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

SUPPLEMENT, 1833.

MEMOIR OF MR. THOMAS PRATT,

OF ILFORD, ESSEX.

E righteous shall be in ever-
g remembrance, and the me-
of the just is blessed; yet
of the excellent of the earth
nd die in such comparative
rity that we must be content
nowing that their witness is
ıven, and their record is on

hough every man's history
be interesting to himself,
are comparatively few which
to others; but those whose
ian profession has been ho-
ble, who have exhibited a
ımple of genuine piety, and
ıave been lights and helps in
ıurches, are worthy of a brief
in the periodicals of the
ıination to which they have
tively belonged. On this
nt, and in this way, it is
ht that the subject of the
ıt memoir is entitled to re-
ul attention.

Thomas Pratt was the se-
son of James and Mary
of Chediston, in the county
ffolk. He was born April
1768. His father at the time
birth occupied a small farm
t parish. Thomas, for some
assisted his father on the
farm; but, not being inclined to agricultural pursuits, he was apprenticed in the year 1783 to Mr. Taylor, a respectable linen-draper at Woodbridge, in Suffolk. He served out his apprenticeship with credit to himself, and behaved in such a manner as to secure the confidence and esteem of his master; and he has often mentioned, with emotions of gratitude, the kindness he received and the benefits he derived under the parental care of this pious family.

About the year 1788 he formed his first matrimonial connexion, and was married to Miss Bloomfield, the daughter of a respectable farmer in the neighbourhood. His father presenting him with a farm on this occasion at Cookley, in the vicinity of Halesworth, he resolved upon occupying the same; and entered upon the farming business. There were at this time but few dissenters in the neighbourhood; but the house of his father at Chediston had for some years been open for itinerant preaching; and ultimately, in the midst of much opposition, the gospel was introduced into Halesworth, and the foundation of the

present extensive and respectable Independent interest in that town was laid. The subject of this memoir, with his father, was among the most active and persevering supporters of the cause; they had much to contend with, but their reward has been ample, for the leaven of gospel truth has so continued to work in the midst of a once dark and benighted population that, through the labours of the present worthy pastor, the Rev. J. Dennant, and his predecessor, Mr. Robinson, several hundreds of immortal souls have experienced its sanctifying influence.

But active and useful as were the exertions of Mr. Pratt while at Cookley, Providence had ordained that his residence there should be short. In the year 1792 he was called to sustain the heaviest of domestic sorrows, in the loss of his most affectionate partner, who died in giving birth to her second child. His feelings on this occasion being most acute, he was unable to bear those scenes which daily brought to his remembrance past endearments to be enjoyed no more; he therefore parted with the estate at Cookley, and retired with his infant son to the neighbourhood of Woodbridge, followed by the anxious solicitude of many, who hoped that a change of scene and society might in some measure alleviate those deep impressions which the bereaving hand of death had made. The change was beneficial; and being naturally averse to the leisure of a retired life he again thought of employing his time in agricultural or commercial pursuits.

His second matrimonial connexion was formed with Miss Elizabeth George Daldy, of Ipswich, in the year 1794, and arrangements were made for his occupation of a farm at Claydon, in Suffolk; but in a visit on business or friendship to the neighbourhood of London, circumstances transpired and associations were formed which disposed him to become a partner in the firm of Rose and Carrington, Coal and Timber Merchants, at Ilford and Rainham Wharfs, in the county of Essex. He resided a short time at Rainham, but removed to Ilford about the time that some pious friends from London were beginning to introduce the gospel, and their efforts received his sanction and co-operation.

In the year 1807 he was bereaved of his second wife, who left with him three daughters to lament their loss; and he married a third time, about two years after, to Miss Martha Burford, by whom he had eight children, and who died suddenly in Aug. 1828, of whom an Obituary is given in the Baptist Magazine. His wives were all considered truly pious, and died happily in the faith and hope of the gospel.

It appears he was savingly impressed with the truths of the gospel in early life; but as to the commencement of his personal piety I have no authentic account. A record in the church book shows that he, with five others then residing in Ilford, were baptized at Old Ford, on Sept. 25th, 1801, on which day these six persons, with two others who had their dismission from other churches for the purpose, were regularly formed into a Baptist church in Mr. Pratt's parlour, by the Rev. Messrs. Sandys and Pewtress; several members from other churches being present on the occasion.

As the first small chapel was built in his own yard, and the church formed in his own house,

and as he was chosen at their first church meeting to the office of deacon, which he honourably filled for more than thirty years, it will not appear surprising that he should have felt a peculiar interest in all that concerned the church to the end of his days, and have died deeply lamented by all its members. For the first four or five years from the formation of the church, some unpleasant and trying affairs existed, through which he was enabled to guide the church in a way which reflected the highest credit on his judgment and prudence.

In Nov. 1807, a train of providential events brought me to Ilford, from which time I have been intimately associated with him; I have seen him in health and sickness, and have been witness to his disposition and conduct in the "times that went over him" for more than twenty-five years, and am persuaded he was emphatically and eminently "*a good man.*"

In the management of the affairs of the church and congregation, which chiefly devolved upon us, our judgment and aims were so happily blended, that I am not aware of any disagreement, or the least unpleasant altercation ever arising between us. As to his domestic arrangements and family religion, I may confidently appeal to his children, servants, and numerous visitors, both relatives and friends, that they were such as are worthy of general imitation by professing Christians.

Many ministers who have visited the house can bear honourable testimony to his Christian-like hospitality; and at every anniversary, for more than twenty years, scores of Christian friends, from various congregations, have been cordially *received and* accommodated with Christian kindness. He was truly "given to hospitality," and was well known as a warm and faithful ministers' friend.

The following lines relating to his last affliction and death were communicated to me by members of the family who were witnesses of the scene.

"Mr. Pratt was seized with apoplexy at Rainham, on Wednesday evening, Feb. 20th, 1833. He was apparently in his usual health and spirits a few moments before. He lingered sixteen days, during which time he had only short intervals of reason. The greater part of his family visited him during his affliction, all of whom were occasionally recognized by him. Whenever he was sensible his mind appeared to enjoy a solid peace, dwelling on a variety of precious promises, or stanzas of hymns, which were peculiarly delightful to him while in health. As he never recovered his speech, and his articulation was consequently very imperfect, not merely the words but the substance of what he attempted to utter was often unintelligible. He however distinctly repeated, at various times,

'Jesus sought me when a stranger
Wandering from the fold of God.'

"And,

'How happy is the pilgrim's lot,
How free from anxious care and thought!'

"Still more frequently,

'Other refuge have I none,
Hangs my helpless soul on thee.'

"Also,

'Yes! Thou art precious to my soul,
My transport and my trust.'

"And,

'Descend from heaven, immortal Dove,
Stoop down and take me on thy wing.'

"With great energy he said,

'There's not a wave of trouble rolls
Across my peaceful breast.'

"When asked how he felt, his reply generally was, 'very comfortable;' or 'happy, happy!' or 'peace, peace!' frequently repeating, 'Jesus, dear Jesus; precious, precious, precious Jesus;' and when one of his children repeated,

'Sweet Jesus every smile of thine,
Shall fresh endearments bring,
And thousand tests of new delight,
From all thy graces spring;'

"He rejoined, with considerable emphasis,

'Millions of years my wondering eyes,
Shall o'er thy beauties rove;
And endless ages I'll adore
The glories of thy love.'

"During the last two or three days he was unable, from exhaustion, to say any thing; but he frequently assented to the preciousness of those promises on which his mind was evidently resting. A few hours before his death, when reminded of Paul's language, "I know whom I have believed," &c., his countenance brightened, and he endeavoured to express his feelings, but he could speak no more. On Friday evening, March 8th, about a quarter past ten o'clock, he closed his eyes on his family which surrounded his bed, and quietly breathed his soul into the bosom of that Redeemer in whom he had trusted for pardon and salvation."

His remains were deposited at Ilford, on Saturday, March 16th, 1833; and his death improved on the following day to a crowded assembly. An outline of both services was printed for the use of relatives and friends, of which a very few copies only remain on hand; but till they are disposed of, any one, who may wish to preserve this memorial of friendship, may be furnished with a copy by application to the author.

The cause of religion generally, has lost a steady friend; for with the Bible, Missionary, Tract, Sunday School, Infant School, and other benevolent institutions, himself and family were connected; and took as lively an interest from year to year, as any family in all the neighbourhood around us, and assuredly the bereaved family, with the church and its pastor, have never before sustained so serious and afflictive a loss. The following extract from the church book will show the prevailing sentiments and feelings of the members which were excited on the occasion.

"At a special church meeting held on Lord's day, April 7th, 1833, it was unanimously resolved that the following record should be inserted in the church book.

"That this church desire to record, with humble submission to God, their deep sense of the loss they have recently sustained by the death of their beloved friend and brother, Mr. Thomas Pratt, who, for thirty-two years from the formation of the church, has so honourably and usefully filled the deacon's office amongst them.

"They would also acknowledge, with lively gratitude to the Most High, the valuable services of their departed friend, which the church, the pastor, and the congregation, have been privileged to enjoy for so many years.

"Nor would they omit most affectionately to express and record their Christian sympathy and condolence with the family of their much esteemed friend, beseeching the Great Head of the church to sanctify their afflictive loss, and enrich them with all spiritual blessings."

May the Lord comfort Zion in her bereavements, and fill up all her waste places!

JAMES SMITH.

POSITIVE INSTITUTIONS.

THE following paper was written by the late Rev. J. Sutcliff, of Olney; and forms the principal part of a Circular Letter, addressed to the Baptist Churches of the Northampton Association, assembled at the above place in June, 1808.—ED.

You remember, brethren, that we last year addressed you upon the subject of moral and positive obligations. The former were considered as comprehending those duties which grow out of our relation to God and one another; the latter as including such rules of conduct as arise merely from the revealed will of God. The one are immutable, as long as intelligent beings exist; the other, depending upon the sovereign authority of Jehovah, may be in force at one period, and repealed at another.*

This year, Christian brethren, we take the liberty to recommend to you a farther attention to these subjects; more particularly, a due regard to the nature and importance of positive institutions. A proper idea of and conscientious obedience to these are of no small importance in Christianity.

Positive institutions have existed, though subject to a variety of changes, from the beginning to this day. If we look back to Paradise, we find that the fruit of all the trees of the garden was given to our first parents, for the support of natural life, one excepted. The fruit of that was absolutely forbidden, and an awful threatening annexed to disobedience. Soon after the fall, sacrifices were instituted; and though Moses has not recorded their divine origin, yet had they not been commanded of God, and probably, their typical import explained, Abel could not have offered them in faith, nor would they have been accepted of God. Another positive institution given to the patriarchs, respected the distinction of the beasts of the field, into clean and unclean; undoubtedly to mark what should, and what should not be offered in sacrifice. After the flood several positive laws were given to Noah and his posterity, particularly with respect to the eating of animal food, and the shedding of blood. But these relate rather to civil than religious matters, and as such, do not so immediately belong to the subject under consideration. We next come to the rite of circumcision given to Abraham. Without entering into a disquisition, whether it was most properly a civil or a religious rite, or both, one thing is universally granted by Christians, that it is long since abrogated. Tracing the subject, we find a great body of these laws given to Israel at Mount Sinai, which were to be observed by the people. These in a partial view answered civil, but principally sacred purposes. Among the Jews, as a political body, they contributed towards the maintenance of the priests who ministered at the altar, and the defraying of the expenses incurred by keeping up the worship of God. Their use, in this view, would naturally die away, when the Jews ceased to be a body politic, and no longer possessed the city of Jerusalem, where their holy temple and altars stood. But their grand design was spiritual. They were shadows of good things to come. They typified Him in his character and work who, in the fulness of time,

* Those are called *Positive Institutions* or *Precepts*, which are not founded upon any reasons known to those to whom they are given, or discoverable by them, but which are observed merely because some *superior has commanded* them.—*Doddridge's Lectures, Lect.* 108.

came into the world, to put away sin by the sacrifice of himself. The ceremonial law was in an eminent manner a schoolmaster unto Christ, under that dispensation; but now the substance being come, the shadows have all vanished. It was time those sacrifices should cease, which could never make the comers thereunto perfect, when he who by himself could purge our sins, gave himself for us, an offering and a sacrifice to God, for a sweet smelling savour.

We now arrive, brethren, at a new era in the dispensations of Divine Providence. Jesus the apostle and high-priest of our profession, after making known the divine mind, and bearing witness to the truth; after yielding perfect obedience to the precept of the moral law, and bearing its curse in order to make an atonement for sin, is returned to the court of his heavenly Father. Some of his apostles, divinely inspired for that purpose, have committed to writing a body of doctrinal and practical instructions, which constitute a directory for the Christian church to the end of time. Their advices and examples furnish us with many important principles; illustrate a multiplicity of interesting facts; and suggest numerous hints to regulate our conduct, either in a personal or relative view. A due attention to these, in connexion with the sacred volume at large, will render the man of God perfect, thoroughly furnished unto all good works.

The question now fairly meets us, what are the positive institutions binding upon us under the New Testament dispensation? Taking it for granted that the *principles* laid down in our Letter *of last* year are just (and we have hitherto seen no reason to call them in question), we answer, *Baptism and the Lord's Supper.* Unless we reckon the appointment of the first day of the week for Christian worship an exception, we know of no other ordinance in force under the Christian dispensation to which the definition of a positive institution will apply. To these two ordinances all the Old Testament ceremonies appear to have been reduced; they had a prospective character towards the coming Messiah; these a retrospective one towards him as already come. It is true there were things under the former dispensation which bore a *resemblance* to them, such as the baptism of Israel unto Moses in the cloud and in the sea, with the eating of the manna, and drinking at the rock (1 Cor. x. 2, 3); but neither Baptism nor the Supper, strictly speaking, existed till the coming of Christ. The manner in which the apostle introduces these resemblances in the passage referred to shows that these were the distinguishing institutions of the New Testament, and great Christian privileges; though, as in the cases to which he alludes under the Old Testament, men might partake of them and afterwards incur the divine displeasure.

Having so far stated the question, and arrived at satisfaction as to those positive institutions we are to observe, we now proceed to show their binding authority, and illustrate the obligations we are under to yield unto them unreserved obedience.—And first, we remark that, though moral and positive obligations may be so plainly distinguished, yet the former bind us to the most exact observance of the latter; nor can these be neglected without those being violated. It is an essential

part of the moral law, that intelligent creatures should receive every intimation of the divine mind with the most cordial readiness, and bow to every expression of sacred authority with the most cheerful submission. When the ordinance of the Passover was instituted, the reason assigned why the most prompt obedience to it was expected was, "I am Jehovah."* Also, when the whole body of divine institutions is under consideration the injunction runs, "Ye shall do my judgments and keep my ordinances, I am Jehovah your God; ye shall keep my statutes, and my judgments, I am Jehovah."† Yea, more than this, positive precepts seem to relate only to the exterior; they mark the outline and prescribe the form; but moral obligations require that obedience to them be the obedience of the heart.

Farther, positive institutions may be considered as signs of authority on the part of God, and tests of obedience on the part of man. On the part of God they are signs of authority; they are so in a higher degree than moral precepts. Those required duties which were such before they were commanded; but these relate to duties which were not such till they were enjoined, and only become so by being commanded. In these the Most High eminently appears in the character of a sovereign, issues forth his royal mandates, and expects that *thus saith the Lord*, should be treated with the profoundest reverence. On our part they are tests of obedience. It was so in Paradise. The import of that precept seems to be, I will try the creature that I have made. It is so in every other. The observance of these is akin to the obedience of faith; to the obedience of Abraham who, at the divine command, left his country and his kindred and went out, not knowing whither he went. In yielding obedience to commands the reasons of which to us are unknown, we more immediately resign, as it is fit we should, our understandings to that wisdom which is divine, and bow our wills to that authority which none has a right to dispute; we exercise a humility becoming creatures, and discover a reverence for the character of Jehovah which his greatness justly demands. And how acceptable such acts of obedience are in the eye of God on the one hand, and how naturally they tend to cherish the humility and promote the holiness of the Christian on the other, need not be declared.

Our attention to positive institutions should be peculiarly awakened, by reflecting on the holy jealousy with which the Most High watches over them. Hear his own solemn language, "Ye shall not add unto the word which I command, neither shall ye diminish from it;* ye shall not turn aside to the right hand or to the left."† For what was man expelled Paradise? How tremendous the consequences, following on the conduct of our first parents, in presuming to pluck the forbidden fruit! Does not all creation bear the impress of Jehovah's curse; does not every living creature feel the direful effects of his displeasure incurred by the transaction? Who can read, and not be ready to tremble, how Nadab and Abihu, for venturing to burn incense with unhallowed fire, were devoured by fire that went out from the Lord;‡ or how Kora-

* *Exod. xii. 12.* † *Lev. xviii. 4, 5.*

* Deut. iv. 2. † Deut. v. 32.
‡ Num. iii. 4.

and his companions were cut off for an effort to invade the priestly office, and dispute the authority with which Moses and Aaron were invested?* If David, the man after God's own heart, in removing the ark deviate from the divine direction, the displeasure of heaven is displayed; and Uzzah, whose misguided solicitude led him to put forth his hand to prevent its falling when the oxen stumbled, dies upon the spot.† If Uzzah, who did that which was right in the sight of the Lord for many years, at last disregard the sacred injunction, and will attempt to burn incense upon the altar, he is struck with the leprosy in the very act, and is cut off from the house of the Lord unto the day of his death.‡ What instructive, what solemn admonitions! How dangerous to lose sight of the command of God in acts of religious worship, even in circumstances which are apparently small and trivial! And though, as in the case of Uzzah, what is done may be done with a good intention, this is no apology. Surely God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.§

We farther intreat you, brethren, to consider the inviting light in which positive institutions appear, when you consider their import. It has been God's uniform method in all ages, not only to address his people by speaking to them, but also to place before their eyes expressive signs, and through these they were to look at the things signified. To enlarge upon the typical meaning of the ancient, and now abrogated, Jewish ceremonies, would be foreign to our present purpose. Suffice it to say that the language particularly of their numerous sacrifices was, "Behold the Lamb of God, which taketh away the sin of the world." But let us weigh those with which we are immediately concerned. Compare Baptism and the Lord's Supper with the burdensome load sustained by our forefathers, and the contrast wears an attractive charm. In the appointment of those, whether we can perceive it or not, the wisdom of God was certainly exercised. Doubtless, they were happily adapted to the state of the church at that period. In these we behold a beautiful simplicity; and compared with those we must say, that the yoke of Christ is easy, and his burden light. They are memorials of the absent Saviour, "whom, having not seen, we love; and in whom, though now we see him not, yet believing, we rejoice with joy unspeakable, and full of glory." In the one we view the doctrine of the Trinity, and in the other that of the Atonement. In the former we behold Jesus dying for our offences, and rising again for our justification; in the latter we see his body broken, and his blood shed for the remission of sins. Never forget that the Lord Jesus, the night in which he was betrayed, instituted this latter ordinance. When he knew all that was to befal him, and that the time of his departure was at hand, in his last interview with his disciples he laid open, in the most eminent manner, the kindness of his heart. While the cup of wrath was filling, the very dregs of which he was about to drink, he puts into the hands of his people the cup of salvation, which they are to drink with joy and gladness. Hear him

* Num. xvi. 31—33.
† 2 Sam. vi. 6. 7.
‡ 2 Chron. xxvi. 16—21.
§ Psal. lxxxix. 7.

saying, "Do this in remembrance of me." 'Tis language full of instruction,—full of authority,—full of friendship. Let love, let gratitude, let every passion our souls can feel, impel us to say, Blessed Redeemer, we will run the ways of thy statutes.

You will once more observe, brethren, that the Lord Jesus Christ makes a due regard to his laws an evidence of our love to him; and points out obedience to them, as the way in which our love is to be expressed. His language is, "If ye love me, keep my commandments." And again, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.* No doubt Christ included a due regard to moral precepts, as he so frequently explained their meaning, and stated their authority, with the greatest perspicuity. But his eye was peculiarly upon those statutes, laws, or ordinances, which especially relate to his kingdom. At the time when he thus addressed his disciples, their minds were overwhelmed with grief, under the idea that he was about to go away. The thought of being separated from their head and leader, their instructor and friend, was more than they knew how to bear. Sorrow filled their hearts. He saw their inward feelings, and discerned their secret exercises. Love and grief, perplexity and amazement, pervaded their bosoms. In the midst of all these tender circumstances, Jesus says, "If ye love me, keep my commandments." If this is the way in which our love is to be manifest, let us diligently inquire and impartially search into his revealed will. Let us remember that we are not left to exercise our own discretion, or indulge our own humour, how we shall testify our love to the Saviour; nor let us dream that he will another day show his approbation of our acts of will-worship, or self-devised obedience. We may build upon the foundation gold, silver, and precious stones; but if we dare to add wood, hay, and stubble, those combustible materials shall be consumed, and if the builders themselves are saved, it shall be so as by fire.*

And now, brethren, we wish we may always have cause, with regard to you, to adopt the language of Paul when addressing the Corinthians: "I praise you, brethren, that ye keep the ordinances as I delivered them to you. † Upon you is the honour conferred, and to you is the trust committed, of preserving the ordinances of Jesus Christ. They are to continue to the close of time." Thus in the commission baptism is connected with preaching the gospel, believing, and observing all things whatsoever Christ has commanded. And he has promised to be with his ministers when thus preaching, baptizing those who make a profession of their faith, and teaching obedience to his authority, always to the end of the world.‡ The same command that authorises to preach, enjoins to baptize; and the same promise that encourages our hope of assistance in and a blessing upon the former, warrants the like expectation when attending to the latter. We may say of this, as the apostle does of the Lord's Supper, that in attending to it we show the Lord's death

* John xiv. 15—21.

* 1 Cor. iii. 12—15. † 1 Cor. xi. 2.
‡ Matt. xxviii. 19, 20.

till he come.* It is your duty, also, to see that they are preserved in their primitive purity and uncorrupted simplicity. The various ways in which each has been administered plainly prove that there must have been some deviation from the original mode. And such deviation is certainly unwarrantable; and however plausible it may appear, however it may be patronized by numbers, by learning, or by piety, it will not be divinely approved. It will be regarded as a proof of your loyalty to Christ as King in Zion, if you bear a becoming but open testimony against every invasion of his royal authority. Remember the animating promise of the Apostle and High-priest of your profession, "Whosoever shall confess me before men, him will I confess before my Father."†

How truly affecting is the conduct of some, who, notwithstanding they have openly put on the Lord Jesus Christ, and publicly avowed their resolution to walk in his ways, yet afterwards decline from those paths, and leave their seats empty at his table! Perhaps through unwatchfulness, or the indulgence of some fleshly lust; through formality in religious exercises, or the prevalence of a worldly spirit; they leave their first love. The Holy Spirit is grieved, divine comforts are suspended, and the soul sinks into a lethargic frame; tenderness of conscience is in a great measure lost, and offences are easily taken, indifferency about divine ordinances succeeds, and their place in the church of Christ is deserted; or, if not, they become either inactive and useless, or else troublesome and contentious in the church. Alas! the spirit of Christ seems as if evaporated. When such characters come before our eyes, we cannot but with painful emotions recollect the language of Christ: "He that endureth to the end, the same shall be saved."* Now, if perseverance is made the criterion of a sincere attachment to Christ, such drawing back must place these characters in a doubtful light. And if, in the midst of all, they retain a confidence of their final safety, this serves to render their state more suspicious. Consistent and persevering practice is the grand evidence of the truth of our Christianity. A confidence unsupported by scriptural evidence is in the utmost danger of proving mere presumption. With the greatest earnestness we entreat such, in the language of Him who has said, "All the churches shall know that I am he who searches the reins and hearts;"† who threatens the lukewarm that he will spue them out of his mouth;‡ to remember from whence they are fallen, and repent, and do their first works.§

Now, beloved brethren in our Lord Jesus Christ, we would close this our address to you with one word of affectionate advice. Let your zeal for the positive institutions of the gospel be the exercise of that principle of love which is required in the moral law. This will greatly tend to weaken prejudice, to conciliate esteem, and diffuse conviction among all around. The religion we profess inculcates the warmest exercise of benevolence towards those from whose sentiments or practice, in some things, you feel yourselves constrained to differ. When called in providence to render a

* 1 Cor. xi. 26. † Matt. x. 32.

* Matt. xxiv. 13. † Rev. ii. 23.
‡ Rev. iii. 16. § Rev. ii. 5.

reason of the faith you profess, of the duties you practise, as well as the hope you possess, do it with meekness. Watch against a spirit of bigotry. This consists not in sentiment, nor in a steady attachment to sentiments which you have embraced upon conviction: but should you cherish a spirit of self-complacency, or contempt of others, you will fall under its odious influence. Learn of Christ, and imitate him, in the animating hope that he will keep you from falling, and present you faultless before the presence of his glory with exceeding joy.

Signed on behalf of the
Association.
ANDREW FULLER, *Moderator.*

SUNDAY-SCHOOL RECOLLECTIONS.
NO. III.

TEACHERS.

THE best arrangements and the most valuable superintendence will be comparatively unavailing without suitable teachers. On these, the success of a school, instrumentally, must mainly depend.

It appears, from the returns exhibited in the Magazine for July, "that out of the whole number of teachers employed in forty schools, by far the greater portion are not pious." Mr. Stovel has truly characterized this, "an awful fact." Most earnestly is it to be hoped that other returns, if made, would present a more cheering aspect; for it cannot be reasonably expected that the great end of Sunday-school instruction, which is no other than the spiritual and eternal welfare of the rising generation, will be accomplished, if it be really a fact that by far the greater portion of the teachers employed, are not themselves partakers of Divine grace. Can grapes be gathered from thorns, or figs from thistles?

On whom, however, rests the blame? On the teachers, who, though "not pious," are nevertheless willing, as far as they can, to instruct our schools? Certainly not: *in this respect* they would seem to have more religion than those who, professing to be pious, slumber over the ignorance and ruin of the juvenile world. So that, if there has not been an "adequate return of decided usefulness" from some of our schools, the reproach evidently belongs to those churches which, strange to say, have allowed themselves, numerically at least, to be outdone by individuals "not pious" in zeal for this noble cause.

Would it not be well for the pastors of such churches to bring the matter specially before them, and recommend humiliation before God for past neglect, and the immediate adoption of active measures by the churches, as such, to remedy the evil?

To promote the latter object, the following hints are respectfully submitted:—

I. The supply of a school with suitable teachers may, under the Divine blessing, be secured *by proper attention to the selection.* Their appointment is of course, formally, the duty of a committee, where one exists; but the minister, having the best opportunities of knowing the capabilities of his flock, will be generally depended on for the recommendation of those who may be adapted to the work.

The object will be facilitated where the members of a committee are appointed by the church; and, not only attend to the general

Yarmouth	4	12	0			
Lynn	12	16	10			
				127	17	4
Cornwall Auxiliary Society, on account, by Rev. Edmund Clarke				100	0	0
Brentford, Mrs. Cunnington's Miss. Box				0	12	6
Northamptonshire, by Mr. Gotch:—						
Thrapston	22	4	4			
Aldwinkle	3	5	6			
Irthlingborough	2	8	5			
Ringstead	2	11	5			
Bythorn	3	3	9			
				33	13	5
Norwich, St. Mary's, by Mr. J. Cozens				52	11	9
Suffolk, by Rev. W. Knibb:—						
Ipswich	74	3	6			
Capel	1	1	0			
Hadleigh	0	13	1			
Walton	4	17	7			
Winston	1	1	0			
Preston	1	1	0			
Bury	10	10	0			
Grundisburgh	5	0	4			
Bilderston	3	5	5			
Stowmarket	21	7	7			
Diss	5	15	0			
Eye	9	7	8			
Stoke Ash	3	4	3			
Otley	6	15	1			
Woodbridge	5	15	6			
				153	18	6
Roxton, Friends, by Rev. E. Carey				4	4	0
Denbighshire, Quarterly Meeting, by Rev. Hugh Jones				5	0	0
Stepney, Collected by Mary Davis				2	9	0
Wisbeach, Friends, by Rev. E. Carey				6	6	0
Newbury, Collections and Subscriptions, by Rev. T. Welsh				47	2	3
East Lothian Society, by W. Hunter, Esq.				5	5	0

Collections in aid of the return of Jamaica Missionaries to their Stations.

Poplar				Rev. James Upton, jun	4	4	6
Drayton				A. G. Fuller	5	5	7
Keppel Street				G. Pritchard	11	13	11
Bexley Heath				C. Collins	2	12	0
Ilford				James Smith	11	0	0
Biggleswade				Thomas Middleditch	27	3	11
Bewdley				George Brooks	2	2	0
Great Missenden, Friends at				S. R. Allom	3	7	6
Tewkesbury				D. Trotman	10	0	0
Tiverton				John Singleton	3	8	4
Waltham Abbey				James Hargreaves	3	0	0
Berwick-on-Tweed				A. Kirkwood	10	0	0
Battle				D. Garner	13	12	9
Bridgewater				H. Trend	12	7	0
Plymouth,				S. Nicholson	40	0	0
Gamlingay				Enoch Maunering	4	10	8
New Mill				late Daniel Clarabut	11	14	0
Canterbury				T. Matthews	30	9	1
Winchester, Friends at				B. Coxhead	1	1	6
Cambridge				Joshua Gray	39	3	0
Cupar Fife				Jonathan Watson	10	2	1

T. F. (second donation)			50	0	0
Paxton, Mr. John	Berwick		10	0	0
Robson, Mr. C.	Do		10	0	0
Robson, Mrs. C., (for *Spanish Town* School)			5	0	0
Angas, G. F., Esq.	Ilford		5	0	0
Angas, Miss	Tavistock		10	0	0
Elliott, J. S., Esq.	Camberwell		5	5	0
J. B.	by Rev. J. Hinmers		2	0	0
Friend	by the Secretary		1	0	0
Wigney, Robert, Esq.	Brighton		5	0	0
H. B.	by the Secretary		1	0	0
J. and J. Baker	Do.		1	0	0
Friend, (J. H.)	Do.		5	5	0
Goodman, Benjamin, Esq.	Leeds		5	0	0
Wylde, John, Esq.	Do.		5	0	0
Clarke, Mrs	by the Secretary		0	10	6
Leonard, Robert, Esq.	Bristol		10	0	0
Cates, Mr. R.	Fakenham		1	1	0

LEGACIES.

Mrs. Hannah More, late of Clifton, by Mesdames Roberts and Frowd, and J. L. Simmons, Esq., Executors	77	12	8
Mrs. Martha More, late of Clifton, by Miss Roberts, Executrix, and J. L. Simmons, Esq., Executor	45	0	0

TO CORRESPONDENTS.

Books for the Jamaica Library have been thankfully received from Rev. Reynold Hogg; William Napier, Esq.; Mr. Isaac Robson, Hackney, &c.

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THE

BAPTIST MAGAZINE.

SUPPLEMENT, 1833.

MEMOIR OF MR. THOMAS PRATT,

OF ILFORD, ESSEX.

The righteous shall be in everlasting remembrance, and the memory of the just is blessed; yet many of the excellent of the earth live and die in such comparative obscurity that we must be content with knowing that their witness is in heaven, and their record is on high.

Although every man's history may be interesting to himself, there are comparatively few which are so to others; but those whose Christian profession has been honourable, who have exhibited a fair sample of genuine piety, and who have been lights and helps in our churches, are worthy of a brief notice in the periodicals of the denomination to which they have respectively belonged. On this account, and in this way, it is thought that the subject of the present memoir is entitled to respectful attention.

Mr. Thomas Pratt was the second son of James and Mary Pratt, of Chediston, in the county of Suffolk. He was born April 19th, 1768. His father at the time of his birth occupied a small farm in that parish. Thomas, for some time, assisted his father on the farm; but, not being inclined to agricultural pursuits, he was apprenticed in the year 1783 to Mr. Taylor, a respectable linen-draper at Woodbridge, in Suffolk. He served out his apprenticeship with credit to himself, and behaved in such a manner as to secure the confidence and esteem of his master; and he has often mentioned, with emotions of gratitude, the kindness he received and the benefits he derived under the parental care of this pious family.

About the year 1788 he formed his first matrimonial connexion, and was married to Miss Bloomfield, the daughter of a respectable farmer in the neighbourhood. His father presenting him with a farm on this occasion at Cookley, in the vicinity of Halesworth, he resolved upon occupying the same; and entered upon the farming business. There were at this time but few dissenters in the neighbourhood; but the house of his father at Chediston had for some years been open for itinerant preaching; and ultimately, in the midst of much opposition, the gospel was introduced into Halesworth, and the foundation of the

present extensive and respectable Independent interest in that town was laid. The subject of this memoir, with his father, was among the most active and persevering supporters of the cause; they had much to contend with, but their reward has been ample, for the leaven of gospel truth has so continued to work in the midst of a once dark and benighted population that, through the labours of the present worthy pastor, the Rev. J. Dennant, and his predecessor, Mr. Robinson, several hundreds of immortal souls have experienced its sanctifying influence.

But active and useful as were the exertions of Mr. Pratt while at Cookley, Providence had ordained that his residence there should be short. In the year 1792 he was called to sustain the heaviest of domestic sorrows, in the loss of his most affectionate partner, who died in giving birth to her second child. His feelings on this occasion being most acute, he was unable to bear those scenes which daily brought to his remembrance past endearments to be enjoyed no more; he therefore parted with the estate at Cookley, and retired with his infant son to the neighbourhood of Woodbridge, followed by the anxious solicitude of many, who hoped that a change of scene and society might in some measure alleviate those deep impressions which the bereaving hand of death had made. The change was beneficial; and being naturally averse to the leisure of a retired life he again thought of employing his time in agricultural or commercial pursuits.

His second matrimonial connexion was formed with Miss Elizabeth George Daldy, of Ipswich, in the year 1794, and arrangements were made for his occupation of a farm at Claydon, in Suffolk; but in a visit on business or friendship to the neighbourhood of London, circumstances transpired and associations were formed which disposed him to become a partner in the firm of Rose and Carrington, Coal and Timber Merchants, at Ilford and Rainham Wharfs, in the county of Essex. He resided a short time at Rainham, but removed to Ilford about the time that some pious friends from London were beginning to introduce the gospel, and their efforts received his sanction and co-operation.

In the year 1807 he was bereaved of his second wife, who left with him three daughters to lament their loss; and he married a third time, about two years after, to Miss Martha Burford, by whom he had eight children, and who died suddenly in Aug. 1828, of whom an Obituary is given in the Baptist Magazine. His wives were all considered truly pious, and died happily in the faith and hope of the gospel.

It appears he was savingly impressed with the truths of the gospel in early life; but as to the commencement of his personal piety I have no authentic account. A record in the church book shows that he, with five others then residing in Ilford, were baptized at Old Ford, on Sept. 25th, 1801, on which day these six persons, with two others who had their dismission from other churches for the purpose, were regularly formed into a Baptist church in Mr. Pratt's parlour, by the Rev. Messrs. Sandys and Pewtress; several members from other churches being present on the occasion.

As the first small chapel was built in his own yard, and the church formed in his own house,

and as he was chosen at their first church meeting to the office of deacon, which he honourably filled for more than thirty years, it will not appear surprising that he should have felt a peculiar interest in all that concerned the church to the end of his days, and have died deeply lamented by all its members. For the first four or five years from the formation of the church, some unpleasant and trying affairs existed, through which he was enabled to guide the church in a way which reflected the highest credit on his judgment and prudence.

In Nov. 1807, a train of providential events brought me to Ilford, from which time I have been intimately associated with him; I have seen him in health and sickness, and have been witness to his disposition and conduct in the "times that went over him" for more than twenty-five years, and am persuaded he was emphatically and eminently "*a good man.*"

In the management of the affairs of the church and congregation, which chiefly devolved upon us, our judgment and aims were so happily blended, that I am not aware of any disagreement, or the least unpleasant altercation ever arising between us. As to his domestic arrangements and family religion, I may confidently appeal to his children, servants, and numerous visitors, both relatives and friends, that they were such as are worthy of general imitation by professing Christians.

Many ministers who have visited the house can bear honourable testimony to his Christian-like hospitality; and at every anniversary, for more than twenty years, scores of Christian friends, from various congregations, have been cordially received and accommodated with Christian kindness. He was truly "given to hospitality," and was well known as a warm and faithful ministers' friend.

The following lines relating to his last affliction and death were communicated to me by members of the family who were witnesses of the scene.

"Mr. Pratt was seized with apoplexy at Rainham, on Wednesday evening, Feb. 20th, 1833. He was apparently in his usual health and spirits a few moments before. He lingered sixteen days, during which time he had only short intervals of reason. The greater part of his family visited him during his affliction, all of whom were occasionally recognized by him. Whenever he was sensible his mind appeared to enjoy a solid peace, dwelling on a variety of precious promises, or stanzas of hymns, which were peculiarly delightful to him while in health. As he never recovered his speech, and his articulation was consequently very imperfect, not merely the words but the substance of what he attempted to utter was often unintelligible. He however distinctly repeated, at various times,

'Jesus sought me when a stranger
Wandering from the fold of God.'

"And,

'How happy is the pilgrim's lot,
How free from anxious care and thought!'

"Still more frequently,

'Other refuge have I none,
Hangs my helpless soul on thee.'

"Also,

'Yes! Thou art precious to my soul,
My transport and my trust.'

"And,

'Descend from heaven, immortal Dove,
Stoop down and take me on thy wing.'

"With great energy he said,

'There's not a wave of trouble rolls
Across my peaceful breast.'

"When asked how he felt, his reply generally was, 'very comfortable;' or 'happy, happy!' or 'peace, peace!' frequently repeating, 'Jesus, dear Jesus; precious, precious, precious Jesus;' and when one of his children repeated,

'Sweet Jesus every smile of thine,
Shall fresh endearments bring,
And thousand tests of new delight,
From all thy graces spring;'

"He rejoined, with considerable emphasis,

'Millions of years my wondering eyes,
Shall o'er thy beauties rove;
And endless ages I'll adore
The glories of thy love.'

"During the last two or three days he was unable, from exhaustion, to say any thing; but he frequently assented to the preciousness of those promises on which his mind was evidently resting. A few hours before his death, when reminded of Paul's language, "I know whom I have believed," &c., his countenance brightened, and he endeavoured to express his feelings, but he could speak no more. On Friday evening, March 8th, about a quarter past ten o'clock, he closed his eyes on his family which surrounded his bed, and quietly breathed his soul into the bosom of that Redeemer in whom he had trusted for pardon and salvation."

His remains were deposited at Ilford, on Saturday, March 16th, 1833; and his death improved on the following day to a crowded assembly. An outline of both services was printed for the use of relatives and friends, of which a very few copies only remain on hand; but till they are disposed of, any one, who may wish to preserve this memorial of friendship, may be furnished with a copy by application to the author.

The cause of religion, generally, has lost a steady friend; for with the Bible, Missionary, Tract, Sunday School, Infant School, and other benevolent institutions, himself and family were connected; and took as lively an interest from year to year, as any family in all the neighbourhood around us, and assuredly the bereaved family, with the church and its pastor, have never before sustained so serious and afflictive a loss. The following extract from the church book will show the prevailing sentiments and feelings of the members which were excited on the occasion.

"At a special church meeting held on Lord's day, April 7th, 1833, it was unanimously resolved that the following record should be inserted in the church book.

"That this church desire to record, with humble submission to God, their deep sense of the loss they have recently sustained by the death of their beloved friend and brother, Mr. Thomas Pratt, who, for thirty-two years from the formation of the church, has so honourably and usefully filled the deacon's office amongst them.

"They would also acknowledge, with lively gratitude to the Most High, the valuable services of their departed friend, which the church, the pastor, and the congregation, have been privileged to enjoy for so many years.

"Nor would they omit most affectionately to express and record their Christian sympathy and condolence with the family of their much esteemed friend, beseeching the Great Head of the church to sanctify their afflictive loss, and enrich them with all spiritual blessings."

May the Lord comfort Zion in her bereavements, and fill up all her waste places!

JAMES SMITH.

POSITIVE INSTITUTIONS.

The following paper was written by the late Rev. J. Sutcliff, of Olney; and forms the principal part of a Circular Letter, addressed to the Baptist Churches of the Northampton Association, assembled at the above place in June, 1808.—Ed.

You remember, brethren, that we last year addressed you upon the subject of moral and positive obligations. The former were considered as comprehending those duties which grow out of our relation to God and one another; the latter as including such rules of conduct as arise merely from the revealed will of God. The one are immutable, as long as intelligent beings exist; the other, depending upon the sovereign authority of Jehovah, may be in force at one period, and repealed at another.*

This year, Christian brethren, we take the liberty to recommend to you a farther attention to these subjects; more particularly, a due regard to the nature and importance of positive institutions. A proper idea of and conscientious obedience to these are of no small importance in Christianity.

Positive institutions have existed, though subject to a variety of changes, from the beginning to this day. If we look back to Paradise, we find that the fruit of all the trees of the garden was given to our first parents, for the support of natural life, one excepted. The fruit of that was absolutely forbidden, and an awful threatening annexed to disobedience. Soon after the fall, sacrifices were instituted; and though Moses has not recorded their divine origin, yet had they not been commanded of God, and probably, their typical import explained, Abel could not have offered them in faith, nor would they have been accepted of God. Another positive institution given to the patriarchs, respected the distinction of the beasts of the field, into clean and unclean; undoubtedly to mark what should, and what should not be offered in sacrifice. After the flood several positive laws were given to Noah and his posterity, particularly with respect to the eating of animal food, and the shedding of blood. But these relate rather to civil than religious matters, and as such, do not so immediately belong to the subject under consideration. We next come to the rite of circumcision given to Abraham. Without entering into a disquisition, whether it was most properly a civil or a religious rite, or both, one thing is universally granted by Christians, that it is long since abrogated. Tracing the subject, we find a great body of these laws given to Israel at Mount Sinai, which were to be observed by the people. These in a partial view answered civil, but principally sacred purposes. Among the Jews, as a political body, they contributed towards the maintenance of the priests who ministered at the altar, and the defraying of the expenses incurred by keeping up the worship of God. Their use, in this view, would naturally die away, when the Jews ceased to be a body politic, and no longer possessed the city of Jerusalem, where their holy temple and altars stood. But their grand design was spiritual. They were shadows of good things to come. They typified Him in his character and work who, in the fulness of time,

* Those are called *Positive Institutions* or *Precepts*, which are not founded upon any reasons known to those to whom they are given, or discoverable by them, but which are observed *merely* because some *superior has commanded* them.—*Doddridge's Lectures, Lect. 108*

came into the world, to put away sin by the sacrifice of himself. The ceremonial law was in an eminent manner a schoolmaster unto Christ, under that dispensation; but now the substance being come, the shadows have all vanished. It was time those sacrifices should cease, which could never make the comers thereunto perfect, when he who by himself could purge our sins, gave himself for us, an offering and a sacrifice to God, for a sweet smelling savour.

We now arrive, brethren, at a new era in the dispensations of Divine Providence. Jesus the apostle and high-priest of our profession, after making known the divine mind, and bearing witness to the truth; after yielding perfect obedience to the precept of the moral law, and bearing its curse in order to make an atonement for sin, is returned to the court of his heavenly Father. Some of his apostles, divinely inspired for that purpose, have committed to writing a body of doctrinal and practical instructions, which constitute a directory for the Christian church to the end of time. Their advices and examples furnish us with many important principles; illustrate a multiplicity of interesting facts; and suggest numerous hints to regulate our conduct, either in a personal or relative view. A due attention to these, in connexion with the sacred volume at large, will render the man of God perfect, thoroughly furnished unto all good works.

The question now fairly meets us, what are the positive institutions binding upon us under the New Testament dispensation? Taking it for granted that the *principles* laid down in our Letter *of last* year are just (and we have hitherto seen no reason to call them in question), we answer, *Baptism and the Lord's Supper.* Unless we reckon the appointment of the first day of the week for Christian worship an exception, we know of no other ordinance in force under the Christian dispensation to which the definition of a positive institution will apply. To these two ordinances all the Old Testament ceremonies appear to have been reduced; they had a prospective character towards the coming Messiah; these a retrospective one towards him as already come. It is true there were things under the former dispensation which bore a *resemblance* to them, such as the baptism of Israel unto Moses in the cloud and in the sea, with the eating of the manna, and drinking at the rock (1 Cor. x. 2, 3); but neither Baptism nor the Supper, strictly speaking, existed till the coming of Christ. The manner in which the apostle introduces these resemblances in the passage referred to shows that these were the distinguishing institutions of the New Testament, and great Christian privileges; though, as in the cases to which he alludes under the Old Testament, men might partake of them and afterwards incur the divine displeasure.

Having so far stated the question, and arrived at satisfaction as to those positive institutions we are to observe, we now proceed to show their binding authority, and illustrate the obligations we are under to yield unto them unreserved obedience.—And first, we remark that, though moral and positive obligations may be so plainly distinguished, yet the former bind us to the most exact observance of the latter; nor can these be neglected without those being violated. It is an essential

f the moral law, that intelli-
creatures should receive
intimation of the divine
with the most cordial readi-
ınd bow to every expression
red authority with the most
ıl submission. When the
nce of the Passover was in-
d, the reason assigned why
st prompt obedience to it was
ed was, "I am Jehovah."*
when the whole body of di-
stitutions is under consider-
the injunction runs, "Ye
lo my judgments and keep
linances, I am Jehovah your
ye shall keep my statutes,
ıy judgments, I am Jeho-
Yea, more than this, posi-
recepts seem to relate only
exterior; they mark the
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ther, positive institutions
ɔe considered as signs of
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On the part of God they
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's in the character of a so-
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and expects that *thus saith*
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ırt they are tests of obe-
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ıport of that precept seems
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made. It is so in every
The observance of these
is akin to the obedience of faith; to the obedience of Abraham who, at the divine command, left his country and his kindred and went out, not knowing whither he went. In yielding obedience to commands the reasons of which to us are unknown, we more immediately resign, as it is fit we should, our understandings to that wisdom which is divine, and bow our wills to that authority which none has a right to dispute; we exercise a humility becoming creatures, and discover a reverence for the character of Jehovah which his greatness justly demands. And how acceptable such acts of obedience are in the eye of God on the one hand, and how naturally they tend to cherish the humility and promote the holiness of the Christian on the other, need not be declared.

Our attention to positive institutions should be peculiarly awakened, by reflecting on the holy jealousy with which the Most High watches over them. Hear his own solemn language, "Ye shall not add unto the word which I command, neither shall ye diminish from it;* ye shall not turn aside to the right hand or to the left."† For what was man expelled Paradise? How tremendous the consequences, following on the conduct of our first parents, in presuming to pluck the forbidden fruit! Does not all creation bear the impress of Jehovah's curse; does not every living creature feel the direful effects of his displeasure incurred by the transaction? Who can read, and not be ready to tremble, how Nadab and Abihu, for venturing to burn incense with unhallowed fire, were devoured by fire that went out from the Lord;‡ or how Korah

d. xii. 12. † Lev. xviii. 4, 5.

* Deut. iv. 2. † Deut. v. 32.
‡ Num. iii. 4.

and his companions were cut off for an effort to invade the priestly office, and dispute the authority with which Moses and Aaron were invested?* If David, the man after God's own heart, in removing the ark deviate from the divine direction, the displeasure of heaven is displayed; and Uzzah, whose misguided solicitude led him to put forth his hand to prevent its falling when the oxen stumbled, dies upon the spot.† If Uzzah, who did that which was right in the sight of the Lord for many years, at last disregard the sacred injunction, and will attempt to burn incense upon the altar, he is struck with the leprosy in the very act, and is cut off from the house of the Lord unto the day of his death.‡ What instructive, what solemn admonitions! How dangerous to lose sight of the command of God in acts of religious worship, even in circumstances which are apparently small and trivial! And though, as in the case of Uzzah, what is done may be done with a good intention, this is no apology. Surely God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.§

We farther intreat you, brethren, to consider the inviting light in which positive institutions appear, when you consider their import. It has been God's uniform method in all ages, not only to address his people by speaking to them, but also to place before their eyes expressive signs, and through these they were to look at the things signified. To enlarge upon the typical meaning of the ancient, and now abrogated, Jewish ceremonies, would be foreign to our present purpose. Suffice it to say that the language particularly of their numerous sacrifices was, "Behold the Lamb of God, which taketh away the sin of the world." But let us weigh those with which we are immediately concerned. Compare Baptism and the Lord's Supper with the burdensome load sustained by our forefathers, and the contrast wears an attractive charm. In the appointment of those, whether we can perceive it or not, the wisdom of God was certainly exercised. Doubtless, they were happily adapted to the state of the church at that period. In these we behold a beautiful simplicity; and compared with those we must say, that the yoke of Christ is easy, and his burden light. They are memorials of the absent Saviour, "whom, having not seen, we love; and in whom, though now we see him not, yet believing, we rejoice with joy unspeakable, and full of glory." In the one we view the doctrine of the Trinity, and in the other that of the Atonement. In the former we behold Jesus dying for our offences, and rising again for our justification; in the latter we see his body broken, and his blood shed for the remission of sins. Never forget that the Lord Jesus, the night in which he was betrayed, instituted this latter ordinance. When he knew all that was to befal him, and that the time of his departure was at hand, in his last interview with his disciples he laid open, in the most eminent manner, the kindness of his heart. While the cup of wrath was filling, the very dregs of which he was about to drink, he puts into the hands of his people the cup of salvation, which they are to drink with joy and gladness. Hear him

* Num. xvi. 31—33.
† 2 Sam. vi. 6. 7.
‡ 2 Chron. xxvi. 16—21.
§ Psal. lxxxix. 7.

saying, "Do this in remembrance of me." 'Tis language full of instruction,—full of authority,—full of friendship. Let love, let gratitude, let every passion our souls can feel, impel us to say, Blessed Redeemer, we will run the ways of thy statutes.

You will once more observe, brethren, that the Lord Jesus Christ makes a due regard to his laws an evidence of our love to him; and points out obedience to them, as the way in which our love is to be expressed. His language is, "If ye love me, keep my commandments." And again, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him."* No doubt Christ included a due regard to moral precepts, as he so frequently explained their meaning, and stated their authority, with the greatest perspicuity. But his eye was peculiarly upon those statutes, laws, or ordinances, which especially relate to his kingdom. At the time when he thus addressed his disciples, their minds were overwhelmed with grief, under the idea that he was about to go away. The thought of being separated from their head and leader, their instructor and friend, was more than they knew how to bear. Sorrow filled their hearts. He saw their inward feelings, and discerned their secret exercises. Love and grief, perplexity and amazement, pervaded their bosoms. In the midst of all these tender circumstances, Jesus says, "If ye love me, keep my commandments." If this is the way in which our love is to be manifest, let us diligently inquire and impartially search into his revealed will. Let us remember that we are not left to exercise our own discretion, or indulge our own humour, how we shall testify our love to the Saviour; nor let us dream that he will another day show his approbation of our acts of will-worship, or self-devised obedience. We may build upon the foundation gold, silver, and precious stones; but if we dare to add wood, hay, and stubble, those combustible materials shall be consumed, and if the builders themselves are saved, it shall be so as by fire.*

And now, brethren, we wish we may always have cause, with regard to you, to adopt the language of Paul when addressing the Corinthians: "I praise you, brethren, that ye keep the ordinances as I delivered them to you.† Upon you is the honour conferred, and to you is the trust committed, of preserving the ordinances of Jesus Christ. They are to continue to the close of time." Thus in the commission baptism is connected with preaching the gospel, believing, and observing all things whatsoever Christ has commanded. And he has promised to be with his ministers when thus preaching, baptizing those who make a profession of their faith, and teaching obedience to his authority, always to the end of the world.‡ The same command that authorises to preach, enjoins to baptize; and the same promise that encourages our hope of assistance in and a blessing upon the former, warrants the like expectation when attending to the latter. We may say of this, as the apostle does of the Lord's Supper, that in attending to it we show the Lord's death

* John xiv. 15—21.

* 1 Cor. iii. 12—15. † 1 Cor. xi. 2.
‡ Matt. xxviii. 19, 20.

till he come.* It is your duty, also, to see that they are preserved in their primitive purity and uncorrupted simplicity. The various ways in which each has been administered plainly prove that there must have been some deviation from the original mode. And such deviation is certainly unwarrantable; and however plausible it may appear, however it may be patronized by numbers, by learning, or by piety, it will not be divinely approved. It will be regarded as a proof of your loyalty to Christ as King in Zion, if you bear a becoming but open testimony against every invasion of his royal authority. Remember the animating promise of the Apostle and High-priest of your profession, "Whosoever shall confess me before men, him will I confess before my Father."†

How truly affecting is the conduct of some, who, notwithstanding they have openly put on the Lord Jesus Christ, and publicly avowed their resolution to walk in his ways, yet afterwards decline from those paths, and leave their seats empty at his table! Perhaps through unwatchfulness, or the indulgence of some fleshly lust; through formality in religious exercises, or the prevalence of a worldly spirit; they leave their first love. The Holy Spirit is grieved, divine comforts are suspended, and the soul sinks into a lethargic frame; tenderness of conscience is in a great measure lost, and offences are easily taken, indifferency about divine ordinances succeeds, and their place in the church of Christ is deserted; or, if not, they become either inactive and useless, or else troublesome and contentious in the church. Alas! the spirit of Christ seems as if evaporated. When such characters come before our eyes, we cannot but with painful emotions recollect the language of Christ: "He that endureth to the end, the same shall be saved."* Now, if perseverance is made the criterion of a sincere attachment to Christ, such drawing back must place these characters in a doubtful light. And if, in the midst of all, they retain a confidence of their final safety, this serves to render their state more suspicious. Consistent and persevering practice is the grand evidence of the truth of our Christianity. A confidence unsupported by scriptural evidence is in the utmost danger of proving mere presumption. With the greatest earnestness we entreat such, in the language of Him who has said, "All the churches shall know that I am he who searches the reins and hearts;"† who threatens the lukewarm that he will spue them out of his mouth;‡ to remember from whence they are fallen, and repent, and do their first works.§

Now, beloved brethren in our Lord Jesus Christ, we would close this our address to you with one word of affectionate advice. Let your zeal for the positive institutions of the gospel be the exercise of that principle of love which is required in the moral law. This will greatly tend to weaken prejudice, to conciliate esteem, and diffuse conviction among all around. The religion we profess inculcates the warmest exercise of benevolence towards those from whose sentiments or practice, in some things, you feel yourselves constrained to differ. When called in providence to render a

* 1 Cor. xi. 26. † Matt. x. 32.

* Matt. xxiv. 13. † Rev. ii. 23.
‡ Rev. iii. 16. § Rev. ii. 5.

reason of the faith you profess, of the duties you practise, as well as the hope you possess, do it with meekness. Watch against a spirit of bigotry. This consists not in sentiment, nor in a steady attachment to sentiments which you have embraced upon conviction: but should you cherish a spirit of self-complacency, or contempt of others, you will fall under its odious influence. Learn of Christ, and imitate him, in the animating hope that he will keep you from falling, and present you faultless before the presence of his glory with exceeding joy.

Signed on behalf of the Association.

ANDREW FULLER, *Moderator.*

SUNDAY-SCHOOL RECOLLECTIONS.

NO. III.

TEACHERS.

THE best arrangements and the most valuable superintendence will be comparatively unavailing without suitable teachers. On these, the success of a school, instrumentally, must mainly depend.

It appears, from the returns exhibited in the Magazine for July, "that out of the whole number of teachers employed in forty schools, by far the greater portion are not pious." Mr. Stovel has truly characterized this, "an awful fact." Most earnestly is it to be hoped that other returns, if made, would present a more cheering aspect; for it cannot be reasonably expected that the great end of Sunday-school instruction, which is no other than the spiritual and eternal welfare of the rising generation, will be accomplished, if it be really a fact that by far the greater portion of the teachers employed, are not themselves partakers of Divine grace. Can grapes be gathered from thorns, or figs from thistles?

On whom, however, rests the blame? On the teachers, who, though "not pious," are nevertheless willing, as far as they can, to instruct our schools? Certainly not: *in this respect* they would seem to have more religion than those who, professing to be pious, slumber over the ignorance and ruin of the juvenile world. So that, if there has not been an "adequate return of decided usefulness" from some of our schools, the reproach evidently belongs to those churches which, strange to say, have allowed themselves, numerically at least, to be outdone by individuals "not pious" in zeal for this noble cause.

Would it not be well for the pastors of such churches to bring the matter specially before them, and recommend humiliation before God for past neglect, and the immediate adoption of active measures by the churches, as such, to remedy the evil?

To promote the latter object, the following hints are respectfully submitted:—

I. The supply of a school with suitable teachers may, under the Divine blessing, be secured *by proper attention to the selection.* Their appointment is of course, formally, the duty of a committee, where one exists; but the minister, having the best opportunities of knowing the capabilities of his flock, will be generally depended on for the recommendation of those who may be adapted to the work.

The object will be facilitated where the members of a committee are appointed by the church; and, not only attend to the general

affairs of the school, but act themselves as teachers, and report their proceedings and success periodically through the minister to the church. Such transactions would surely not yield, in obligation or importance, to much of the usual business of our church-meetings.

Teachers should be selected *first* from the church itself. Every member personally holding himself bound to do all he can to spread the gospel around him, a Sunday-school will supply means of doing so, fraught with the richest encouragement wherever the work is undertaken in the spirit of the gospel. Instead of being left to the young, ignorant, and unconverted in a congregation, here is the noblest employment for the most pious, talented, and influential members of a church; for deacons; for fathers and mothers in Israel. And surely, if such individuals value their personal salvation, and possess even a moderate degree of love to the Saviour, they cannot require much persuasion to regard his injunction, "Feed my lambs."

If after obtaining as many teachers as the church itself can possibly furnish there should be still a deficiency, then, rather than leave the children altogether untaught, it has been found not unuseful to employ, as teachers of the younger children, those friends in the congregation who, though not decidedly religious, are nevertheless qualified in other respects, and held in good esteem.

And where a school has been some time established, and special attention paid to the senior pupils, it will be easy to obtain from this source some of the most steady, devoted, and efficient teachers. In a school to which reference could be made, from one-third to one-half of the present teachers were formerly scholars; most of them being members of the church to which the school is attached; and the remainder, it is hoped, inquirers after the way of salvation.

II. But, with whatever degree of proficiency a teacher may commence his labours, it will be necessary for him to be still *a diligent learner*, in order to be a *successful instructor*. To ensure an adequate amount of decided usefulness in our schools, there must be, therefore, *a systematical and constant course of means maintained for the improvement of teachers*. Here, again, the returns alluded to afford cause for sincere lamentation.

In addition to the means of improvement suggested in the last paper in reference to books the following plan has been found very beneficial. Let all the teachers meet *weekly*, before or after one of the usual week-day services, the pastor or minister, or in his absence some duly qualified person, *regularly meeting with them*. These meetings may be thus arranged in rotation for the month:—

1. For prayer. 2. For instruction of teachers. 3. For business. 4. For instruction of teachers.

At the meetings for *prayer* invite the elder children and parents to attend; also members of the church and congregation; let the hymns and prayers be appropriate and lively, and the special object be to implore the Divine blessing on teachers and children.

At the meetings for *instruction*, the minister may deliver addresses on the best modes of teaching, on the duties of teachers, and on all the important subjects con-

nected with the sacred volume, its authenticity, inspiration, geography, history, and whatever else may tend to elucidate the facts and doctrines of the gospel. Questions and conversation should be freely admitted. To require from each teacher a collection of scripture passages, with inferences therefrom on a given truth or doctrine, will be found an invaluable exercise for promoting a deep and extensive acquaintance with the word of God. Other methods of proceeding will be suggested by experience.

The meeting for *business* will perhaps comprise members of the committee who are not teachers, but usually the teachers will constitute the most regular portion of the committee. Let an *agenda*, or order of business, be the guide of each meeting; and let it include such particulars as these:

1. Prayer.
2. Read minutes of last meeting.
3. Business arising therefrom.
4. Call for reports of the progress of children.
5. Ditto of special plans for their good.
6. Ditto of any violation of rules by the teachers.
7. Ditto of absentees, and sick, visited.
8. Suggestions of improvement.

This plan will bring the labours of the teachers and the state of the school under constant revision; and it may be easily altered and enlarged according to circumstances.

If this, or a similar course be regularly pursued, not only will it benefit the school generally, but conduce to the professional improvement of the teachers, who will be generally found "scribes well instructed," and "furnished unto all good works."

Truro. E. C.

THE WAY OF SALVATION.

To the Editor of the Baptist Magazine.

SIR,

The following very able and judicious letter was written many years ago by a well-known venerated minister. If you think, with me, that it ought to be published, please to insert it in your Magazine.

I am,
Very truly, yours,
J.

MY DEAR FRIEND,

At your desire, I sit down to write you a few lines on the subject of our late conversation. Many objections which you make to the way of salvation through the atonement of Christ are what I well remember to have felt before you; and having been delivered from them, and found rest for my soul in the gospel, I am the more desirous that you may partake of it with me.

But first, let me entreat you to read the New Testament, and that with prayer to the Father of lights, with fear and with trembling, as being the very word of God, sent to direct us in the way of everlasting life. There you will find that the only way of salvation is Christ, whom God, in love to the world, gave to be a propitiation or atonement for sin; that whosoever believeth in him should not perish, but be eternally saved. There you will find that the objections which you make are the same in substance as were made by the unbelieving Jews, who stumbled at the word, being disobedient. Beware, lest after their example you stumble and fall and perish. You cannot understand the way of salvation by Christ; just so it was with them, and therefore our Saviour said, "Why do ye not understand my

speech? because ye cannot hear my word;" John viii. 43. That is, it was plain and easy in itself, but they were prejudiced against it, and so could not find in their hearts to receive it. You cannot understand how all our good works should stand for nothing as to our being justified or accepted of God. But you do not consider that you have no good works which are worthy of being accepted. Read the ten commandments in the 20th chapter of Exodus, and our Saviour's exposition of them in the 5th chapter of Matthew, and compare your heart and life with them, and then ask, if good works could even save you, whether you have any? Has not your heart gone after your idols instead of God? Have you not taken his name in vain? Have you kept the Sabbath-day holy? Have you in all things honoured your parents as you ought? Have you not been angry with others without cause, which is murder in the bud? Have you not committed adultery in your heart? Have you never spoken evil falsely of your neighbours? Have you not coveted what is not your own? In truth, you, and I, and all of us, have broken God's law in every particular, if not in open acts, yet in our hearts, of which *He* is fully acquainted. But the Scriptures pronounce a *curse* on every one that continueth not in all things written in the book of the Law, to do them, Gal. iii. 10; so long, therefore, as we reject the Saviour, we are under that awful curse. Read the 3rd chapter of the Epistle to the Galatians. There you will see that by the deeds of the law no flesh living can be justified, and that if we are saved, it must be through him who was *made* a curse for us. You think *it enough* to pay every one their own; but must not God also be paid what is his own? You think God is too merciful to damn you. Perhaps, by merciful, you mean that he has no more hatred against sin than you have; but read Ps. l. 21. God is indeed merciful to those who, repenting of their sins, and believing in his Son as the only way of salvation, put their trust in him; but to those who even while they talk of good works retain their sins and reject the Saviour, there is no mercy. The merciful Saviour himself has declared, "He that believeth not shall be damned." You know not whether we are to pray to Christ or the Father, or which of them is the greatest. If you had any real desire to pray, and were willing to follow the directions in the New Testament, you would be at no loss on this subject. You would find the primitive Christians sometimes calling on the name of the Lord Jesus, and sometimes on the Father through him, and all amounting to the same thing. But if works stand for nothing as to our justification, then, if you were to repent and lead a new life, it would, you think, avail you nothing. If a man had robbed your house, and were to place so much merit in his begging your pardon as to reckon himself entitled to an acquittal on that ground, you would call him an impudent fellow; and if he were to reply "Well then, if I be not entitled to this, I may as well go on in my course, and rob your house again," you would think him entitled to a gallows.

It is impossible for you to repent and lead a new life, to purpose, without removing at the same time all dependance on it for acceptance with God. He that reforms his life with a view to be justified by it is yet a stranger to

repentance, and is in the very condition of the Pharisee in the 18th chapter of Luke. If you indeed repent, you will renounce all your dependance upon your repentance, and plead the atonement of Christ as the only reason why you should be forgiven; and this will avail to everlasting life. Concerning a spiritual change, and its being the work of God, you think, if it be so, though you should seek for it with all diligence, and do the best you can to obtain it, yet God may not after all work it in you. But how, if instead of seeking it, you should be found averse to it, and employing all your diligence in raising objections against it? If you really sought to be of a right mind you would in part at least be so. There is no such case in the world as of a man sincerely desirous of being converted, and yet cannot for want of Divine influence. It will be found at last that every one that seeketh mercy in God's way, that is, in Jesus Christ, findeth it; and that those who find it not are those who never sought for it, but as it were, by the works of the law, stumbling at the stumbling-stone; Rom. ix. 30—32. You object the case of the heathen who never heard the gospel. You know little or nothing about them, nor is your concern with them, but yourself. Perhaps if you knew them you would find them to be what is said of the Sodomites, sinners exceedingly before the Lord. St. Paul declares them to be without excuse, much more we, who have the light of salvation, if we walk not by it. There was a heavier doom on Chorazin and Bethsaida who heard the gospel, than upon Tyre and Sidon, where it was not preached. Think, my dear Sir, of your state. My desire and prayer to God for you is that you may be saved; but without Christ there is no salvation. Without faith in him you will live without hope and without God in the world; till at some unexpected hour you are removed to his bar.

I am, &c.

UNION AMONG BAPTISTS.

To the Editor of the Baptist Magazine.

Sir,

The object of our brethren who lately met in London for the purpose of effecting a closer union among the Baptists is good as far as it goes; but how is a meeting of the nature referred to likely to accomplish the object?

We find that the number of ministers present was comparatively small; we do not learn that any delegates from the churches were present; nor have we any thing more than a repetition of last year's report; viz. a review of the state of the churches in the different counties of England and Wales, with the exception of some slight allusion to the prosperity of our denomination in America.

The report acknowledges that the information respecting the churches in some counties was very limited and imperfect; and such it must ever be, unless some more effectual measures are adopted for accomplishing a closer union and co-operation among the Baptist ministers. Perhaps, Sir, you are not aware that it is supposed that not one-half of the Baptist churches in England are united in associations.

The chief reason is this: some ministers are so inclined to have the mastery in all things that many of the brethren are discouraged.

They cannot look forward to an association with that pleasure

it ought to inspire; and the people having too much reason, in many instances, to participate in the views and feelings of their ministers on this subject, associations in consequence become more limited and uninteresting than they ought to be. Associations, to be effectual, must not interfere with the concerns of individual churches or ministers. Their object should be to cement brotherly love, and to enlarge the interests of the denomination; in doing which they will be instrumental in promoting the cause of God and truth. There must be no favouritism in reference to *association preachers;* many poor churches feel that *their* ministers are too often passed over. The writer could easily swell the catalogue of reasons why there is not more union and co-operation among the Baptists; but he would rather point out a way to remove complaints.

1st. He would recommend the dissolving of all existing associations.

2nd. The division of the kingdom into districts.

3rd. That the term Association should give place to that of District Convention, or Baptist Fellowship Meeting.

4th. That every Baptist church holding Calvinistic opinions should be eligible to such a fellowship, and invited to it.

5th. That the churches in each district should be divided into four sections.

6th. That a meeting of each section should be held every three months; collections to be made at such meetings to help poor ministers, new churches, village preaching, &c.

7th. That an annual meeting *of* the district should be held, at *which collections* should be made for the Baptist Home and Foreign Missions.

8th. That once in three years a meeting of the body should take place in some convenient part of the kingdom; and, in order to effect a full attendance of ministers and delegates, a specific collection should be made in each section to form one general fund for travelling and other expenses. At such triennial meetings, measures to promote the well-being of the denomination might be discussed, and reports made of the actual state of the whole communion. The writer can truly say that his sole object, in making these suggestions, is to advance the welfare of that denomination to which he is most sincerely attached; and happy will he feel if any of his brethren can point out a more excellent way.

PHILEMON.

THE LEADINGS OF DIVINE PROVIDENCE.

To the Editor of the Baptist Magazine.

SIR,

I shall be greatly obliged by the opinion of some of your experienced correspondents as to what a Christian may consider the leadings of Providence in temporal concerns, so that he may with safety follow them. As this is not merely a speculative inquiry, but the result of an anxious wish to know the will of God and to do it, perhaps you will allow me briefly to state my circumstances, that the friend, who may take the trouble to answer my query, may know how to shape his reply to meet my case. During the last three years I find that I have been gradually sinking, notwithstanding all my efforts to prevent it; and, although at the present time my business is rather better, I have too much

reason to fear that the improvement will not be permanent. For some time my mind has been strongly biassed to remove my family to America; but the step is so important, and I have so often decided wrong, that I scarcely dare to come to a decision, lest I should be "leaning to my own understanding," or following the suggestions of a heated imagination, instead of the leadings of my Heavenly Father.

In making this inquiry, I hope it will not be imagined that I am anxious to acquire riches, as I can truly say that my only wish is to "provide things honest," and to "owe no man any thing;" a desire which all must allow to be lawful, because it is scriptural. As I know that there are too many in circumstances like mine, and to whom a judicious reply to this query will be very acceptable, an early insertion of this will gratify

A Constant Reader.

*** Our Correspondent is already aware that the inspired direction in reference to the subject of his inquiry is, "*In all thy ways acknowledge God, and he shall direct thy steps.*" This points out the line of Christian duty; committing ourselves and families to God; praying earnestly for his direction; and resolving to follow what appears to be the intimations of his will; always, however, remembering that difficulties and disappointments are perfectly compatible with being in the way in which He would have us to go. It is a safe maxim, "Never shut up *one* door until Providence opens *another*." And therefore, while the inquirer has an "*improved* business," however small, he ought not, because "he fears it will not be permanent," to think of removing; but *rather to consider it* as a divine intimation that he should abide in the land of his fathers, confiding in the assurance, "I will never leave thee, nor forsake thee." This brief and general answer is all that is compatible with our present engagements. Perhaps in an early part of our next volume some of our correspondents will resume the subject, and furnish a paper specifying more fully the distinctive features of those providences which mark the guidance of a Divine hand, and intimate the path of human duty.

THE CHURCH ESTABLISHMENT.

We offer no apology for laying the following paper before our readers, though it has already been given in a contemporary publication. We cannot, indeed, adopt the whole of its statements as our own; but the subject itself has now become a practical one, which it behoves every friend to genuine Christianity to decide for himself. It is in vain to expect any thing like a unity of aim and effort among the various ranks of dissenters, without a frequent and deliberate discussion of the important question relating to the duty of dissenters in reference to church establishments; and to its examination we invite the contributions of our correspondents in our succeeding volume.

Sir,

It is a matter of the deepest regret and surprise that no steps are taking by the Dissenters in England, at this critical juncture, to assert their principles and claim their just rights, when it is generally understood that his Majesty's ministers, or at least the majority of them, will concede

nothing to us which they can possibly avoid; and that they intend to bring forward, next session, their plan of church reform, the tendency of which will be decidedly unfavourable to our interests, and will consolidate the political power and influence of one dominant sect. It will be useless to point out to them that the bishops and clergy are almost unanimously opposed to a liberal government, and that there can be no religious peace in the land whilst one class is exalted and all the rest are made subservient to it; for the Premier's brother is a bishop, and though (like most of our prelates) he is politically opposed to his government, yet we have lately seen him enriched with a stall; Lord Palmerston once represented in Parliament the University of Cambridge, which means the clergy, and his predilection for the dominant party is well known; Mr. Stanley's family has in this county the largest patronage in the church, and one living (Winwick) in their gift is worth 8,000*l* a year, being one of the richest in England; moreover, it is a convenience to most of them so long as they hold office. On the other hand, the Dissenters have almost unanimously supported government in all their late struggles, and, in return for this, we have absolutely got nothing but our labour for our pains.

If, then, we owed Earl Grey and his colleagues any debt of gratitude, for doing us an act of justice before they took office, in getting the Test Laws repealed, we have now paid it; and it is time to look to our own interests, in which are involved the best interests of the country.

We are required to submit to the domination of a corrupt state church; to be governed by bishops; to see 3,500,000*l*. at the least (but more likely 5,000,000*l*.) annually expended in the maintenance of a clergy, of whom a vast majority do not preach the gospel; to see the cure of souls bought and sold in open market; to have the Universities closed against us, and all the iniquities of those degraded places continued; to be taxed, tithed, and rated to the support of a system which we abjure; to be compelled to submit to objectionable rites and ceremonies at marriage, baptism, and burial;—in one word, to be left out of the social compact, and degraded.

What astonishes every one who considers this subject, and especially our Scotch and Irish fellow-sufferers, is, that this tyranny is usurped by a very small minority, consisting of men possessed of political power, over the vast majority of the people. In England and Wales (notwithstanding the gross misstatement of the Bishop of London, which he made in parliament) the number of worshippers at the meeting-houses of all the seceders, exceeds, beyond all doubt, the number who attend the established churches. Does his lordship suppose that all persons who do not attend either church or meeting are friends to the establishment? If he does, he will find out his error in very good time. The consciences of many of the clergy are, at this moment, labouring under a grievous sense of the mischievous effect of the present system; and they, and multitudes of the laity also, would exult with ourselves at seeing the dissolution of the unholy alliance between the church and the state.

In Ireland the seceders are, to the members of the establishment,

as 10 to 1 at the least. And in Scotland, how can the Presbyterians there quietly sit down to be ruled by a bench of Bishops in the House of Lords? Have they forgotten the testimony of their noble ancestors against episcopacy? My Scotch friends answer, No! It is my deliberate opinion that nothing can be more practicable than the accomplishment of an union of all parties for effecting a common object, and nothing would be more certain or beneficial than their success, when once they shall have united. To accomplish it, however, no time should be lost, for if ministers carry their temporizing plan (temporizing, beyond all doubt, it will be), the prospect of speedy justice will be lost, and years of delay may follow. Let me warn your readers against the delusion of postponing their exertions to a future time. No time can be better than the present, and both in Scotland and Ireland the friends of religious liberty are looking to us to take measures to settle this vital question. We have hitherto demanded too little; and, consequently, we have been refused everything worth caring about. The bill for relieving places of worship from the poor-rates, which was the fruit of the labours of the last session of Parliament, is no boon to us. It applies to churches in the establishment more than to ourselves, and I doubt much whether it will save the Dissenters 50*l.* a year. I fear we have even misled the Government itself by asking for trifles, when we ought to have been contending for great principles. What signifies a small church-rate, when we should be contending against a corrupt state church? What is the trifling amount of poor-rates levied upon a very few of our chapels, in comparison of millions of pounds annually expended on a secular and dominant clergy?—and all this is done in a country burdened with a debt which grinds us all! The real points at issue between the Government and us are very few, and may soon be stated. They are chiefly as follow, viz:—

1st. A total disconnexion between church and state, leaving the details consequent thereon to be dealt with by Parliament.

2nd. The repeal of the Act of Charles II., which enables bishops to sit in the House of Lords.

3rd. The repeal of all laws which grant compulsory powers to raise money for the support of any church whatever.

4th. The reformation of the Universities, the repeal of all religious tests, and a grant of equal rights in them.

5th. A reformation of the laws relating to marriage and registration, with equal rights in places of public burial.

No Government whatever could long resist any of these just and reasonable requirements, if perseveringly demanded; and it is well known that several members of the present administration would gladly and promptly grant all of them. Less than all these concessions I hope will never be submitted to, whilst we can constitutionally obtain redress. They would infringe upon the liberty of no one, but they would place the people on equal footing, which is just what every Government ought to do, and no more. All the bitter strifes of a dominant party would cease for ever, and a fraternal and patriotic sentiment would pervade the land. The beneficial effects that would result from these measures would be immense—no one can fully appreciate them all.

In conclusion, I beg to assure your readers that neither in this town, nor in this county, are the Dissenters inactive or indifferent to the interests of the Body. In this way they are serving the best interests of their fellow-men, and it is contemplated to call public attention to the subject shortly. Our local members are most favourable to our views and wishes, and prepared to render us every assistance. The natural leaders in the glorious cause of religious liberty are the Dissenters of England; and millions of our fellow-subjects, from one cause or other, favourable or unfavourable to our views, have their eyes upon us, and deeply responsible we shall be if we neglect the present opportunity. Our political power is far more justly estimated by our opponents than by ourselves, and few of the members of Parliament would venture to be indifferent or opposed to our wishes. Lord Durham knows us well, and his advice is particularly applicable to us: "The power rests with yourselves, now, to instruct your representatives *as to the measures which you*, the respectability and intelligence of the country, *have set your hearts on, and they will inevitably be carried.*"

I am, Sir,
Your very obedient servant,
GEORGE HADFIELD.

POETRY.

TO THE MEMORY OF MRS. H. MORE.

Lady of Britain! thou art still her theme,
Though here thy pilgrim foot is seen no more;
Thy spirit, like some deep, majestic stream,
Has beautified and blessed thy parent shore.

Onward it flowed, with current clear and strong,
Nor did its ample bounty flow in vain;
Taste—genius—learning, as it rolled along,
Drank of the wave, and thirsted yet again.

Yet these are not the treasures that secure
Thy dearest fame within thy country's heart;
It was the draught from Life's own fountain pure
Which thou didst freely take, and then impart.

Of thee, dear Moralist, shall Zion tell,
That thou wert on the Lord her Saviour's side;
And praise of lofty tone on thee shall dwell,
To this poor world's vain glorious hope denied.

For thou hast shown the children of thy land,
That GOD doth on the mean and mighty look;
The duties that become the sceptred hand, (1)
And his, that holds the lowly shepherd's crook. (2)

And thou hast taught the practice pure, sublime,
Of piety's high hope, and firm control, (3)
Tracked her bright footsteps through the paths of time,
And left her Christian Morals (4) on the soul.

S.

Vide. 1. "Hints to a Princess." 2. "Shepherd of Salisbury Plain." 3. "Practical Piety." 4. "Christian Morals."

REVIEWS AND BRIEF NOTICES.

Sermons. By the Rev. R. W. Hamilton. London: Simpkin & Marshall.

In these days of compression, when it seems to be the laudable ambition of many writers to put as much sense into as few words as possible, and to deal mercifully both with our pockets and our time, it is rather astounding to encounter a large volume of sermons, consisting of almost six hundred pages. Not, however, that we would object simply to quantity; we only ask that the quality should compensate us for the trouble of exploring the contents. On this subject we confess that we are a little fastidious; because we are not only in the habit of hearing sermons every day, and sermons, too, delivered by persons of well-merited celebrity, but have become, by reading, familiar with some of the best productions of the pulpit. Generally speaking, too, we feel persuaded that this method, of inculcating or explaining important points from *the press*, is by no means the most eligible.

The volume under our notice is certainly an improvement upon the earlier productions of the author, and furnishes indubitable evidences that he can write without being absolutely unintelligible—that he is able to be occasionally impressive and instructive—and that he is *not* able, or, from an intimation in the advertisement, we should almost say, not willing, to be very attractive. In fact this advertisement is altogether a curious one. "He fears there may be sometimes a recurrence of the same expression and thought." True; but what compensation has the reader, the reviewer, or the purchaser, for the indolence or carelessness of neglecting a revision? "It might have been better if the length of a few (sermons) had been curtailed." Certainly; but why not do it? Oh! "Preparation for the press is to him an irksome task." Very probably; and so it is to read what has not been well prepared. "He seldom had patience to review what was already composed." This was unfortunate for both parties—for crudities and verboseness are discreditable to the author and wearisome to the reader. "The *style* will be, *as usual*, severely attacked, should criticism deign a notice; but he must meekly bear the censure and penalty of an irretrievable offence." This is surely, not merely by implication, undervaluing a most important feature in all compositions, but proclaiming if not glorying in the incorrigibility of a fault. We do not, after this, expect Mr. Hamilton's attention to the few following remarks on this point; but we shall make them for the sake of others, who have *yet* to look forward to the first twenty years of a public life.

Language is the medium of conveyance to thought: upon the correctness of the language, therefore, will depend the exactitude with which the conceptions of one mind are transmitted to others. The original idea is capable of being clearly apprehended precisely in proportion as the medium of communication is perfect. If that be very faulty or feeble, the idea will become changed or distorted; and, though there may be resemblance, there cannot be identity. If the purpose of employing language at all be to impart ideas of which it is the expression, then it cannot be a matter of indifference, or, when the highest truth is concerned, of small importance to render it as perspicuous and accurate as possible. It should resemble the most transparent transmitting medium, that itself should be, as it were, invisible, while the truth communicated should be fully

and powerfully perceived. Style is the mode of language, and its defectiveness or excellence depends on the proper choice of words and their collocation in a sentence. But the selection of terms, and their arrangement in phrases or sentences, are essential to precision in transmitting sentiment; and, consequently, the neglect of these occasions, not only the minor class of faults in diction, such as harshness, prolixity, confusion, and other impurities of composition; but those of a more serious nature, which produce obscurity, contradiction, and error. With whatever disregard some persons may imagine they can innocently treat the subject of style, preachers and theological writers ought to pay attention even to its utmost niceties, because, although they may impart truth generally to their hearers or readers, they can neither do it so accurately or forcibly, and therefore not so usefully, without care in the construction of their written or spoken productions. Whatever, therefore, has immediate connexion with *usefulness*, in the pulpit, or by the press, must surely be worthy of the frequent attention of him, especially, who professes to aim at the good of others. This, then, may be regarded as a branch of the great duty of "rightly dividing the word of God."

It may be alleged, in defence or extenuation of a total disregard to style, that some distinguished instructors of mankind have written in a barbarous phraseology, and in most rugged forms of expression. But is not this a fault in their otherwise valuable productions? and is it rational or praiseworthy to imitate faults or to incur them, when by a little care they might be avoided? Ought not a reader to expect that his progress should be facilitated? and, while it is desirable to adopt every practicable method of winning the way to the understanding and the heart, is it wise to neglect those felicities of expression which never fail to please? But the objection which we have to our author's style goes *deeper than* this consideration. He *may not choose* to aim at pleasing; or he may be, as some persons seem to be, proud of a rugged and disagreeable style, and confound abruptness with force, or glitter with grandeur; but we complain, not so much of harshness, or even inflation, as of obscurity. We are persuaded that many passages in this volume could not be appreciated, or even distinctly understood, in the course of delivery. No sooner had we written this sentence than the idea struck us that we should be expected to furnish a specimen to substantiate such a charge; and, on opening the book, which we had laid aside for a moment, the first sentence which caught our eye was the following:—"A repugnant class of qualities and circumstances would destroy that equilibrium which is virtually implied and morally obligatory. If there be necessity for condescension, it is to the same abject; or necessity for suffering, it is in the same passive nature which has offended. A general resemblance is not to be absolved." This is in the discourse on the atonement, which, notwithstanding the apology respecting Mr. Hall's sermon on the same subject, leads us to think our author had been wiser not to have tempted a comparison with that author's inimitable perspicuity and simplicity of style, and grandeur of conception.

But we have said enough on this point, though it is a very important one, and though Mr. H. dislikes it, and is determined to be a *mannerist*, and withal not a very perfect one. A few words, then, on another fault. It is one of the essentials of a good sermon that there should be a continual and natural progression of thought. But in many of these compositions the thought seems to stand still while the words advance and multiply: in short, to frequent verboseness is superadded excessive elaboration. The very first few pages of the book furnish an illustration of this remark, and were, we feared, but too justly premonitory of what we afterwards found. The text is, "But though we or an angel from heaven preach any other gospel unto you, than that which

we have preached unto you, let him be accursed." This is very properly said to be boldly conceived and strongly mooted; for, from all we can learn of these holy beings, they must be reluctant to any such proceeding. Their history and character forbid the thought of their attempting to innovate upon the glorious Gospel. Our author then proceeds to descant for seven or eight pages upon their nearness to God—their benevolence, and the offices they fill—their desire to look into the mysteries of redemption—their joy over the penitence of a sinner—their mission to the heirs of salvation—their appointment to carry the disembodied spirit of the saint to heaven: and then repeats the statement of the hyperbolical exaggeration. Was this lengthened elucidation necessary? Would it not have been sufficient simply to state the fact, on the nature of the figure, which every hearer must have at once appreciated? It is in reality a mere rhetorical display, which, in our opinion, imparts neither dignity nor force to the composition, and contains little that is really instructive or useful.

But our limits compel us to close this article, which would not have been thus extended, but from regard to the author, whose obstinate adherence to faults, some of them of great magnitude, we deeply regret. Had he or his writing been wholly insignificant, we should have thrown the volume aside; but, however censurable, it is not contemptible or spiritless. Mr. H. fills an important sphere; we wish him to occupy it to the most advantage. He can compose, and has produced some excellent passages; we should be happy to see every page instructive and impressive. It is a book which those who have leisure may read, but which those who have taste will not imitate.

The Assurance of Faith, or Calvinism identified with Universalism. By the Rev. David Thom, Minister, formerly of the Scots Church, Rodney Street, now of Bold Street Chapel, Liverpool.—London: Simpkin & Marshall, 2 vols.

This work is not likely to be much read on this side of the Tweed, nor can we desire that it should be. The writer professes to be a Berean-Universalist.

"The Bereans," Mr. William Jones tells us, "are a small class of Protestant Dissenters who withdrew from the established church of Scotland in 1773, and formed themselves into a distinct society in the city of Edinburgh."—"The Bereans maintain that faith in Christ and assurance of salvation are inseparably connected; and that this assurance is the infallible privilege of every one that believes the Gospel."—"Several congregations of Bereans are to be found in Scotland, and some in England and America. Their founder was Mr. John Barclay, formerly a clergyman of the church of Scotland."*

If the writer be wrong in theory, as we are convinced he is, we are sorry to add he is most of all wrong in tone and temper, treating with proud and bitter contempt those who have taken a different view of the subject.

After toiling through many a long and many a weary page, we are of opinion that the Scripture doctrine of *assurance* is very different from that of Mr. Thom, and may be stated in a very few words:

1. The promise of eternal life is not made to me by name, but as one of a class, bearing a certain character, of which there is a clear and full description. See John iii. 18, 36, and vi. 40. Rom. viii. 1. 1 John iii. 14.

2. The promise must be considered in itself, and also in its application. These are very distinct things.

3. While I feel assurance of faith as to the certain salvation of all true believers, there may be reason enough for my feeling hesitation, suspense, doubt, fear, alarm, anxiety, and even anguish of heart, on the question, "Am I a true believer?"

4. My faith, as to the comfort of it, must be, not a direct but a reflex act. Not direct: for it is not written in the book of God that I shall be

* Dict. of Religious Opinions, 1815.

saved; if it were, I should be bound to believe it with a full assurance of faith. I said reflex, that is, inferential. Thus many infer correctly who never studied logic and syllogisms: "Christ will not cast out him that cometh—I come to him—therefore he will not cast me out." John vi. 37.

5. There may be a full assurance of *understanding* as to the true meaning of the promise; and a full assurance of *faith* as to the fidelity of him that hath given the promise, and the infallible certainty of eternal life as the portion of all true believers; while in my own personal case, I may sometimes rise to full assurance of *hope;* and, sometimes, by sinful neglect, or by grieving the Holy Spirit of God may sink far below it. Compare Col. ii. 2. Heb. x. 22. Heb. vi. 11.

6. Faith, whether weak or strong, has always respect to God's testimony, or his promise. My personal salvation is not mentioned in any testimony or promise, and therefore is not the object of faith but of hope. The thing believed is, that all who truly believe will obtain eternal life as the gift of God through our Lord Jesus Christ, and for his sake, for "this is the promise that he hath promised us, even eternal life," 1 John ii. 25.

Mr. Thom avows himself a Universalist. He tells us in his Preface that he contends "with the Universalists that Christ ultimately saves all; it having been the express purpose of his coming into the world, *that the world through him might be saved.*"

As to the duration of future punishment, whether it be finite, indefinite, or infinite, can be determined only by Divine revelation. It is evident it could never be settled by *à priori* reasoning. Jesus calls it "everlasting punishment," Matt. xxv. 46. This is the voice of an oracle, and must be received as one of the "true sayings of God." Paul teaches that it is "everlasting destruction," 2 Thess. i. 9. To this it may be added that all the metaphorical language used confirms what is literally expressed. Figures are borrowed from the worm, fire, lake of fire, furnace of fire, smoke of a furnace, prison, blackness of darkness, pit (abyss). But let it be carefully noticed that the fire is *never quenched*, the worm *dieth not*, the smoke ascendeth up *for ever and ever*, the pit is *bottomless*, the prison detains its captives till they pay the last mite, the *uttermost* farthing!

With respect to the term αιωνιος, in Matt. xxv. 46, our late excellent friend, *Mr. Satchell*, told the writer of this article that he inquired at the London Institution, of *Professor Porson*, whether the sacred writers could have borrowed from the Greek classics any stronger term than that they have used to express *endless duration*. He answered, "No." This conversation occurred in August 1807.

Is it Well? Three Important Questions to Wives and Mothers. By G. Bedell, D.D., Rector of St. Andrew's, Philadelphia.—London: Religious Tract Society, 32mo.

This important question, of such weight and consequence to all, is in this little book pressed home particularly upon the attention of wives and mothers, under an impression of the great responsibility and influence, in a religious point of view, which their station and circumstances in life give them over those to whom they are so tenderly related. In an easy and flowing style the author first briefly adverts to the reasons which have been assigned why there are so many more females who are pious than of the other sex; and, after stating it to be his opinion that it is an appointment of God, "for the purpose of keeping alive the spirit of family religion," he proceeds, in a series of excellent addresses, to urge home the duty of personal religion, and of making every possible effort for the salvation of those to whom they are so closely allied—their husbands and children. Our Christian females will find this an excellent little book, both for their own use and for the purpose of lending to others, and one which is calculated to produce much good.

Tour of the American Lakes, and among the Indians of the North-West Territory, in 1830, *disclosing the Character and Prospects of the Indian Race.* By C. Colton. 2 Vols., 12mo.—London: Westley and Davis, 1833.

Mr. Colton is already advantageously known to the British public, and the volumes now before us will not diminish his well-earned reputation. The work is written with considerable animation and force of style, and possesses an attraction in its subject to which few readers will be indifferent. But little is known in this country of the North American Indians. We have been familiar from childhood with the tale of Spanish cruelty and of Indian suffering on the Southern continent; but, strange to say, we have been in almost absolute ignorance of the condition in which our fathers found the Northern tribes, and of the course which their history has subsequently taken. We have looked at the United States as the Colony of Britain, the land over whose extensive and richly varied surface there are scattered the settlements of European exiles. We have forgotten the Aborigines, in the rapid growth of the more cultivated settlers; have failed to trace the course of the wild children of the forest, in our admiration of the energy, intelligence, and general healthfulness of the new-born states.

And yet we can scarcely conceive a case more interesting to the philosopher or Christian, than that which is furnished by the North American Indians. Residing in the immediate neighbourhood of civilization and Christianity, we naturally ask "what enterprises benevolence has undertaken on their behalf, and with what reception those enterprises have met?" It might have been expected that the presence of Christianity would have been to them as a high wall of defence; and the neighbourhood of the white man, the means of averting the evils attendant on their barbarous state, and of advancing them in intelligence and virtue. But the reverse of this has unhappily been the general case. The European settler has acted towards them with subtlety, injustice, and force; and the American States, however our author may attempt to palliate their guilt by transferring a portion of it to other quarters, have betrayed as utter an absence of national honesty, as the history of our world supplies.

The consequence of this treatment is visible in the present condition of the Indians. Their numbers are rapidly diminishing, their progress in civilization and government has been seriously checked, and though last, not least, their aversion to the white man's religion has been greatly strengthened. But the work before us affords pleasing evidence of the progress which has been made by some of the Indian tribes, notwithstanding their discouraging circumstances. Speaking of a Sabbath which he spent amongst the Stockbridge Indians, our author says:

"Yesterday was the Sabbath—and a good day it was. I had never expected to come into this wilderness, so called, and among these savages, *so esteemed*, to enjoy a Christian Sabbath, without witnessing a single impropriety, among a whole people of this description;—to see the congregation, the parents with their children, 'and the stranger within their gates,' going up to the house of God in company; seating themselves with a reverence and decorum, that might shame many communities calling themselves civilized, and professing Christianity; listening with fixed and unrelaxed attention to all the public services, many of them demonstrating a thorough religious abstraction and absorption; and, when their hearts and conscience were appealed to, in the application of the subject of discourse, showing a depth and quickness of feeling, which agitated their bosoms, and forced a passage through the watery channels of the eye. And then to attend the Sabbath-school, reduced to all the order and discipline which characterize the best schools of this sort in the white settlements;—superintended, indeed, by the Missionaries, but employing the adult natives as instructors, who engaged in their work with a ready aptitude and apparent satisfaction:—this, too, was a scene unexpected and grateful beyond my power to express. And all was done

in the English language, so pure, that if my eyes had been shut, and I could have forgotten where I was, my ears would have assured me that I was listening to the common exercises of a Sabbath-school among the whites."—p. 191.

"I noticed yesterday two interesting features, appertaining to the order of their public worship:—one was the staff and office of the parish beadle, introduced, no doubt, by Mr. John Sergeant, nearly a hundred years ago. The staff, in the present instance, was a green switch, about ten feet long, which the functionary had cut from the wood, as he came to church;—and woe to the boy that should play, or the man, or woman, that should sleep, under his watchful eye. The former was switched over the ears with a briskness which I should judge, from the sound of its whizzing, must have made them tingle and burn for the rest of the day. And when a man or woman was seen nodding, the big end of the switch was turned up, and made to thump violently against the stove-pipe over head, till it rang like a bell, accompanied with the startling cry from the beadle, in Indian:—'*Wake up, there!*'—all to the no small annoyance of the preacher;—for it happened in the middle of his sermon. But the preacher gained at least the advantage of being heard by the sleeper, as may well be imagined, after such a summons. Now, although this may excite a smile among the whites, who, in these times, have generally abandoned this good sort of discipline, yet it all passes off here by the power of custom, with the utmost gravity, and produces a very quickening and salutary effect. The prerogatives of this functionary, as I perceived, also extend to the keeping of order out of doors, during the interval of public worship, and while the congregation are assembling and retiring; so that no boy, or youth, dares offend in his presence. And I am told there is no partiality shown by this officer, even to his father, or mother, or wife, or children; and that it is prudent even for the stranger not to fall asleep. Certain it is, I discovered no disposition to levity among the youngsters, either within or without the house; but all was decency and gravity, comporting with the solemnities of the day and the place.

"The *other* interesting feature which I noticed was, that when the benediction was pronounced, the congregation *all* resumed their sittings, and waited for those nearest the door to retire gradually without crowding and bustle, the moral effect of which was very pleasant. And this, too, not unlikely, was a lesson taught them by Mr. John Sergeant, ninety years ago."—p. 196.

We should gladly make numerous extracts if our limits permitted, but must content ourselves with recommending our readers to peruse the work itself. The author evidently inclines to the hypothesis of the ten tribes having passed from Asia into America, and points out, in his second volume, some singular and very striking coincidences confirmatory of this notion.

We are sorry to perceive that Mr. Colton is yet an advocate of the Colonization Society. We had hoped that one effect of his residence in this country would have been to dispossess his mind of those prejudices which pertain to him as an American. When will the religion of America be freed from the reproach which slavery and its accompanying evils entail upon it. It becomes her children to bestir themselves, lest that God who hears the cry of the oppressed should withdraw his favour from their land. Americans are perpetually telling us that the National Legislature cannot interfere with the slavery of the several States; but this defence is perfectly futile, for slavery exists in Colombia, though there the General Congress is supreme. Instead of attempting the extinction of this inhuman system, the Christians of America, to their shame be it spoken, are patronizing a mean evasion of the claims of justice. If ever there was a system of fraud practised upon earth, if ever the name of philanthropy was employed to gloss over a course of atrocious deeds, it is so in the case of the Colonization Society. It had its origin in injustice, it has been perpetuated by unchristian prejudice, and its whole course is confirmatory of the worst form of social misery which has ever existed in our world.

1. *Prayer the Christian's Relief in Trouble; a Discourse.* By EDWARD STEANE, pp. 36.
2. *Christ the First-fruits of the Resurrection, in two parts.* By EDWARD STEANE, pp. 71.—Holdsworth.

The subjects discussed in these two publications are of great and universal interest, and, in the treatment of them the esteemed author appears to us to have discovered considerable ability. The first discourse is founded on 2 Cor. xii. 8, 9; in connexion with which the reader is requested to consider that "Prayer is the relief to which a Christian resorts under trouble;" and that "Answers to prayer may sometimes be delayed; and, when at length they come, it may not be by the removal of the trial, but by the communication of grace enabling us to bear it." Under this general division will be found many remarks admirably adapted to calm and soothe the afflicted mind, and to instruct and strengthen the sufferer, when thus relieved from the influence of perturbation. The second discourse, if we may so denominate it, partakes more of elaboration and finish. The text is 1 Cor. xv. 20: "But now is Christ risen from the dead, and become the first-fruits of them that slept;" from which Mr. S. takes occasion to discourse, first, of "St. Paul's two arguments for the resurrection of Christ;" and, secondly, of "The relation of Christ's resurrection with the resurrection of believers." Both these branches of the argument are conducted with great clearness, considerable force, and much felicitous illustration. Did not our limits forbid, we should be at no loss to justify our favourable estimate of these productions by appropriate specimens; but, while cordially commending them to the attention of our readers, we can only subjoin a single quotation.

"The certainty of the resurrection of his followers, as inferred from that of Christ, is capable of abundant illustration and proof. The nature of the relationship subsisting between them at once ascertains and confirms it. For every representation given of it by himself, and the inspired writers, shows it to be formed on principles, and cemented by bonds, that are indestructible. It is so intimate, direct, and necessary, that no power can dissolve it; none at least but that by which it was formed, and which, as being his own, we are certain never will.

"He has condescended to place himself in close alliance with them, and to take them into the nearest affinity with himself. They constitute together but one body, of which they are the members and he is the head. Or, if the union be illustrated by another metaphor, borrowed still from the affinities of nature, he is the bridegroom and they are the bride. The church is the Lamb's wife. Even now, as the consequence of this connexion, they participate in the celestial glory to which he is exalted; being 'raised up together, and made to sit together in heavenly places in Christ Jesus.' The dignity conferred upon him, and the divine majesty with which he is encircled among the principalities and powers of heaven, is honour done to them. In his resurrection they were virtually relieved from the dominion of the grave; in his ascension they ascended; and when he sat down at the right hand of God, they sat down with him. That which now takes place virtually, will hereafter be experienced as an actual reality. Where the head of the body is there also must the members be. Nothing so incongruous can be imagined as that they should be consigned to eternal oblivion while He is glorified. Whatever be the condition of elevation and grandeur to which the bridegroom is raised, the bride must share it. In scenes of distress and affliction they have been affectionately united, nor shall they be separated when their fortunes are reversed. If He put off the garments of humiliation and assume the robe of majesty, she also shall be brought to the King in raiment of needlework.' If His brow be crowned with a princely diadem, and all creatures shall do him homage, in that day of his consummated triumph, 'at his right hand shall stand the queen in gold of Ophir.' For then shall be realized the vision of the holy prophet of Patmos: 'Let us be glad, and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready.' Amidst the hymns of the seraphim, the symphonies of the angels, and under the smile of the Eternal Father, will those nuptials be celebrated; and blessed will they be who are called to the marriage-supper of the Lamb." p. 51—54.

Hymns and Spiritual Songs, with Metrical Versions from the Psalms. By W. HURN, late Minister at the Chapel, Woodbridge, and formerly Vicar of Debenham. Third edition, pp. 359.---Simpkin.

When some time since we presented our readers with a very favourable estimate of this author, occasioned by the publication of "Brief Memorials of W. Hurn," &c., we were not aware that he had written and published a volume of Hymns; of which the third edition is now in circulation. Thinking, as we do, that the church has been somewhat oppressed by the introduction of too great a diversity of Hymn Books, we freely acknowledge that, with all our esteem for the deceased author, we took up this work without any remarkable prepossession in its behalf. We read on, however, in the closely printed pages of its preface with more interest than we ever remember to have experienced in the perusal of similar productions; and we are decidedly of opinion that, apart from the merit of the Hymns—of which, however, upon the whole, we think approvingly—the preface possesses powerful claims on universal attention. We transcribe the last paragraph.

"I am unwilling to conclude without a word of serious admonition to the reader. If God has given you a talent or ability to sing, it is that you may use it to his glory; for this must be your duty, because it is his command. If then you remain silent, though able to sing, while others around you are engaged in this animating part of the service, does not this imply that you feel no interest in it, that you are unconscious of any obligation to praise the Lord, and that you have no delight in his ways? And can you be prepared in such a state to quit the body, which you must soon do, and to appear before him who inhabits the praises of his people? But it may be that you are in the habit of joining in this part of the service, and that you find a pleasure when thus engaged. It concerns you then to inquire whether the pleasure you receive be pure and spiritual, flowing from the love of Christ, and from holy affections, or whether it arises merely from the melodious combination of sounds? The latter, it is granted, may recommend the subject, and increase our gratification; but it is not the source of religious joy, because the pleasure it yields is one of which the carnal as well as the spiritual mind is susceptible. When the musical part of the performance is made the first concern, and the subject itself only a secondary one, or regarded with indifference, it shows the mind is unsanctified and not duly prepared for this holy exercise. Have you indeed begun to employ this your talent in the service of God, in the cause of wisdom and truth? Oh, beware that you never exercise it again in support of folly and corruption, in giving stability to the kingdom of darkness. How dreadful the thought, that any, after singing the praises of the Lamb, should join in the song of drunkards! that the same lips which extolled the grace by which the flesh and the world are subdued, should be heard in commendation of vain glory, and of those fleshly lusts which war against the soul! If you have ever been seduced thus to prostitute a gift from above, Oh, repent, and do this wickedness no more. Happy are they who can, as the Psalmist did, make the statutes of God their songs in the house of their pilgrimage. While his truths are their delight, and Himself their only dependance, they will sing with grace in their hearts. But it is their obedience to his commands which must prove that their praises are sincere, and that their hearts are right with Him. They will then find God a present help in trouble, and their joy no man taketh from them."

As a specimen of the Hymns we select the last.

"Joys eternal and serene,
Pure, sublime, and perfect too,
Where the Lord of glory's seen,
And adoring myriads bow.
Rise, my soul, to these aspire,
Heavenly prospects thee invite,
These are worthy thy desire;
Stand prepared for thy flight.

"What is all the world can boast,
All the glory they esteem?
Less than vanity at most,
False and transient as a dream.
Earthly shadows fast recede,
Hope immortal warms my heart;
Jesus! thou art mine indeed,
And wilt bring me where thou art."

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1. *A Few Plain Reasons in favour of Infant Baptism and Confirmation; as set forth in a Sermon, preached in the Parish Church of Trowbridge, July 7th, 1833.* By the Rev. FRANCIS FULFORD, Rector. pp. 22.—Harrison.

2. *To the Rev. F. Fulford, the Rector, and the Inhabitants of Trowbridge, these very few plain Reasons why the Denomination of Dissenters called Baptists do not practise Infant Sprinkling as Baptism, but the Immersion of Adults only, after a Profession of Repentance towards God and Faith in the Lord Jesus Christ, are addressed by a Baptist.* pp. 11.—Wearing.

Mr. Fulford is entitled to respect on account of his conscientious solicitude for his parishioners; but we are apprehensive that, in this instance, his zeal has exceeded his prudence, and may produce effects the very reverse of what he intended. Certainly the sermon of Mr. F. demanded the address of the Baptist; and we have no doubt the "*reasons*" of the latter will appear, to a considerable number of the inhabitants of Trowbridge, so much more "*plain*" and scriptural than those of the former, that they will be at no loss in determining to which to yield their assent and conform their practice.

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1. *Scripture Questions on the Journeyings of the Children of Israel.* pp. 160.—Tract Society.
2. *The Christian's Portion; or, the Charter of a Christian.* By R. Sibbs, D. D. pp. 63.—Tract Society.

The first of these tracts is admirably adapted to supply elementary knowledge to the young; and the second, to strengthen the pious confidence of the more mature.

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1. *A Teacher's First Lessons on Religion; with a Catechism.* By Charles Baker. pp. 58.—Longman.
2. *A Teacher's Lessons on the Creation; with a Catechism.* By Charles Baker. pp. 118.—Longman.
3. *A Teacher's Lessons on Scripture Characters; with a Catechism.* By Charles Baker. pp. 83.—Longman.

The author of these small publications is the "head master of the Yorkshire Institution for the deaf and dumb." His plan is to state the facts, in relation to the different subjects to which his lessons refer, and then to ask appropriate questions suggested by the preceding statements. So far as the facts are propounded with a scrupulous regard to the inspired "oracles," we cordially approve and recommend the method to universal adoption.

The Sailors' and Soldiers' Christian Friend and Pocket Companion. By T. Timpson. pp. 373.---Book Society.

A work containing much pious instruction compressed within narrow limits; well adapted, not only for those for whom it was professedly written, but also for general usefulness.

A Testimony for Pure and Undefiled Religion. By J. Roberts, Incumbent of Quarnford, Staffordshire.— London: Seeley. pp. 120.

The theological principles exhibited in this "testimony for pure and undefiled religion" have our most cordial approbation; not merely because they harmonize with those standard works referred to, "*Elisha Cole on God's Sovereignty*, and *Booth's Reign of Grace*;" but because we believe them to be in conformity with "the faith that was *once* delivered to the saints." We were sorry, however, to find in this otherwise excellent manual of faith and practice, the following statement:—"Water baptism is a *means*, regeneration the *end*." The worthy author generally sustains his positions by some scriptural authority; but that now in question is wholly unsupported. This occasioned us no surprise, as it rests upon no Divine authority whatever. Will he permit us to state it as our deliberate conviction, that this error has been, and is, more subversive of the progress of "pure and undefiled religion," than almost any other by which it has been disgraced and corrupted? With this exception, we consider the work before us very creditable to the writer, and adapted to be exceedingly useful.

The Christian Catechist. Part III. *On the Weekly Sabbath, or Lord's Day.* By John Bulmer. Second Edition. London: Jackson & Walford. pp. 24.

Few things are of more practical importance to youth than correct notions and an appropriate employment of the Christian Sabbath. In the little Catechism before us Mr. Bulmer has given some very important scriptural information on this interesting subject; and we heartily recommend our young readers to avail themselves of an early perusal.

As a specimen of the style we subjoin a short extract:—

"Does our Lord any where allude to the Sabbath, as a day that would be observed under the Gospel dispensation?

"Yes; when prophesying of the destruction of Jerusalem, and dissolution of the Jewish state, which took place after the Christian dispensation was fully set up, he clearly intimates that Christians would then be bound to a strict observance of the Sabbath; for he says, (Matt. xxiv. 20.) 'Pray ye that your flight be not in the winter, nor on the Sabbath-day.'"

Death Destroyed, or the Christian's Final Triumph over the Last Enemy. By the Rev. George Phillips, late pastor of the Baptist church, near Westbury-Leigh, Wilts; to which is prefixed, a Brief Memoir of the Author. pp. 103. —Book Society for Promoting Religious Knowledge.

However little the late Mr. Phillips may have hitherto been known, if our readers will accept our recommendation, and procure this cheap and interesting tract, we have no doubt but they will acknowledge themselves indebted to us for having thus introduced them to an acquaintance with this worthy but departed minister of Jesus Christ. On the unspeakably important subject of this publication, we scarcely remember ever to have read anything more adapted to impress and to instruct.

Georgiana and her Father; or Conversations on Natural Phenomena. By the Author of "Three Years in Italy," "Little Georgiana," &c.—London: Seeley, p. 208.

The design of the *nine* conversations comprised in this small volume is highly praiseworthy; it is, through visible objects, to impress upon the youthful mind the importance of those that are invisible. Though there may be nothing original in the plan or execution of this work, yet it is certainly entitled to occupy a respectable place in that class of publications which aim to promote the best interest of the men and women of the next age.

RELIGIOUS INTELLIGENCE.

FOREIGN.

CONTINENTAL SOCIETY.

Extract of a Letter from M. de Rodt.

Berne, Aug. 19th, 1833.

Honoured brother in Jesus Christ,

It is with joy that I take up my pen to recal myself to your remembrance, and to thank you for the kindness that the Lord granted me while I was with you: may He bless you for it!

My ministry is one of faith. As I am the only dissenting minister in our great Canton, my position in the eyes of the world is quite new and odd. And though I am united to some evangelical ministers in the National Church by the same faith, and by the knowledge of the same fundamental truth of Christianity, yet the testimony that I bear against them, not only by my preaching, but even by my position, wounds and repels them. On my arrival here, I went to the evangelical ministers of this town, and declared to them my principles; offering to them at the same time, with affection, my hand of fellowship in *all things* that are not contrary to my *conscience*. They received me affectionately, but I soon saw both by their words and their reserve that they were fearful of compromising themselves in their national position, by uniting with me in anything concerning the work of the ministry. Their fear extends so far that, in the Evangelical society of which my brother-in-law is president, and whose operations extend throughout the Canton, they have now established, by their influence, an article of positive regulation, which prohibits any dissenter from speaking on any occasion amongst them; so that I find my circle of public activity straitened against my will in the bosom of the little flock which has wandered from the fold. But the Lord is with us and blesses us; and I preside and conduct the little church as pastor, notwithstanding all.

In this Canton a vast field is open before me. Everywhere souls perishing for lack of the truth call on me to hold meetings amongst them, and I only want the time and the capacity to supply their great need. I make frequent journies.

During the past week I took a journey to L'Emmenthal, and visited there an Anabaptist church, which interested me much; it has much life, and professes the truth with unusual clearness, but unfortunately it holds the gloomy secta-

rian principles of strict communion. These Anabaptists retain the mode of aspersion; I convinced them of their error, and led them to acknowledge it. At Berne, among all the Protestant population of the Canton I know but four or five Baptists. Believers' baptism is entirely new, and meets with singular prejudice even among the people of God; I hope soon to publish a small tract on the subject.

Lately a distinguished student left our academy when on the eve of being ordained, declaring that he could not enter the national church on two accounts: 1st, because he could not admit persons indiscriminately to the table of the Lord; and 2ndly, because he could not baptize infants. The resolution of this brother is the more commendable as, humanly speaking, he has relinquished a most promising prospect; and has deprived himself, by so doing, of every thing but faith.

I lately assisted at a conference of the deputies of all the dissenting churches of Switzerland, which took place at Lausanne, and which is to be held two or three times a year: it has for its object our mutual edification in truth and love; it is to be independent of all synodal or judicial influence, that can in any way affect the independence of the churches. At this conference we formed the interesting project of an union of all the churches for the spread of the gospel; according to this plan, we shall have workmen who will be generally known, and a common fund for their support. Each one will, however, be directed only by the respective church to which he may belong.

I have heard with regret that your society is about to abandon M. Vierne. It is a great trial for him. This faithful labourer has a wife and two children, and has no other resource for their maintenance than the support he derives from your society, for his church at Monteliard is very poor.

May the Lord bless you in your family and in your ministry!

Your very affectionate brother in Christ,

CHARLES DE RODT.

DOMESTIC.

BRITISH AND FOREIGN BIBLE SOCIETY.

Memorial adopted by the Committee on occasion of the Death of the REV. JOSEPH HUGHES, A. M., *one of the Secretaries.*

In preparing a grateful Memorial to their departed Secretary, the Rev. Joseph Hughes, the Committee cannot but testify how much he was beloved and respected by their whole body; both by those who were acquainted with him during the entire course of the Society's existence, and by those who have only known him of late. In this feeling, the Committee believe that they are joined by all the friends of the Society. However any might be exalted in rank, whether in Church or State---however any might seriously differ from him in subordinate points---all were agreed to reverence and love an individual in whom so many excellencies appeared.

To him, as the Committee have much pleasure in recording, belonged, in an eminent degree, the character of a Founder of the Society; and in him they desire to adore the manifold wisdom and goodness of God, which were so evidently displayed, when, the idea having been originated of a Bible Society for Wales, the thoughts followed in quick succession in Mr. Hughes' mind---'Why not a Bible Society for the kingdom?---why not for the world?' While grateful science will ever admire the hand of God, in the falling apple that opened to the mind of Newton a train of thought which has astonished the world, why should not the friends of religion thankfully acknowledge the same hand which, from suggestions so simple, has educed results affecting the eternal welfare of the entire family of man---to name no more than the circulation of eight millions of copies of Holy Scriptures?

Not less observable, the Committee believe, is the goodness and power of God in eminently qualifying their late associate for maturing the plan which he had been so instrumental in originating. By his pen, as well as in conversation, he developed that plan with such singular felicity, that many who regarded it, in the outset, as altogether chimerical (and among such, the Rev. John Owen was at first numbered), became afterwards its warmest admirers and firmest supporters.

Much too, in after-times, did Mr. Hughes contribute, by his intelligence and piety, combined with no ordinary degree of suavity and mildness, to preserve in the councils of the Committee a large measure of kindly and harmonious feeling.

When it became necessary, in consequence of the extension of the Society's plan, by the formation of Auxiliaries, Branch Societies, and Associations, that Representatives from London should visit the Committees, and assist at

Public Meetings held in the country, the presence of their late friend was always most acceptable; and his appeals, frequently distinguished by eloquence at once chaste and fervid, were listened to with delight; and often won the opponent, decided the waverer, and confirmed the friend. Called, in the course of these visits, to mingle in the private circles of the Society's friends, it is not too much to affirm, that when he was once known he could not easily, if ever, be forgotten. While adverting to this point, the Committee may truly add, that he was in journeyings oft---that by night and by day, to the very last, he was ready to serve the Society, which he loved with intense and unabated affection.

In the recent question regarding the constitution of the Society, his sympathies and exertions were largely called forth. In common with many others, he apprehended danger from the changes proposed; while in the past history of the Society he had seen nothing to demand their adoption, but much that appeared to claim for the original simplicity of the plan a continuance of that approbation bestowed upon it by its early friends. In all his conduct connected with this discussion, the same mildness, the same freedom from asperity, shone conspicuous; and safely may their late friend be held up as a pattern worthy of imitation, whenever controversy shall have become unavoidable.

While he rejoiced in the prospects opening before the church of Christ, of the dawn of that day when all nations whom God hath made shall come and worship before Him—while he rejoiced no less in that laborious part which he was himself called upon to sustain in operations all tending to so glorious a consummation—the Committee gratefully testify their belief, that Mr. Hughes' mind was never diverted from the habits of personal religion by the glowing anticipations in which he indulged, nor yet by the multiplicity of his labours; but that he caught the spirit of the prophetic Psalmist just quoted, who unites with his glowing visions of the future earnest supplications and resolves on his own immediate behalf. "Teach me thy way, O Lord! I will walk in thy truth. Unite my heart to fear thy name!" Ps. lxxxvi. 9, 11, was the language of their friend's heart: it was the language also of his life.

While the Committee deeply deplore *the loss* sustained, not only by themselves, but by the Society at large, and, they may add, by the whole Christian community, they cannot but take comfort, from the assurance they have received, that those consolations revealed in the sacred volume, and the knowledge of which Mr. Hughes had so widely assisted in spreading, were graciously vouchsafed to himself in the hour of trial; enabling him to glorify God by the exercise of patience and resignation in the midst of intense sufferings, and to rejoice in a good hope through grace—a hope full of immortality.

The Committee conclude their memorial by transcribing a passage from a beautiful letter recently addressed to them by their late Secretary, tendering the resignation of his office, on finding himself no longer able to fulfil its duties. They would accompany the transcript with the expression of an earnest hope that all the friends of the Society, while engaged in helping forward its glorious work, may so receive the truth as it is in Jesus, and so love that truth, that, when placed in similar circumstances, they may be enabled to bear a similar testimony.

"The office has, I believe, greatly helped me in the way to heaven. But now my Great Lord seems to say, I have dissolved the commission—thy work in this department is done—yield cheerfully to my purpose, and prepare to enter those blessed abodes where the labours of the Bible Society shall reveal a more glorious consummation than the fondest hope had anticipated."

MONUMENT TO COMMEMORATE THE ABOLITION OF COLONIAL SLAVERY.

It is known to all who took an active interest in the abolition of Colonial Slavery that the Rev. Joseph Ivimey, of Eagle-street, was a zealous labourer in this righteous cause, in which he was ably supported by his congregation. On the passing of the act of last session for the abolition of Negro Slavery, the 4th of September was set apart by the congregation of that chapel for a day of thanksgiving to Almighty God for the successful termination of the labours of the friends of freedom, justice, and humanity; and at that meeting it was unanimously resolved to commemorate the great event by the erection of Sunday-school-rooms, in Fisher-street, Red Lion-square, large enough for 300 children, and suitable for the purposes of a Lancasterian day-school, to which it was subsequently determined to add twelve alms-rooms, for twelve poor women, and thus to consecrate a building extending

its benevolent protection to the young and to the old, as a monument of gratitude to God, and of respect to his Majesty and his ministers, and to the legislature at large, for the deliverance of the nation from the curse of Colonial Slavery. A subscription was, in consequence, commenced for this pious purpose, which succeeded so well, that on Tuesday, Nov. 12th, the Committee were enabled to lay the first stone of the building, which was done in a manner worthy of the sacred cause in which it had its origin, and of the Christian feeling by which its supporters are so honourably distinguished.

The subscribers and friends of the undertaking assembled in Eagle-street chapel, where the Rev. T. Price, of Devonshire-square, opened the service by reading the 126th Psalm, and by engaging in solemn and appropriate prayer; and the Rev. William Knibb, a Missionary, lately returned from Jamaica, addressed the assembly on the horrors of West India Slavery, and the greatness of the deliverance that had been purchased for its victims. After the conclusion of the service and address, the subscribers and congregation proceeded in regular procession to the enclosed ground in Fisher-street (almost adjoining), where the school-rooms and alms-rooms are to be erected. In the procession were two negroes, Robert Smith and William Williams, both lately slaves in Jamaica; the former bearing a chain, which was to be broken, the latter a whip, which was to be cut, and both buried under the foundation-stone of the building. On their arrival on the ground, where the best arrangements had been made for the accommodation of the company, a spacious gallery having been erected, where all the numerous female visitors found seats, and from which every part of the proceeding could be seen and heard, the Rev. Joseph Ivimey addressed the meeting, stating the object for which they were assembled. "They had determined to have a jubilee in commemoration of the deliverance of their African brethren; and it was one on which they could, in humble confidence, invoke the blessing of Heaven, and contemplate with pure delight. He blushed for America, that boasted land of freedom, while they kept 2,300,000 of their fellow men in the chains of slavery. If, said Mr. I., the Americans cannot blush for themselves, we will continue to blush for them, till at length they shall learn to be ashamed of their *injustice and inhumanity*."

Mr. Doull, the architect, then exhibited the plan of the building to Henry Pownall, Esq., who was about to lay the first stone, and also to the company. After, which Mr. P. delivered the following address to the meeting.

"Christian friends, we are assembled this day to commemorate an event equal in importance to any which has occurred in modern times, an event which many righteous men have desired to see, and have not seen; and many an oppressed bondsman desired to witness, but was not permitted to do so; an event which at once attests the national hatred of slavery, and gives deliverance to nearly 800,000 of our fellow-subjects. In calling your attention for a few minutes to this great transaction, I am free to confess that my heart is too full of gratitude to our King and his ministers, who have been made the instruments of this righteous measure, to allow me even for a short time to advert to the enormities which have been committed, and which are inseparable from a state of slavery. I shall only notice the history of slavery, and the events which have led to its abolition; and I trust all the ill-will and strife which has attended the discussions of this great question, will be buried in as complete oblivion as the chain and whip which it is our intention this day to deposit beneath the foundation-stone of this building. In 1503 slavery may be said to have commenced, by the Portuguese sending a few slaves to the Spanish Colonies. In 1511, Ferdinand the Fifth of Spain permitted a large number of these unfortunate beings to be imported. In 1517, Charles the Fifth granted a patent for the exclusive supply of 4,000 negroes annually to Cuba, Jamaica, and Porto Rico. But this monarch was not, in all probability, aware of the dreadful evils attending this horrible traffic, neither did he perceive the iniquity which would result from allowing *property in man*. In the year 1542, when he made a code of laws for his Indian subjects, he liberated all the negroes, and put an end to their slavery. The trade soon recommenced after Charles had resigned his crown. Captain, afterwards Sir John, Hawkins, was the first Englishman who disgraced himself, and cast the foul blot of slavery upon the banner of his country, by engaging in the purchase of human beings. There is no evidence to show that Queen Elizabeth was aware of the species of traffic in which Hawkins was engaged; on the contrary, Hill, the naval historian, says, "she expressed

her concern lest any of the Africans should be carried off without their free consent; in which case, she declared it would be detestable, and call down the vengeance of Heaven upon the undertakers. In 1562 Hawkins, having fitted out three ships, sailed to the coast of Africa, and from the spot where Freetown now stands, he seized and carried into perpetual slavery its innocent inhabitants. What avarice began, selfishness continued: the trade went on increasing, so that, according to Mr. Edwards, from 1700 to 1786 the number imported into Jamaica alone was 610,000; and the total imported into the British Colonies from 1680 to 1786, could not be less than 2,130,000. In one year there sailed from England to the coast of Africa 192 ships provided for the importation of 47,146 negroes. I fear these statements will be but an uninteresting recital of what is past; but it is necessary, my friends, to take a view of the past to form a just estimate of the glorious triumph which the religious and moral feeling of the country has achieved for the long-oppressed and deeply-injured negro. It may be said, 'O Africa! what hast thou done! thy children have increased but not augmented thy joy! Which of all the sands upon her frightful deserts has not been steeped in the blood of her unhappy offspring? Scarcely a wind wafts over her parched plains but has caught up the sighs of bleeding and broken hearts. Thousands and tens of thousands have toiled and bled, have hoped and prayed, and wept and died, under the oppressive yoke of slavery.'

"The first person in England who, as far as we can now learn, lifted up his voice against negro slavery, was a clergyman of the name of Godwyn. About the same time the pious Richard Baxter reprobated the cruelties practised towards the negroes: other writers of the 17th century followed in the same tract. In the following century, several travellers, poets, and divines entered their protest against the iniquity of the system; among the latter were Dr. Hayter, Bishop of Norwich, Bishop Warburton, and Dr. Samuel Johnson. In 1765, Granville Sharp, the morning star of negro freedom, appeared; ably and zealously did he advocate their cause, and in 1772 obtained the memorable decision of the judges, that as soon as a slave sets his foot on the English soil he becomes free. And here I must remark a change in public feeling for which I cannot account. The decision of the judges obtained by Granville Sharp was hailed by every liberal mind through the country, and has been a theme for the moralist and the poet ever since; but a resolution of the House of Commons to the same effect, which passed last sessions upon a motion by Dr. Lushington, has not met with any mark of public approbation. The first person who had the boldness to bring the subject before Parliament was Mr. David Hartley, M.P. for Hull, who in 1776 denounced the iniquity of the slave trade, in the House of Commons, and having laid on the table some of the chains that were used, moved that "the slave trade was contrary to the laws of God and the rights of men." His motion was seconded by Sir George Saville, M.P. for Yorkshire. In 1783, the Society of Friends sent the first petition to Parliament; and the first town which sent up a petition against negro slavery was Bridgewater, in 1784. It was at this time that Dr. Pickard, in a sermon preached before the University of Cambridge, warmly advocated the negro's cause; and when Vice Chancellor the following year, gave as a prize essay the subject—"Anne liceat invitos in servitutem dare?"—"Is it right to make slaves of others against their will?" For this prize Thomas Clarkson contended the talent and energy with which he urged the negro's right to freedom soon brought him in contact with many others whose minds were strongly excited on this subject; among the rest he was introduced to Mr. Wilberforce, a name loved by Christians and respected by the world, who pledged himself to bring the subject before the House of Commons. On the 22nd May, 1787, a society was formed for the abolition of the slave trade. In May, 1788, Mr. Pitt, on account of the illness of Mr. Wilberforce, brought the matter before Parliament; this was, however, only to obtain a pledge to take it into early consideration during the next session. Accordingly, Mr. Wilberforce, in 1789, made his first motion relative to the slave-trade. The effect which his powerful appeal on behalf of humanity made through the country, many can yet remember. A long and arduous struggle ensued, which was carried on, through evil report and good report, till 1807, when a bill was brought into the House of Lords for the abolition of the slave-trade by Lord Grenville, then at the head of the administration, which, having passed, was introduced into the Commons by Lord Howick, now Earl Grey on the 25th of March it received the royal signature.

Slavery still continued in our colonies till 1823, when a movement in favour of negro freedom was made by Mr. Canning's resolutions; these resolutions fell far below the motion which Mr. Buxton had brought forward—but they were carried, and the nation seemed content. Humanity was silent, and men almost forgot that mitigation was not abolition. The grand principle, that the colonists (whatever was the colour of their skin) were British subjects, and as such had a right to personal liberty, personal security, and personal property, seemed almost lost sight of. But, as if slavery would work out her own emancipation, she at this particular time crossed the missionary in his path of mercy, and dared to impede the messengers of peace as they went among the negroes heralding the glad tidings of salvation; and Mr. Brougham, now the Lord Chancellor, brought the case of the martyred Smith before the country. From that period the voice may be said to have gone through the land, "Let my people go, that they may serve me." No longer did petitions ask for a little more food and a little less work, milder treatment and fewer stripes---No: they recognized in the negro a man and a brother, and claimed for him the right of equal law, and equal justice. The African historian, when he records the progress and final termination of this great question, will not fail to number among the benefactors of his race the names I have already mentioned; while those of Stevens, Capper, Denman, Macauley, Smith, Evans, Edwards, and others, will be remembered as long as gratitude finds a place in an African breast. Who can look at the momentous interest involved in this great question without feeling the liveliest emotions of thankfulness to our beloved king and his ministers for having brought it to a happy and peaceful termination. Some, I know, object to the £20,000,000; but when the liberty of 800,000 of our fellow-subjects is to be secured, I heed not the amount. I would use the language of one who always was the negro's friend,* and say, Shame! that any should think lightly of liberty, whose worth is so testified, whose benefits are so numerous and rich! Moralists have praised it—poets have sung it—the gospel has taught and breathed it—patriots and martyrs have died for it. As a temporal blessing, it is beyond all comparison, and above all price. Without it, what are honours, and riches, and similar endowments? They are the trappings of a hearse—they are the garnishing of a sepulchre. And with it the crust of bread, and the cup of water, and the lowly hovel, are luxuries which it teaches and enables us to rejoice in. Why, slavery is the very Upas tree of the moral world, beneath whose shades all intellect languishes and all virtue dies. Disguise slavery as you will—put into the cup all the pleasing and palatable ingredients which you can discover in the wide range of nature and of art—still it is a bitter, bitter draught. You may wash the sepulchre—you may put upon it many adornments that fancy can suggest; you may cover it over with all the flowers and evergreens that the garden or the field can furnish, so that it will appear beautiful outwardly to man, but it is a sepulchre still—full of dead men's bones and of all uncleanness: and if you would get quit of the evil, the foul sepulchre must be taken away. The cup of oppression must be dashed to pieces. The pestiferous tree must be cut down and cast into the consuming fire, and its ashes scattered to the four winds of heaven. I have detained you so long that I can say nothing upon the highly interesting objects for which this building is to be appropriated.

I trust the widows will find this asylum a Bethel, and that all the children educated in these schools will be taught of the Lord.

Mr. Pownall having concluded his address, the chain was broken by Robert Smith, by repeated blows of a sledge-hammer on an anvil. The slave-chain being broken, this sable son of Africa held up a part in each hand, exclaiming, "The chain is broken—Africa is free." The company loudly testified how fully they shared in the free man's exultation.

The congregation then united in singing the following stanza:

"Sable Afric, aid the strain;
Triumph o'er thy broken chain;
Bid thy wildest music raise
All its fervour in His praise."

The Rev. William Knibb then took up the pieces of the chain, and said, he had seen a female of his congregation working in a heavier chain than that, to which she was condemned for praying to her God. She wore it still, but, thanks to God, she should not wear it much longer. Mr. Knibb then indignantly threw the pieces of chain into the hole made for them.

William Williams now cut up the terrific cart-whip with a hatchet, and

Mr. Knibb, addressing the meeting, said he had seen the deacon of his own

* Dr Andrew Thompson.

church flogged with a whip, even worse than that, for having dared to pray in his (Mr. Knibb's) house while he was dangerously ill, that he might recover! The time for such abominations was now, blessed be God, passed away for ever.

The pieces of the whip were then thrown into the same hole with the chain.

The Secretary then exhibited to the company a glass bottle, which contained an account of the undertaking, the names of the committee, and a list of the subscribers, which he deposited in a cavity in the stone.

Every preparation having been made, the stone was lowered to its place under the direction of Mr. Burstall, the builder, and Mr. Pownall having given it three strokes, in the usual manner, declared it to be fixed, adding, that it was the pleasantest day's work he had ever performed in his life.

The congregation then united in singing an appropriate hymn, and thanksgiving having been offered up to God, the ceremony concluded, and the company departed, no doubt, highly delighted with the pious and benevolent work in which they had been engaged.

ORDINATION.

PEMBROKE DOCK.

October 9th, Rev. J. W. Morgan, late student at Horton College, Bradford, Yorkshire, was ordained pastor over the Baptist church at Pembroke Dock, Pembrokeshire. The service began at six o'clock in the evening, when the Rev. D. Owen, of Pope Hill, commenced by reading and prayer; the Rev. Mr. Combs, of Haverfordwest, explained the nature of a gospel church, and asked the usual questions; the Rev. J. H. Thomas, of Moleston, offered up the ordination prayer, accompanied with imposition of hands; after which, the Rev. B. Thomas, of Narberth, delivered the charge to the Minister, from 1 Tim. iv. 16; and the Rev. J. H. Thomas preached to the church, from 1 Cor. xv. 10, "See that he may be with you without fear." The attendance on the occasion was very numerous, and the interest manifested was peculiarly pleasing.

CHAPELS OPENED, &c.

COVENTRY.

CASE OF THE NEW BAPTIST CHAPEL.

This chapel was opened for Divine worship by the Rev. J. G. Pike, of Derby, and the Rev. T. Stevenson, of Loughborough, in April, 1825. In February, 1828, the present minister, Mr. J. Peggs, late Missionary at Cuttack, in Orissa, was stationed at Coventry; and, to liquidate the heavy debt upon the chapel, he has published two editions of "India's Cries to British Humanity," each consisting of 1000 copies. The former edition was published in February, 1830, and realized for the above object £162; the latter, the third edition of the work, was published in December, 1832, with a book on colonization in India. At a meeting of the trustees, held November 14th, in consequence of the mortgagee peremptorily calling in his mortgage of £800, it was arranged that £600 should be taken up on the chapel, and a note for £200 be given, signed by each of the ten trustees. It also appeared desirable that the efforts of the minister to liquidate the debt should be stated, and an appeal made to the churches for assistance in the present circumstances of the chapel.

The receipts for the new edition of "India's Cries," published in December last, have amounted to £198, leaving about *five hundred copies* of the work a clear profit. The respectful and earnest request of the trustees, church, and congregation is, that one individual or more, in each church and congregation, would kindly undertake to procure a few subscribers for the work, which is published at 8*s.* common, 10*s.* fine copy, and transmit their names to the Author, at Coventry, or Mr. G. Wightman, Paternoster Row, London.

The circulation of the above copies, at a small expense, would realize £200; and the Author is willing to devote this sum towards the liquidation of the chapel debt. It is presumed this plan will be most economical to the friends of religion, and will prevent the suspension of those ministerial duties, so important to the prosperity of a church. The Author's personal and family afflictions, which have been of the most serious and complicated character, have unfitted him to travel to procure subscribers for the remaining copies. Applications for the work, or subscriptions to promote its gratuitous circulation among influential persons in this country and in India, will be thankfully received.

Signed, on behalf of the trustees,

JAMES PEGGS.

Coventry, Cosford Green,
Nov. 15, 1833.

NEWPORT, MONMOUTHSHIRE.

The fourth anniversary of the English Baptist chapel in this town was held July 28th, 1833, when three sermons were preached on the occasion: in the morning, by the W. S. Miles, afternoon and evening, by the Rev. R. Roff, of Swansea. Collections were made in aid of the debt after each service. Shortly after the erection of this chapel, the pastor of the church, the Rev. T. Davis, died, and for two years the church was without a regular pastor, and the heart of the people began to grow faint. In these circumstances we were directed to a pastor in the Rev. W. S. Miles, of Buttle Lane, under whose care the cause has again, through the blessing of God, prospered. A Sabbath-school is connected with the chapel, where 130 to 140 children are every Sabbath day taught.

The teachers, twenty in number, have lately united together in forming a library for themselves by a subscription of sixpence per month, by which means many useful works are introduced to their notice. One evening in the week is set apart for reading the Holy Scriptures. During the last and present year, three of the teachers, two males and one female, have been added to the church.

MAISEYHAMPTON.

A small neat place of worship, built at the sole expense of an individual, a member of the Baptist church at Fairford, was opened for public worship in the village of Maiseyhampton, Gloucestershire, on Thursday, Sept. 26th; on which occasion three sermons were preached: by the Rev. D. White, of Cirencester; the Rev. D. Wassell, of Fairford; and the Rev. B. H. Draper, of Southampton. The attendance was very large, and all appeared to take a lively interest in the services of the day.

In this village a Baptist church and congregation met in a private house for many years; and an ancient burial-ground belonging to them yet exists, where there are several stones of early date. Many of the congregation visited this relic of nonconformity, with solemn interest.

When a Baptist church was formed at Fairford, about the year 1723, the members at Maiseyhampton transferred themselves to that church; but preaching was continued in the same private house until prevented by the intolerant interference of the incumbent of the parish. *This gave rise to the new building.*

EAST HARLING, NORFOLK.

On Tuesday, October 1st, 1833, a new Baptist meeting-house was opened for public worship, at East Harling, Norfolk. In the morning, Mr. John Clarke, of Shelfanger, preached from Luke x. 11; in the afternoon, Mr. John Cooper, of Wattisham, Suffolk, from Isaiah liii. 10; in the evening, Mr. Charles Hart, of Wortwell, from Jonah ii. 9. Other ministering brethren (Green, Smith, and Turner) assisted in the services of the day. The place was well attended. A small church was formed consisting of seven members, and it is hoped that the little one may eventually become a thousand. Harling is the only market-town in the Guiltcross hundred, with a goodly number of inhabitants, and several villages near without the gospel.

ARLINGTON.

The old Baptist chapel in the village of Arlington, Gloucestershire, being inconvenient and much too small for the accommodation of the congregation and a flourishing Sunday-school, a new and neat building has been erected, which was opened for public worship on Wednesday, Oct. 2nd, on which occasion there were three services. The Rev. R. Price, of Coate, preached in the morning: in the afternoon the attendance was so large that it was found necessary to form two congregations; the Rev. B. H. Draper, of Southampton, preached in the chapel, and the Rev. J. Kershaw, of Abingdon, in an adjacent barn: the Rev. Jenkin Thomas, of Cheltenham, preached in the evening. The day was remarkably fine, the services unusually interesting, and the collections good. There has been preaching in this village for upwards of 80 years. The Rev. D. Williams, the respected pastor of the Baptist church at Fairford, has laboured there for 40 years; and it must have been peculiarly cheering to him, in his declining years, as it was to many present, to witness the promising aspect of this important station.

TIPTON, STAFFORDSHIRE.

On the 13th and 14th of October, 1833, a new meeting-house was opened, for the use of the Baptist church, in Tipton, Staffordshire.

Sermons were preached by Messrs. Brindley, of Stourbridge; Marsden, of Wednesbury (Wesleyan); Waldron, of Bilston; Rogers, of Dudley; Pool, of Bilston; Jones, of Darkhouse, Coseley. The devotional services were conducted by Messrs. Brindley, Marsden, Waldron, Rogers, and Bissell. The services were interesting, and the collection good.

STEVENTON, BEDS.

On Tuesday, October 24th, a new vestry and school-room, built so as to enlarge the old meeting-house, Steventon, Beds, were opened. In the morning, the Rev. S. Hillyard preached from Psm. xxiii. 6; the Rev. Thomas Middleditch, from 1 Cor. ii. 9; and in the evening, the Rev. J. Rogers, of Bedford, from Psm. xxvii. 4. The day was unfavourable, and the congregation small, but the collections were considered good.

MARSTON, BEDS.

On Thursday, November 7th, a house, which had been with much difficulty previously procured by Mr. Joseph Allen, was opened for public worship, in Church End, Marston, Beds. A sermon was preached in the evening by the Rev. G. H. Orchard, of Steventon, from Psm. lxxiii. 28; the devotional exercises were conducted by the Rev. — Millar, of Cranfield; and the Rev. — Elyar, of Wootton.

MONMOUTHSHIRE.

At a Quarterly Meeting of the Associated Baptist Churches in Monmouthshire, held at Caerleon, October 29th, it was unanimously resolved that meetings of thanksgiving be held in all the churches in this county on the last Monday in November, for the abolition of colonial slavery.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Committee respectfully inform the Members and Friends of this Institution, that the Rev. George Browne, of Clapham, having been unanimously invited to fill the office of Secretary, vacant by the lamented death of the Rev. Joseph Hughes; Mr. Browne has, after due consideration, accepted the situation, and has this day been appointed to that office.

A. BRANDRAM, *Sec.*

Nov. 18, 1833.

NOTICES.

Artillery Street Chapel, Bishopsgate Without, has been re-opened for the Rev. B. Woodman and friends. Services on the Sabbath at eleven in the *morning*, and half-past six in the *evening*; and on Tuesday and Thursday evenings at seven.

The Rev. John Cooke, late of Minehead, has accepted the unanimous invitation of the Baptist Church at Twerton Chapel, Bath, to become their minister. This chapel has been recently enlarged, but is still too small for the increasing congregation and flourishing Sabbath-school.

RECENT DEATHS.

MRS. WINTERBOTHAM.

August 25th, 1833, died at Tewkesbury, aged 65, Mrs. Winterbotham, widow of the Rev. W. Winterbotham, late pastor of the Baptist Church at Shortwood, in the parish of Horsley, Gloucestershire, and formerly of Plymouth.

MRS. S. M. BLOTT.

Died, on Monday, September 30, 1833, at Great Staughton, Hunts., in the forty-fifth year of her age, Sarah Maria, the wife of Mr. Thomas Blott, deacon of the Baptist Church, Hail Weston. The Christian career of this amiable woman was short, but useful and honourable—her death, to her friends, unexpected and painfully sudden. It is but little more than three years since she was baptized and admitted a member of the church at Weston; from that period she served the Lord with diligence, though often with much fear and trembling. By her death her bereaved husband has lost an affectionate and active partner—her pastor a tried and steady friend—the poor of the church a sympathising and benevolent sister. In the morning of the day on which she expired, until about eleven o'clock, she was attending to her domestic engagements, with her usual cheerfulness, and in perfect health; but, while kindly ministering to the comfort of the writer and a near relative, who were on a visit at her house, she was suddenly seized with apoplexy—very soon deprived of all consciousness—and, by the evening, was numbered with the dead. On the Lord's day following Mrs. B.'s pastor addressed the crowded congregation assembled at Weston on the mournful occasion, from Gen. xviii. 25: "Shall not the Judge of all the earth do right?"

REV. D. CLARABUT.

Died, 24th October last, at his residence at Tring, Bucks, the Rev. D. Clarabut, aged 41, pastor of the Baptist Church at New Mill. We hope to give a memoir of him in a future number.

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J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

REPORT

OF THE

COMMITTEE

OF THE

EDUCATION SOCIETY

FOR THE

Sons of Baptist Ministers,

FROM THE FORMATION OF THE SOCIETY IN JULY, 1830, TO AUGUST, 1833.

LONDON:
PRINTED BY J. HADDON, CASTLE STREET, FINSBURY.
1833.

LIST OF OFFICERS AND COMMITTEE,

1833.

Treasurer,

JOHN PENNY, Esq. Great Scotland Yard, Westminster.

Secretary,

Rev. JOSEPH DAVIS, 28, Gravel Lane, Southwark.

Committee,

Rev. J. DYER,	Messrs. CARTWRIGHT,
— J. DAVIS,	— J. DAWSON,
— J. IVIMEY,	— J. FREEMAN,
— W. MURCH,	— J. HADDON,
— T. PRICE,	— W. HUNT,
— E. STEANE,	— P. MILLARD,
— T. THOMAS,	— THORNTON,
— C. B. WOODMAN.	— WILMSHURST,

With power to add to their Number.

REPORT.

This is the first report of the proceedings of the Society since its formation in 1830. There have been several notices of the Society's operations given in the Baptist Magazine, but no regular report until the publication of this. It is, therefore, due to the friends and supporters of the Institution to state the reasons why an earlier account of its transactions has not been afforded. At the close of the first year of its existence and operations it had been enabled to effect so little that it was judged best by the Committee to refrain from publishing their proceedings until they had something of a more satisfactory nature to exhibit. Just as the second year had terminated Mr. Southwood, who at first had been appointed to the Secretaryship, resigned his office, and his successors felt that they were not sufficiently qualified, by an acquaintance with the details of the Society's operations, to furnish a report at that time: your Committee, therefore, again postponed it for another year. That year being ended, they now submit the following account of the Society's operations from its commencement.

On Tuesday, July 20th, 1830, a Public Meeting was held at Salter's Hall Meeting-house, J. Penny, Esq. in the chair; when the following resolutions were proposed and adopted:—

I. That a Society be now formed, to be called "The Education Society for the sons of Baptist Ministers, from eight to fourteen years of age."

II. That the youths taken under the patronage of this Society shall be sent to Schools superintended by members of the Baptist Denomination.

III. That a Committee be now formed, with power to add to their number; and that three be competent to act.

IV. That J. Penny, Esq. of Great Scotland Yard, be requested to accept the office of Treasurer, and the Rev. W. Southwood, of Kensington, that of Secretary, to this Society.

On October 5, 1830, at a Committee Meeting, out of eight applications from ministers on behalf of their sons three were received. The children were sent to school after the Christmas vacation.

On January 4, 1831, out of four applications three more were admitted. These children also were sent to school after the then existing vacation.

On February 18, 1831, out of nine applications only one child was received, who was sent to school after the Easter recess. There were no more children received from that period until March 2, 1832, when one more was admitted, and sent to school the following quarter. Of these eight boys one ceased to receive the patronage of the Society at Midsummer, 1832, having then reached the age of fourteen. The remaining seven were continued at boarding schools up to the close of the year 1832; at which period five of them had *been receiving* a gratuitous education for two years, another for nearly that

time, and the seventh for nine months. Since that period (the close of 1832), the whole of them have been sent to *day schools*, in accordance with the following resolution, adopted at a Committee Meeting held Sept. 25, 1832:—

> Resolved, That, in consequence of the embarrassed state of the funds, arising from the small amount of subscriptions (as a temporary measure), the children after Christmas be sent to day schools *only* in their respective neighbourhoods; and that notice be given to the parents and schoolmasters of this arrangement.

By carrying the above resolution into effect the Society has, since Christmas last, borne the expense of day schools only.

In commenting upon this plain statement of what has been done, no one can be insensible to the positive advantages realized by the children who have been thus educated; nor is it possible to estimate the degree of anxiety from which the parents have been relieved by means of this Institution. But it is matter for regret that these benefits have been experienced by so few, and that to those few the advantages have, since Christmas, been so materially diminished. The reason of this lamented limitation and curtailment of the Society's operations will be found in the state of its funds.

Prior to the formation of the Society at Salter's Hall Meeting-house the subject had been very freely discussed at a meeting of ministers and other friends who were assembled together in the month of June in the same year, when it was first determined to form such a Society; and on that occasion there were subscriptions and donations promised to the amount of £74. Others in London and its vicinity have since added their names as donors and subscribers. Besides these exertions in the metropolis, Mr. Harpur, of Hedon, near Hull, has collected for the Society in Yorkshire. A journey was also taken to Cambridge and Norwich; at both which places the Society obtained very encouraging support. A visit has also been paid to a few places in Kent, where several practically proved their good feeling to the Institution. But notwithstanding all these exertions and supports, it will be seen by the balance-sheet, that the Society is in debt to the amount of £135 12s. 6d. There are, however, several subscriptions now due, for which the Committee refrain from applying until the publication of this report. The annual subscriptions do not amount to more than £60. This is the substance of the Society's operations, and the state of its finances. It rests with the Christian public to decide whether the Society, being freed from its present difficulties, shall be enabled to take a wider range of usefulness, or be confined within its present limits: and, indeed, without more general support it must become a question how far it will be wise to continue a Society, which must involve some expense, for the distribution of so small a sum as £60 per annum,—small, considering the object to which it is devoted.

Whilst your Committee wish, without concealment or ambiguity, to place before the public the Society's present circumstances, they do not feel justified in manifesting a spirit of despondency in regard to the future themselves, or in saying aught calculated to excite such a spirit in others. They think the Society has not been sufficiently known; and to account for this they must refer to the resignation of his office by the original Secretary, and the consequent necessity *of choosing* one who must labour under considerable disadvantages from not *being* connected with the Society from its commencement. When Mr. South-

wood, in consequence of his removal from London, resigned his office, Mr. Chin, of Walworth, and Mr. Davis, of Church Street, Blackfriars, consented to undertake the joint Secretaryship, since which, Mr. Chin, in consequence of ill health, and his many other engagements, has resigned his office ; so that, contrary to your Committee's intention, and to your present Secretary's expectation, the whole duty and responsibility of the office have devolved upon him. Seeing then that occasional and not necessarily continuing circumstances have impeded the progress of the Society hitherto, let us cherish hope of its future prosperity. Of the practicability of extending the Society's usefulness your Committee cannot entertain a doubt, when they remember what that section of the Christian world to which this appeal is more particularly made have done, and are doing, in the establishment and support of other Societies in which their judgment and feelings are alike interested.

The object this Society has in view must be fully appreciated by every one acquainted with the circumstances of some of our most laborious and useful ministers. On the one hand, their limited incomes present an insuperable barrier to their *procuring* a sound and useful education for their sons ; and on the other hand, the care of their respective churches, together with their constant and abundant labours in the neighbouring villages, prevent their devoting sufficient time or strength, either physical or mental, to educate their sons themselves. And surely in such spirit-stirring times as these, it is of the last importance that those engaged in counteracting the evil tendency of much injurious, or at least unprofitable knowledge, now so freely circulated—in teaching how to employ much useful knowledge, which our population are constantly receiving —and, above all, in disseminating religious knowledge ;—surely men thus engaged should be left, as much as possible, freed from personal and relative anxieties, that they may "give themselves wholly to the work." Let all who feel the truth of these remarks, practically say to those engaged in this holy warfare, We will act towards your sons the part of a father, so far as their education is concerned, in order that you may the more freely strive, by all means and in all seasons, to be the spiritual fathers of those to whom it may truly be said, "Ye must be born again." And for their encouragement in this "work of faith and labour of love," let them remember who has said, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Subscriptions and Donations.

	£.	s.	d.
1830.			
Received in London.			
A Friend, by Mr. Dyer	10	0	0
Bailey, Mr.	10	0	0
Beddome, Mrs. J.	1	1	0
Blyth, T. Esq. *Langham*	1	1	0
Chambers, Mrs.	1	1	0
Clarke, Rev. J.	1	1	0
Copley, Rev. W.	5	0	0
Davis, Mr. E.	1	1	0
Foster, J. Esq. *Biggleswade*	25	0	0
Howland, Mr.	1	0	0
Ivimey, Rev. J.	5	0	0
Keen, Rev. C. T.	1	0	0
Mann, Rev. I.	1	1	0
Merrett, Mr.	1	0	0
Parnell, J. Esq.	1	0	0
Penny, Mr.	5	5	0
Penny, Mrs.	4	0	0
Rippon, Rev. J., D.D.	10	0	0
Smith, Rev. J.	1	1	0
Upton, Rev. J.	0	10	6
Wisdom, Miss	1	0	0
1831.			
A Lady, by J. Penny, Esq.	2	2	0
Do. do.	1	1	0
Cartwright, Mr.	1	1	0
Chin, Rev. J.	5	0	0
Church at Poplar (Collection)	2	0	0
Davis, Mr. E.	1	1	0
Dyer, Rev. J.	1	1	0
Galpine, Miss	1	0	0
Millard, Mrs.	1	1	0
Newman, Rev. W., D.D.	5	0	0
Ruff, Mr.	1	1	0
Sutcliffe, J. Esq.	1	1	0
Thornton, Mr.	1	1	0
Wigney, R. Esq.	1	1	0
Wilkinson, Rev. —	1	1	0
1832.			
A Friend, by Rev. — Birt	1	0	0
Do. by Rev. — Hawson	1	0	0
Birt, Rev. —	1	0	0
Blyth, T. Esq.	1	1	0
Cartwright, Mr.	1	0	0
Clarke, Rev. J.	5	0	0
Do. 1831	1	1	0
Collyer, Rev. W. B. (forwarded by)	3	0	0
Davis, Mr. E.	1	0	0
Dawson, Mr.	2	2	0
Edwards, Mr.	0	10	6
Hanson, J. Esq.	1	1	0
Heath, Mr. J.	1	1	0
Howard, Mr.	1	0	0
Locke, Mr. *Nottingham.*	0	10	0
Marshall. Mr.	1	0	0
Merrett, Mr.	1	0	0
Murch, Rev. W.	1	1	0
Nichols, Rev. W. *Collingham*	5	0	0
Penny, Mr.	2	2	0
Do. 1831	2	2	0
Penny, Mrs.	2	2	0
Do. 1831	2	2	0
Ruff, Mr.	1	0	0
Sanders, Mr. J.	0	10	0
Saunders, Mr. J.	0	10	0
Steane, Rev. E.	1	1	0
Sutcliffe, Mr.	1	0	0
Swinscow, Mr.	1	0	0
Swinscow, Mrs.	1	0	0
Thompson, T. Esq.	10	10	0
Wilson, J. B. Esq.	10	10	0
West, Mr.	1	1	0
Small Sums	0	14	0
1833.			
A Lady, by J. Penny, Esq.	2	2	0
Blyth, T. Esq.	1	1	0
Edwards, Rev. J.	1	1	0
Haddon, Mr. J.	4	4	0
Collected at Cambridge.			
Adams, Mr.	1	1	0
A Friend	0	5	0
Ashton, W. S. Esq.	0	10	0
Basham, Mr.	0	10	6
Brimley, Mr.	1	1	0
Cook, Mr.	1	0	0
Cribb, Mr.	0	10	0
Dee, Messrs. W. & S.	0	10	0
Eaden, Mr.	1	0	0
Elliston, Mr.	0	10	6
Foster, R. jun.	2	2	0
Foster, Mr. J. M.	1	1	0
Foster, E. Esq.	2	2	0
Fromant, Mr.	0	5	0
Gotobed, Miss	0	10	0
Gray, Rev. J.	0	10	6
Ingle, Mr.	0	10	0
Johnson, Mr., Regent Street	1	1	0
Johnson, Mr. E.	0	10	0
Johnson, Mr. J.	0	5	0
Johnson, Mrs.	0	10	0
Johnson, Mr. R.	0	5	0
Nutter, Mr. J.	0	10	6
Nutter, Mr. O.	0	10	0
Pepper, Mr.	0	10	0
Randall, Mr.	0	10	0
Shippey, Messrs. W. & E.	0	10	0
Simpson, Mr. jun.	0	10	0
Smith, Mr.	0	10	0

	£.	s.	d.
Diss.			
A Friend	0	2	6
Jeffes, Mr. J.	1	0	0
Murch, Rev. J.	0	7	6
Simpson, Miss	0	10	0
Ward, Rev. W.	0	10	0
Norwich.			
A Friend	0	5	0
Do.	0	5	0
Barnes, Miss	0	2	6
Copeman, Mr.	1	0	0
Cozens, Mr. J.	1	0	0
Crisp, Mr.	0	2	6
Darkin, Mr.	0	3	0
Deeks, Mr.	0	5	0
Farrow, Mr.	0	5	0
Fisk, J. H. Esq.	5	0	0
Gurney, J. J. Esq.	1	0	0
Keer, Mr.	0	2	6
Laplin, Mr.	0	2	6
Le Maire, Rev. R. G.	0	10	6
Moore, Mr.	0	5	0
Ringer, Mr.	0	5	0
Rogers, Mr.	0	5	0
Rump, Mr.	0	5	0
Smith, Mr. G.	0	5	0
Small Sums	0	5	6
Kent.			
Farningham. Attwood, Mr.	1	0	0
Rogers, Mr. H.	0	10	0
Maidstone. A Friend	1	0	0
Ditto	0	10	0
Bow, Mr.	0	2	6
Bentlif, Mr.	0	5	0
Cornford, Rev. S.	0	10	0
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Stanger, Mr. J.	0	5	0
Steer, Mr.	0	10	0
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Waghorn, Mr. J.	0	2	6
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Yorkshire.			
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King, Mr. J.	0	10	0
Milligan, Mr. R.	1	1	0
Turner, Mr. S.	0	7	0
Small Sums.	0	10	6

	£.	s.	d.
Beverly. A Friend	0	5	0
Sherwood, Mrs.	0	5	0
Simpson, Mr. W.	0	5	0
Bridlington. Baron, Mr. G.	0	10	0
Beilby, Mrs.	0	5	0
Forth, Mr. W.	0	5	0
Sundry Friends	1	3	0
Drifield. Do.	0	13	0
Haworth. Greenwood, J. Esq.	0	10	0
Greenwood, Jos. Esq.	0	10	0
Greenwood, James, Esq.	0	10	0
Greenwood, Wm. Esq.	0	10	0
Saunders, Rev. M.	0	7	0
Hull. A Friend	0	5	0
Do.	0	5	0
Blenkin, Mr. G.	0	10	0
Bowden, Mr. J.	0	10	0
Daniel, Rev. C.	0	5	0
Gibson, Mr. W.	0	5	0
Greenwood, Mr. G.	1	0	0
Jackson, Mr. J.	0	10	0
Lambeth, Mr. G.	0	5	0
Lowthorp, W. Esq.	0	10	0
Thornton, J. Esq.	0	10	0
Tinkler, Mr. W.	0	5	0
Sykes, Mr. T.	0	5	0
Willson, Mr. R.	0	10	0
Small Sums	0	5	0
Leeds. Acworth, Rev. J., A.M.	0	5	0
Baker, Mrs.	1	0	0
Chadwick, Mrs.	0	10	0
Goodman, B. Esq.	1	1	0
Radford, Mrs. Ann	0	10	0
Rawson, G. Esq.	1	0	0
Wylde, Mr. J.	1	1	0
Small Sums	0	13	0
Salendine Nook. Brook, Mr. J.	0	10	0
Eastwood, Mr. S.	1	0	0
Shaw, Mr. W.	0	5	0
Tredale, Mr. J.	0	5	0
Willett, Mr. R.	0	5	0
Small Sums	0	5	0
Scarborough. A Friend	0	5	0
Ainsworth, Mr. J.	0	5	0
Edmond, R. B.	0	5	0
Evans, Rev. B.	0	5	0
Gibson, Mr. G.	0	5	0
Hill, C. Esq.	0	10	0
Smith, Wm. Esq.	0	10	0
Stickney, Mr.	0	5	0
Tindall, Mr.	0	5	0
Tindall, Mr.	0	5	0
Rowintree, Mr. J.	0	5	0
Wheldon, Mr. J.	0	5	0
Wood, Mr. W.	0	5	0
Small Sums	0	5	6
Wainsgate. Cousin, Mr.	1	0	0

*** *The Secretary has no means of ascertaining, in reference to many of the above-mentioned sums, whether they ought to be characterized as Subscriptions or Donations; and has therefore judged it best to leave the whole of them in this respect undistinguished. He hopes by careful inquiry to attain to greater correctness in future.*

Abstract of the Cash Account from July, 1830, to August, 1833.

Subscriptions and Donations	£259	4	0	Printing and Stationery . . .	10	17	3
				Journeying expenses. . . .	17	16	6
				Postage and Carriage . . .	6	1	6
				Advertisements	6	0	0
				Schoolmasters	217	4	11
					258	0	2
				Balance	1	3	10
	£259	4	0		£259	4	0
				Debts owing by the Society to the Schoolmasters . . .	£135	12	6

Subscriptions and Donations for this Society will be thankfully received by J. PENNY, ESQ., *Great Scotland Yard, Westminster, Treasurer; by the* REV. JOSEPH DAVIS, 28, *Gravel Lane, Southwark, Secretary; also, at the Missionary Rooms, Fen Court, Fenchurch Street.*

J. Haddon, Printer, Castle Street, Finsbury.

OCT 2 1 1943